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J. L. Kingsley

THE

MISSIONARY HERALD,

FOR THE YEAR 1824.

VOL. XX.

Published at the expense of the American Board of Commissioners for Foreign Missions,
and all the profits devoted to the promotion of the missionary cause.

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THE
MISSIONARY HERALD.

Vol. XX. JANUARY 1824. No. 1.

VIEW OF THE MISSIONS UNDER THE DIRECTION OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

INTRODUCTORY REMARKS.

The following survey is designed to give a brief view of the present state of the missions under the direction of the American Board of Foreign Missions. We designed to have introduced it by a general, though brief, account of the missions under the direction of other societies in this country and in Europe: but numerous avocations have withheld the requisite leisure. It forms, we conceive, a very proper introduction to a new volume and a new year, and will exhibit an extensive field occupied by the benevolence of the American churches.

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Jeremiah Evarts, Esq.
Hon. Samuel Hubbard, and
Rev. Warren Fay.

Corresponding Secretary.

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The executive business of the Board is transacted at the Missionary Rooms, No. 69, Market Street, Boston, Mass., which are daily open during the regular hours of business.

Foreign Establishments.

The Board has established missions, in the order of time in which they will now be named, at Bombay—in Ceylon,—among the Cherokees, Choctaws, and Cherokees of the Arkansaw—at the Sandwich Islands—and in Western Asia. It has, also, taken measures to ascertain the religious and moral state of the southern and western countries of South America, with a view to missionary labors in that interesting part of the world.

I. Mission at Bombay.

Commenced in 1813. This mission has three stations.—Bombay, Mahim, and Tannah.

Bombay.—A large city on an island of the same name. It is the capital of all the British possessions on the western side of the peninsula, and is the primary seat of the mission.

Rev. Gordon Hall, *Missionary;* Mr. James Garrett, *Printer.*

Mahim.—Six miles from Bombay, on the north part of the island.

Rev. Allen Graves, *Missionary.*

Tannah.—The principal town on the island of Salsette, twenty-five miles from Bombay.

Rev. John Nichols, *Missionary.*

The first missionaries to Bombay embarked nearly twelve years ago. Some time elapsed before they were fairly settled at Bombay, and some further time, before they acquired the language; so that, up to the date of their last communications, we have accounts of little more than eight years of effective service. But, during this time, they have translated most of the New Testament into the Mahratta language, spoken by at least 12,000,000 of people, and have printed a considerable part of it; have translated portions of the Old Testament, and printed the book of Genesis; and they will be able to print the whole Bible soon, if funds are obtained. They have printed more than 30,000 books and tracts, most of which have been circulated among the natives, and have been read, probably, by several hundred thousands. They have under their care eighteen schools, containing about 900 pupils; and, not long since, they had twenty-five schools, containing 1,200 pupils, but were obliged to discontinue several, for want of pecuniary means to support them. In various ways, they are daily extending the circle of their acquaintance and influence among the natives.

For a long time, a *Mission Chapel* has been needed. More than a year ago, the foundations of one were laid, and, during the last summer, the building, which is 60 feet by 35, was probably completed.

Should it please God to give success to the plans of the missionaries, a *Mission College* will soon be very desirable.

On the 27th of September last, the Rev. Edmund Frost, *Missionary*, with his wife, and Mrs. Graves, the wife of the missionary at Mahim, embarked for Calcutta, whence, by leave of Providence, they will proceed immediately to Bombay.

II. MISSION IN CEYLON.

This mission was established in the district of Jaffna, which is in the northern extremity of the island of Ceylon, in October 1816. It has five stations,—Tillipally, Batticotta, Oodooville, Panditeripo, and Manepy.

TILLIPALLY.—Nine miles north from Jaffnapatam.

Rev. Daniel Poor, *Missionary;* Nicholas Permander, *Native Preacher.*

BATTICOTTA.—Six miles north-west of Jaffnapatam.

Rev. Benjamin C. Meigs, and Rev. Henry Woodward, *Missionaries.* Gabriel Tissera, *Native Preacher.*

OODOOVILLE.—Five miles north of Jaffnapatam.

Rev. Miron Winslow, *Missionary.* Francis Malleappa, *Native Preacher.*

PANDITERIPO.—Nine miles north-west of Jaffnapatam.

Rev. John Scudder, M. D. *Missionary.* George Koch, *Native Medical Assistant.*

MANEPY.—Four miles and a half north-west of Jaffnapatam.

Rev. Levi Spaulding, *Missionary.*

The original missionaries from this country to Ceylon, were four in number,—the Rev. Messrs. Warren, Richards, Meigs and Poor. The two first named have rested from their labors. At the date of the last intelligence, Messrs. Meigs and Poor had been laboring, with a competent knowledge of the language, but little more than five years; and the others above named, less than three years. Yet they have procured, to be boarded and educated in their families, and under their entire control 118 heathen youths, who are supported, and to whom names have been given, by individuals and societies in this country. They have also established thirty-two free-schools, containing more than 1,500 scholars; have admitted into their church seventeen converted natives; and, by means of their schools, and tracts, and conversations, and preaching, are constantly exerting a powerful influence on a considerable population, most of which is composed of the higher casts. Nine young men, members of the church, are very useful assistants, three of whom have been licensed to preach the Gospel. One of these licentiates possesses very superior talents. Others of the scholars, not belonging to the church, are hopefully pious; others are seriously disposed; and very many, not particularly serious, are of good promise.

It is quite indispensable to the ultimate success of the mission, that a *Native College* be soon established.

III. MISSION AMONG THE CHEROKEES.

On the 13th of January 1817, Mr. Kingsbury arrived at Chickamaugah, since called Brainerd, and commenced preparations for an establishment there. The mission among the Cherokees has, at the present time, six stations,—Brainerd, Creek-Path, Carmel, Hightower, Willstown, and Haweis.

BRAINERD.—The oldest station of the Board among the Indians. It is situated within the chartered limits of Tennessee, on the Chickamaugah creek, 250 miles N. W. of Augusta; 150 S. E. of Nashville; and 110 S. W. of Knoxville.

Rev. Ard Hoyt, *Missionary;* Dr. Elizur Butler, *Physician;* Mr. Sylvester Ellis, *Schoolmaster;* Messrs. John Vail, Henry Parker, and Frederick Elsworth, *Farmers;* Messrs. Erastus Dean, and Ainsworth E. Blunt, *Mechanics.*

CARMEL.—Formerly called Taloney. Sixty-two miles S. E. from Brainerd, on what is called the Federal Road. A school was established here in May 1820. Mr. Hall resided here six months before the opening of the school.

Rev. Daniel S. Butrick, *Missionary,* and Mr. Moody Hall, *Schoolmaster.*

CREEK-PATH.—One hundred miles W. S. W. of Brainerd. A school was established here in April 1820.

Rev. William Potter, *Missionary.*

HIGHTOWER.—On a river named E-tow-ee, but corrupted into Hightower; eighty miles S. S. E. of Brainerd, and thirty-five miles west of south from Carmel. A school commenced in April of the present year.

Mr. Isaac Procter, *Schoolmaster.*

WILLSTOWN.—About fifty miles S. W. of Brainerd. A school was established at this station, in May last.

Rev. William Chamberlain, *Missionary.*

HAWEIS.—About sixty miles S. of Brainerd. Preparations are making for a school.

Mr. John C. Elsworth, *Schoolmaster.*

IV. MISSION AMONG THE CHOCTAWS.

The mission among the Cherokees being

in successful operation, Mr. Kingsbury and Mr. Williams left Brainerd, about the first of June 1818, for the Choctaw nation. They selected a site for their station, and about the 15th of August felled the first tree. "The place was entirely new, and covered with lofty trees; but the ancient mounds, which here and there appeared, shewed, that it had been once the habitation of men." The station was named Elliot, in honor of the "Apostle of the American Indians." This mission has six stations.—Elliot, Mayhew, Bethel, Emmaus, and two which have not yet received names.

Elliot.—Within the chartered limits of the state of Mississippi; on the Yalo Busha creek; about forty miles above its junction with the Yazoo; 400 miles W. S. W. of Brainerd; and 145 from the Walnut Hills, on the Mississippi.

Mr. Cyrus Byington, *Licensed Preacher and Missionary;* Dr. Wm. W. Pride, *Physician;* Mr. Joel Wood, *Schoolmaster;* and Messrs. John Smith, and Zechariah Howes, *Farmers.*

Mayhew.—On the Ook-tib-be-ha creek, twelve miles above its junction with the Tombigbee, and 100 miles E. of Elliot. Commenced in the spring of 1820.

Rev. Cyrus Kingsbury, *Missionary and Superintendent of the Choctaw Mission;* Mr. William Hooper, *Schoolmaster;* Mr. Calvin Cushman, *Farmer;* and Messrs. Philo P. Stewart and Samuel Wisner, *Mechanics.*

Bethel.—On the Natchez road, southwest of Mayhew. A school was established here in November 1821.

Mr. Loring S. Williams, *Schoolmaster.*

Mr. Stephen B. Macomber, *Schoolmaster*, resides here for the present.

Emmaus.—About 140 miles south-easterly from Mayhew. Commenced near the latter part of 1822.

Mr. Moses Jewell, *Schoolmaster*, and Mr. Anson Gleason, *Mechanic.*

Mr. Elijah Bardwell, *Farmer*, and Mr. Anson Dyer, *Schoolmaster*, commenced preparations for a school near the centre of the Six Towns, during the summer past.

Rev. Alfred Wright, *Missionary*, resides in this district.

Mr. Adin C. Gibbs, *Schoolmaster*, has, also, commenced a school, recently, in the neighborhood of Mingo Moo-sha-la-tubbee, in the S. E. District of the nation.

Mr. Samuel Moseley, *Licensed Preacher and Missionary;* Messrs. David Wright and David Gage, *Schoolmasters;* Messrs. William Holland and Josiah Hemmingway, *Farmers;* and Mr. Ebenezer Bliss, *Mechanic;* are on their way to Brainerd, where they will receive such an ultimate destination, as shall appear to be best when the Corresponding Secretary shall arrive there, on his contemplated visit to the stations situated on this side the Mississippi.

V. MISSION AMONG THE CHEROKEES OF THE ARKANSAW.

Commenced in the year 1820. There is only the station of

Dwight.—On the west side of Illinois creek; four miles north of the Arkansaw river; and 500 miles from the junction of the Arkansaw with the Mississippi, following the course of the river.

Rev. Alfred Finney and Rev. Cephas Washburn, *Missionaries;* and Messrs. Jacob Hitchcock, and James Orr, *Farmers.*

Mr. Asa Hitchcock, *Mechanic*, is on his way to join this mission.

Remarks on the Indian Missions.

Among the Indians, the Board has thirteen stations. At seven of these stations, churches have been organized. About sixty Indians and blacks have been received into these churches; and there are several, at almost every station, who are seriously disposed. With the Moravian church, in the Cherokee nation, about thirty Indians are connected. From the missionaries of the Board, more than 500 Indian children and youth have received the rudiments of a Christian education, and thousands of adults have heard the Gospel.

The Indians live principally in villages, great numbers of which are scattered through the wilderness; and at most, if not all, of these villages, they would receive Christian preachers with kindness, and would attend respectfully on the public worship of God. They have made greater progress, within a few years, in civilization, and in preparation for receiving the means of grace, than is generally supposed. The Cherokees, especially, have courts, court-houses, judges, and a police; and many of them possess comfortable houses, cattle, and cultivated fields.

The object of the Board is, to place schoolmasters and evangelists in every district, who shall perform the same labors, and exert the same kind of influence, as the village schoolmaster and parish minister in New England. And the time may not be far distant, when, from almost every hill in the Indian country, shall be seen the spires of churches, overtopping the wilderness, and imparting a religious and pleasing aspect to the whole landscape.

VI. MISSION AT THE SANDWICH ISLANDS.

Established in April 1820. The principal station is Hanaroorah, on the island of Woahoo. Another station is at Wymai, on the island of Atooi. The present distribution of laborers is not yet known, as intelligence has not been received of the arrival of the reinforcement, which embarked at New Haven near the close of last year.

Rev. Hiram Bingham, Rev. Asa Thurston, Rev. William Richards, Rev. Charles S. Stewart, and Rev. Artemas Bishop, *Missionaries;* Dr. Abraham Blatchely, *Physician;* Messrs. Samuel Whitney, Joseph Goodrich, and James Ely, *Licensed Preachers and Assistant Missionaries;* Mr. Levi Chamberlain, *Superintendent of Secular Concerns;* Mr. Elisha Loomis, *Printer;* and Thomas Hopoo, John Honooree, and George Sandwich, *Native Assistants.*

This mission, the third anniversary of which was in April last, has been attended, probably, with more remarkable interpositions of Providence, for the time of its existence, than any other mission on record. Its prospects of ultimate, if not of speedy, success, are most cheering. Almost all the principal men of the islands, with many of the common people, attend on the instructions of the missionaries. At the last dates, their congregation on the Sabbath consisted of more than 1,000 persons.

The Rev. William Ellis, *Missionary,* is not named in the above list, because, though he labors in close connexion with the missionaries of the Board, he is under the patronage of the London Missionary Society, and is regarded as a missionary of that institution. The same is true of Auna, an *Assistant Missionary* from the Society Islands.

VII. MISSION TO WESTERN ASIA.

Commenced in 1820. At present, part of the missionaries reside at Malta, and part at Jerusalem.

MALTA.—Rev. Daniel Temple, Rev. William Goodell, and Rev. Isaac Bird, *Missionaries.*

JERUSALEM.—Rev. Pliny Fisk, and Rev. Jonas King, *Missionaries.*

The missionaries at Malta, have under their care the *Printing Establishment,* for the support of which certain persons in Boston and elsewhere are under engagements to pay $3,000 annually for five years,—in all 15,000. A number of valuable tracts have been printed, both in Romaic or Modern Greek, and Italian, numerous copies of which are now circulating and read in several of the countries bordering on the Mediterranean.—In April last, Messrs. Fisk and King took up their residence at Jerusalem, where they find many opportunities for promoting the great object of their mission.

Mr. Parsons,—now we trust an inhabitant of the heavenly Jerusalem,—visited this city two years before. It has been remarked as a singular fact illustrating the wonderful moral revolutions which diversify the history of man, that the first Protestant missionary to Jerusalem went from a land of which the Apostles had no knowledge. And, at present, the only Protestant missionaries in the city of David, are two from this same land unknown to the apostles, in company with a Christian descendant of Abraham.

VIII. SOUTH AMERICA.

On the 25th of July last, Mr. John C. Brigham and Mr. Theophilus Parvin,—the former from the Theological Seminary in Andover, and the latter from the Theological Seminary in Princeton,—sailed from Boston for Buenos Ayres. Their object is, to circulate Bibles and Tracts, and to ascertain the religious and moral state of the interesting countries, in the southern and western parts of that continent.

IX. FOREIGN MISSION SCHOOL.

Situated in Cornwall, Con. Established in 1816.

Rev. Herman Daggett, *Principal,* and Mr. John H. Prentice, *Assistant.*

About sixty different heathen youths, from various nations, have enjoyed its privileges at various times. Of these youths, nearly, if not quite, half, became hopefully pious at Cornwall. At present, the school has thirty-five members.

SUMMARY.

In the above survey are the names of eighty-one persons, of whom twenty-nine are ordained ministers of the Gospel, and ten are licensed preachers. Besides these, there are about sixty-five females, a few of whom are single women, but most are wives of the missionaries.

The sum of the whole is briefly this:—The Board employs among the heathen not less than one hundred and forty-six competent adult persons, of whom more than one quarter part are preachers of the Gospel. It has established these laborers in twenty-five different stations; in six or eight different nations, speaking as many different languages, and comprising many millions of people. It has translated a considerable part of the Bible, and is now printing it in the language of a numerous population. It has organized ten Christian churches in the midst of Pagan countries; has established about seventy schools, containing more than 3,000 scholars; and is making a gradual, but constant and sure progress, towards raising from a degraded and vicious barbarism, several interesting portions of our race. The voice of the preacher is heard, and religious books and tracts are seen to circulate, in numerous villages; and the germs of Christian civilization are beheld shooting forth in a multitude of places.

We ask, in closing this survey, *whether money, which is producing such grand results, is not well employed?* To what more noble object can it be applied, than that of sending the Gospel, with its ten thousand attendant blessings, to a number of nations, and to millions of people?—in doing for the ancestors of generations who shall live a thousand years hence, what was done for our ancestors a thousand years ago? The enterprise is certainly feasible; for *similar enterprises have been achieved.* Were not our progenitors pagans—barbarous pagans? And were they not such, long after the Apostles had left the world, and long after miracles had ceased? By what means, then, were *they* converted to the Christian faith? Was their conversion the spontaneous result of their own reflections? Were they christianized by philosophers? Was the grand effect produced by farmers and mechanics, acting without the contemporaneous aid of religious truth? No such thing. Philosophical wisdom had no agency in those changes; and the arts were, in most cases, introduced subsequently to the Gospel. The nations were christianized, and, in fact, civilized, by means of MISSIONARY EFFORTS. France, Germany, Russia, Denmark, and Great Britain, are indebted to MISSIONARIES, to FOREIGN MISSIONARIES, for the blessings of the Gospel. By means of such efforts, more feeble than those of the present day, and made under circumstances far less advantageous; and by means of such missionaries, not half so well sustained by the churches of those times;—by means of such efforts and such agents were the barbarous nations of Europe, and our ancestors among them, won over to a Christian profession. Why, then, should modern attempts to convert barbarous pagans to the Christian faith, be thought visionary? The experiment has been often tried, and has often succeeded. Unbelief need not wait for future events to remove its doubts. Missions to heathen nations, are as old as the Christian religion. The Gospel has always been propagated by means of them. Every church established by the Apostles, out of Judea, and every Gentile nation and tribe, which has acknowledged Jesus Christ to be the Messiah, is an undeniable proof of the feasibility of attempts made to evangelize the heathen;—of the feasibility of the heavenly enterprize, in which the American churches are engaged. Let the enterprize, then, be prosecuted,—fearlessly, perseveringly, systematically, and with ever increasing energy!

Recent Intelligence.

MISSION AT BOMBAY.

FROM the joint letter of the missionaries, dated Jan. 6, 1823, we make the following extracts, which will be acceptable to our readers.

Method of preaching the Gospel.

We still continue our usual method of addressing the Gospel to the people, by the way side, in the field, at their houses, and in their assemblies, as we meet with them on going out for the purpose daily. Besides this, we avail ourselves of opportuni-

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ties, which we esteem suitable, of making regular appointments, in various places; sometimes weekly, sometimes daily, and sometimes twice a day, according to our ability and the prospect of collecting the people. Our method of conducting these meetings is various, according to the circumstances of the hearers. We sometimes commence and close by singing and prayer. Sometimes we deliver written discourses. At others, we read and explain, and endeavor to apply, the Scriptures; and, often, after reading a portion of Scripture, we address the people *extempore*, from some particular text. The number of hearers is various, from ten individuals to two or three hundred. Some persons of every class are occasionally present. Sometimes the stillness and attention almost or quite equal that of an assembly in our native country; and sometimes there is conversation and confusion, opposition, resentment, reviling, and blasphemy. And though we see much to discourage expectation from human means alone, yet we see nothing which leads us to think a general and powerful effusion of the Divine Spirit impossible or improbable. We see nothing, which proves in the least, that such a blessing will be long delayed. Nor can we exhibit any positive evidence that it will soon be granted. It is not for us to know the times and seasons, which our Heavenly Father has put in his own power. But the more extensively we declare the Gospel, and the greater the increase of the knowledge of it among those who have heard it most, the stronger are our hopes that it will prove saving. And we think we discern some favorable symptoms; none infallible indeed; but some, which we think we should mention with gratitude to Him, who holds the hearts of all men in his hands.

Various Encouragements.

The Jews in this region, though they are not numerous, naturally excite much of our interest and compassion. Our Jewish school teachers, and some others of that people with whom we are acquainted, have manifested an encouraging attention, and a degree of impression in favor of the truth, which we cannot but hope will soon break through the fear of man and be openly avowed. We have similar but stronger hopes, in regard to our Jewish superintendent of schools. He expresses a speculative conviction of the truth of the Christian religion; and also, at times, manifests a considerable degree of concern for his soul. One of our Jewish school teachers, after reading, in company with him and several other Jews, from our tracts written for them, said so much in favor of the Christian religion, as to subject himself to a fine imposed by his people. There are also some Hindoos, who manifest a rather increased attention; and, to a considerable extent, give evidence of a speculative conviction of the truth. So do, also, a few Mussulmans and more Catholics. Some of the latter have manifested a determination to read the Scriptures, at all events. Others, indeed, some of every class, Hindoos, Catholics, Mussulmans, and Jews, manifest a determined and settled opposition to the Gospel. But few are so much opposed as to prevent their receiving occasional instruction and admonition.

We trust, therefore, that our Christian friends, who know the power and ways of God, will neither faint nor fear; but encourage themselves in Him, and perseveringly seek his blessing, on the work of our hands.

Internal state of the Mission.

As to our own spiritual state, which is no trifling criterion of our hopes, we confess we have much to lament; and feeling this, we have commenced a monthly fast, on the same day as that observed by our brethren in Ceylon. These seasons we have found precious, and we trust they will be found profitable, by contributing to prepare us to witness displays of divine power among the people, and to keep us nearer our precious Savior. We cherish the hope that, through divine grace alone, we shall still be made to rejoice, according to the days wherein we have been afflicted, and the years in which we have seen evil. But, however this may be, we will endeavor, in regard to our own mission, to confide in the divine wisdom and goodness; and, in regard to others, we will ever rejoice and praise the Lord, for the blessings which rest on them, and for the effusions of the Holy Spirit in our native land, as well as for all the success divinely vouchsafed towards every institution formed to promote the cause of Christ. By all events, distant or near, which favor that cause, we feel ourselves refreshed and blessed; and, believing it to be essential to our holy religion, to possess and exhibit a spirit of universal benevolence, we take the present opportunity of declaring ourselves, unitedly and individually, deeply interested in the prosperity of all societies, that seek the promotion of peace and the complete abolition of war. May they all prove greatly instrumental in establishing that kingdom, which is to extend over the whole earth, and which consists in peace and love.

To the foregoing account, which is given by all the missionaries, it is deemed proper to subjoin the following statements, drawn from a letter of Mr. Nichols to the Corresponding Secretary, dated June 30, 1822.

I have had no serious indisposition, since my return to my station; and though my former strength has never been recovered, yet I have been enabled to attend to the various duties of the mission with much satisfaction. I can say with truth, that no part of my missionary life has been more pleasant, or more encouraging. In obedience to the admonitions of medical friends, I have not passed my time in so sedentary a manner, as I was accustomed to do. I found by sad experience, that I could not sit all day in reading native books, translating, &c. Of course I have been out more among the people, seeking opportunities to communicate to them the blessed Gospel: and, in this respect, I have been much favored. I have greatly increased my acquaintance with the heathen in this large town, and populous vicinity.

This I conceive to be a matter of great importance. The heathen, in general, are not likely to be much affected by what they hear from a missionary, whom they have never seen before, and may never see again; of whose circumstances and feelings they have no knowledge, and whom they suppose to be equally ignorant of theirs. By their habits, manners, prejudices, and language, the heathen are at first separated from us by an almost impassable barrier. But this barrier must be passed, by a series of kind attentions and familiar intercourse. Light and knowledge must be let into their minds, through the medium of their own reflections, and in the channel of their own habits. Hence I have found it important to begin conversations with this people on worldly subjects; that is, such as affected them most; to sympathize with them in trouble, and to manifest an interest in all that concerns them. If it is important for a minister, in a Christian land, to remove prejudice and create affection on the part of his charge towards himself, it is not less so among a heathen people. To gain an extensive acquaintance requires intercourse every day; an intercourse, which must be continued for years. Let a Hindoo, or Mussulman, settle in New York, or Boston. He might be known there, as we are known here, by the distinction of dress, complexion, &c. in a short time; but how long might he reside there, before he could gain a tolerable acquaintance with a considerable number of persons? I am happy to say, (and I would do it with humility and gratitude,) that I have been enabled to extend my intercourse and acquaintance during the past year, to a large number of people, whom I had not been able to visit before. Many, who were once shy, and cold, and jealous, have been led to free conversations on the Gospel, and on their own false religion.

Tannah is a very large and growing town, and, with all the region round about, is wholly given to idolatry. No breath of the Spirit has yet infused life into these dry bones. Yet, I dare not say, that the Spirit of God is not working here. I dare not say, that arrows of conviction have not been fixed in many a heart. Certain I am, that many have heard the Gospel frequently and distinctly proclaimed. Often have I returned home in the evening, after having been for hours in the high ways and hedges, my heart burning with the ardent hope that God was about doing great things here; and often have I returned with a heavy heart, saying, our *hope is lost*. But blessed be God, he does not cease to regard us in mercy, though he has not yet given us *souls for our hire*. We are satisfied with the portion he has given us, though, like Abraham in Canaan, we have no inheritance except by promise.

It will probably be found,—says the Report of the Committee, commenting on the preceding notices,—when Christianity comes to prevail in all western India, (as will surely be the case at some future time, and may be the case before the present generation shall have disappeared,) that the instructions of missionaries, given in the various methods which they employ, will have excited many individuals to inquire into the nature of religion, and to seek for a better foundation of their hopes than idolatry and superstition can furnish. The history of the church does not afford any instance of divine truth being clearly proposed to the understandings and consciences of men, through a long series of years, without producing its appropriate effects in the conversion and sanctification of souls. Times of darkness and discouragement have not been unfrequent; and the result of evangelical preaching is not always seen immediately; but sooner or later it will be discovered and acknowledged, that the testimony of God is not declared in vain. On this uniformity of the divine proceedings,—on the command of Christ, the example of the apostles, and the numerous promises of a day of glory to the world, the missionaries and their friends may securely rest, so long as they cheerfully and faithfully discharge their respective duties. A reliance on God, as the only efficient cause of a spiritual renovation, and as bestowing his grace according to the decisions of unerring wisdom, does not imply, however, that Christians should look with the same emotions upon a moral desert, and upon a field *which the Lord hath blessed.* When tokens of the divine favor are withheld, and nothing but a vast region of spiritual death is spread before the eye, there is peculiar occasion for mourning and humiliation before God;—for a strict examination, whether the message of salvation is delivered in the manner adopted by our Lord and the apostles; and for importunate prayer, that those who act as ambassadors of Christ to a guilty world may be under the special guidance of the Holy Ghost; and that those who hear may have their hearts opened; by the same divine influence, to receive the truth in love. It should not be felt, that the conversion of the heathen is to rest, so far as human instrumentality is concerned, upon missionaries alone. Every friend of Christ should take a share, not only in furnishing the resources by which the work is carried on externally, but in bearing upon his heart the burden of a world sinking under the weight of sin,—a world exposed to perdition, even now experiencing God's displeasure, and yet madly rejecting the salvation of the Gospel, which is so freely and invitingly proposed to all.

MISSION AMONG THE CHEROKEES.

TOUR OF REV. MR. BUTRICK.

DURING the last winter, Mr. Butrick penetrated further into the northeast parts of the Cherokee nation, than he had ever been before. We shall now give several extracts from the journal, which he kept during this tour, and in which there are some interesting descriptions of the country and its inhabitants.

Tuesday, Feb. 4, 1823. Left Taloney in company with brother Thomas Bassel, interpreter, and brother David Sanders, who is our guide to *Mountain Town*, where we have an appointment for meeting. Rode over a mountainous region fifteen or twenty miles,—and called at the Rabbit's. He is the head chief of Mountain Town and brother to the Creek interpreter. He received us with peculiar kindness and attention. Spent the evening in singing Cherokee hymns, conversing on the great concerns of religion, &c. Brother Thomas prayed in his own language. A number of the neighbors came, and spent the evening with us. The chief thinks they should all believe, if they could have the Gospel explained to their understanding.

At *Ta-go-i*, where Thomas had many relatives, they spent two or three days. During this time they had much pleasing intercourse with the people. The following incident is related.

Sabbath 9. The chiefs desired me to read a letter from Mr. Hicks relative to their land. I took the opportunity of explaining the nature and design of the Holy Sabbath, and requested them to wait till evening, which they agreed to do. Brother Thomas, when speaking of the Sabbath, told them, that Christians dressed in clean clothes, on that day. The old chief, (he is probably eighty or ninety years old) replied that he would dress himself. He accordingly went out and soon returned with a clean white hunting frock, a hat with a large silver band round it,—wide silver bands round his arms, a large silver crescent in his bosom, and below it a silver medal, given him by the President, &c. saluting us as a chief from a great distance.

Monday, 10. The Rising Fawn and our guide from Board Town came. The Rising Fawn is a principal chief in this part of the country, and a distinguished speaker in the national council. He seems determined to follow the directions of the Bible. He wished me to state some time when we would come again, promising to accompany us from Turnip Town. In this place are many inhabitants, full Cherokees; and none, that I know of, able to speak or understand English. O will the Lord remember them and by some means bring them to a knowledge of his great salvation. After breakfast, in company with brother Thomas's uncle, and our friend from Board Town, we set out for the mission station in the Valley Towns, where we arrived a little after dark, having passed through a most mountainous region. A little before sunset, being on high land, we had a clear view of the surrounding country; but the sublimity, the grandeur, the beauty of the scene I can never express. Before, behind, and on either side, were mountains above mountains, peak above peak, rising almost to the clouds.

The mission here mentioned is under the care of the Baptist Board of Foreign Missions; and by the members of it Mr. B. was received with great kindness and cordiality. At their request he visited the schools and both he and Thomas Bassel addressed the pupils. Messrs. Roberts and Jones are the missionaries They advised Mr. Butrick to proceed still further toward the northeast, for the purpose of visiting some secluded villages, and requested one of their pupils to go as a companion and guide. The youth cheerfully consented. His name was *Soti.* The first day, the travellers went about twenty miles to *Long Town,* where they staid over night. The following is an account of their next day's journey.

Tuesday, 18. Soon in the morning we set off for *Otter Town* where Soti's father lives. We left an appointment, however, to be here again on Thursday. We soon began to ascend a most difficult mountain. We were about two hours ascending it, and much of the time were climbing a very steep ascent. Sometimes to get round a peak on the ridge, we were obliged to go on the side, where it seemed impossible for a horse to stand. I found it enough for me to take care of myself, and committed the little poney to the care of Soti. I went forward with trembling steps, sometimes crawling on my hands and feet, afraid to look to the right hand or to the left, or think much of our situation. When I looked forward I was alarmed again and again, by mountains above mountains rising to an astonishing height, which we had still to pass over. I thought of going back, but the *text for the day* came to my mind, viz.; "Thou shalt go to all that I shall send thee; and whatsoever I command thee, thou shalt speak." And further I thought it impossible for the horses to turn about where we then were. At last the Lord brought us in safety, and with joy, to the top of the mountain. Here I had anticipated the pleasure of finding a little resting place, to view the surrounding region, which I had not ventured to do by the way, lest the extraordinary height, and the dismal steeps, frequently on both sides, should render me incapable of ascending the peaks still before me; but on the top, I found no rest for the soles of my feet. I durst not stop to take a fair survey of the country.

We therefore hastened our way down through the snow perhaps a foot deep, though at the bottom on the south side the ground was warm and dry; and, in about three hours from the time we first came to the mountain, through the kindness of God we found ourselves safe at the bottom, in a region where the Gospel had doubtless been forever unknown.

We called on the chief and proposed a meeting. He appointed it to-morrow about noon at the council house. We then rode about six miles to Soti's father's, having travelled about twenty miles. Some of the neighbors came and spent the evening with us. We improved the time in singing, prayer, and conversation on the great doctrines of religion.

Wednesday, 19. Spent the morning in conversation with Soti's father, a very old man. After breakfast we all kneeled before our common Lord, to implore his blessing, and then set off for the council house about six miles distant. The road being bad, and our horses fatigued, we concluded to walk, being accompanied by our dear Cherokee friends. About fifty men besides some women and children assembled. After prayer and singing, brother Thomas gave them a short account of Christians at the north, their method of raising money, making clothes, &c. for the support of schools, &c. He also stated the contents of a letter from Mr. Hicks. After this I spoke of the Bible, as being the only light to guide us in safety through this world. I dwelt particularly on the way of salvation, pointed out in the Bible, through our divine Lord and Savior.

I told them of his coming into the world, his character, miracles, sufferings, death, resurrection, ascension, invitation to sinners, &c. and of his ability and willingness to save all who come to him. After this we sung, and payed, and took our leave of the assembly. Before we left them, however, they wished to know when we would come again, stating that they needed some one to tell them often of these great truths, and expressed much gratitude for our present visit. We returned to Soti's father's and spent the evening in conversation, singing, &c. We attended prayer as usual, but Soti, who appears really serious, and inquiring after God, wished us to pray again. O how dear these poor people seemed to me. I often wept at the thought of leaving them exposed to all the wiles of Satan with no one to guide them to the fold of Jesus.

This town lies near the line of North Carolina; is almost entirely surrounded by mountains; contains from one to two hundred families, and but one individual, that I know of, able to speak English. After breakfast, and after commending this dear family and people to God by prayer, we set off for Long Town. We returned a different way from that we came, in order to visit J. Arch's friends, and also to cross the mountain at a place where it is not so high, though steeper for a short distance. About 10 o'clock we arrived at brother J. Arch's mother's, where we found his brother, uncles, sisters, &c. assembled to meet us according to previous arrangement. Here we had a precious interview with these dear people; and after dinner, having spent about two hours with them, we set out for Long Town. The mountain, and the path generally, were very bad, so that we did not arrive at the place where we had appointed a meeting, until near sun set. Many of the people had returned home. The chiefs and a few others were yet waiting. I told the chiefs I would meet them the next morning. Some of the people, however, thought the meeting was to be that night; and a numerous assembly met at the council house, and about 9 o'clock sent for me. I told them, that by an arrangement with the chiefs, I was to meet them the next morning. Brother Thomas and Soti went with them, and spent a good part of the night in talking, &c.

In the morning before sunrise, they sent again for me to come. I accordingly went, and found perhaps 200 people assembled, and fifteen or twenty young women or girls engaged in a dance. Their appearance was neat, their dress good; but what a difference would religion make, in all their feelings and behavior. Soon their music ceased, and all was still.

After singing and prayer, I spoke to them in substance, nearly as yesterday, at Otter Town. They heard with the utmost attention; and were endeared to me more and more. After an address of perhaps an hour and a half, and commending them again to God, we took an affectionate leave. The men and boys, and many of the women and girls, came and shook hands with us; after which the old chief, with a distinguishing dress and appearance, arose and spoke at some length, thanking us for our kindness in visiting them, &c. He then shook hands, and thus we took our leave of this dear people. I saw none in the assembly who were not full Cherokees, and none were able to understand English. This town is near the head of the valley river.

Friday, 21. Rode down the river ten or twelve miles to Tellico; called on the chief and proposed a meeting. He appointed this evening at the council house, and immediately sent messengers to give information. About dark we went to the place appointed. The people continued coming, till after 9 o'clock. We then commenced meeting, having, I should judge, near 200 hearers. As they were ignorant of the first principles of religion, I thought best to go over nearly the same ground as in Otter and Long Towns. They seemed attentive to all I said. Our meeting continued about an hour and a half. We then took leave of these dear people, a little before 11 o'clock, and returned to the chief's. O may the Lord be with them, and fix his word in their hearts, as a nail in a sure place, and may their souls be saved in the last great day.

Saturday, 22. Soon in the morning returned to our dear brethren in the mission. ring this tour I have seen hundreds of Indians, and but two who could talk English; and those were partly educated in white families. Spent the afternoon and evening with our dear Christian friends and the children of the schools.

On the following Tuesday, Mr. Butrick, in company with the Baptist missionaries, visited another Indian village, ten or twelve miles from the station; and soon afterwards returned to Brainerd, through a part of Tennessee. The valley towns are situated on the head waters of the Hiwassee, near the dividing line between North Carolina and Georgia, and not far from the upper corner of South Carolina. The Baptist mission has been established there for several years.

The following description of eligible places for the establishment of local schools was drawn by Mr. Butrick, in the course of the year past, after a better acquaintance with all parts of the Cherokee country, than any other of the missionaries has been able to gain.

As I was riding from Hightower to Taloney, I reflected on the most suitable places for local schools.

My feelings would lead me to place *Tsi-yo-he*, or *Otter Town*, first. This town is about 100 miles N. E. from Taloney; joining North Carolina. It is fenced in by almost impassable mountains; but contains a beautiful tract of land, sufficient to support a great number of inhabitants. It contains, I think, between one and two hundred families. These dear people, in general full Cherokees, and ignorant of the English language, are in a very destitute and affecting situation. Their white neighbors, in North-Carolina, are hostile to them. And further, the old chief expressed a public and earnest desire to have some one teach them constantly the great things of religion. This town is thirty or forty miles N. E. from the Baptist mission. Almost all the relatives of our dear brother John Arch live in that place. One or two large towns over the mountain might also be benefitted by the instruction.

2. *Ta-go-e*, twenty-five or thirty miles this side of the Baptist Mission and about forty miles N. E. from Taloney. Here are two large towns, Ta-go-e and Hemp-town, so situated that both might be accommodated by one school. These poor people are in a miserable situation. They have no blacksmith nearer, I believe, than Taloney or the Baptist Mission; unless the settlements in Georgia may be a little nearer. A poor man, while we were there, broke his axe, and went with us on foot to the Baptist mission to get it mended. This town lies on a most beautiful river of the same name; but called *Amo-yi* after it passes

through the mountain to its junction with the Hiwassee, a little above the Agency. This, I think, is about the darkest part of the Cherokee nation.

3. *Turnip-Mine-Town*, about eighteen miles N. E. from Taloney. Within a short distance of this town, are several others, which might all be benefitted by a school and religious instruction here.

4. *Pinelog* about half way between Taloney and High-tower. This town on a creek of the same name, contains many inhabitants, and a beautiful tract of land.

5. *Beaver-dam*, ten or twelve miles from Turnip Mountain, south of the Coosa river; or Cedar Creek town, twelve miles south of Beaver-dam. This last mentioned town lies near a settlement of Creek Indians, who would doubtless be benefitted by their proximity to a school.

6. *Turkey-Town*, bounded on one side by Alabama and on another by the Creek line, about twenty or twenty-five miles from the Creek settlements, containing many inhabitants, and a most beautiful tract of land. Here the *Path-killer*, the *Boot*, who is Creek interpreter, and many other chiefs, live. Here we could have frequent intercourse with the Creeks, and, by means of the *Boot*, give them much religious instruction. The *Boot*, though a Cherokee, is yet one of the Chiefs of the Creek nation; attends their councils; and has great influence with the people. He is frequently visited by the chiefs and hunters of that nation, with whom we could converse and thus spread the knowledge of divine things through that dark land.

7. *Frog-town*, or, as generally called, *Brooms-town.*

8. *Aumuchee*, fifteen miles west of south from Mr. Hick's, on the path leading to Turnip Mountain. I mention this place, on account of the great anxiety of the people last spring to have a school. There are ten or twelve families, and a beautiful tract of land.

9. *Mouse-Town*, or Bushey-head's settlement. This is a very important place, though not in as entire darkness as the others.

10. *Spring Town*, on the north side of the Hiwassee river, fifteen or twenty miles above Columbus.

From a summary of Mr. Butrick's labors, during a part of the year past, it appears, that he travelled about 2000 miles in the Cherokee country, and held about one hundred and fifty meetings with the people. At these meetings he either preached or expounded some portion of Scripture; or stated and explained some of the leading doctrines of the Bible; or repeated the history of our Lord's sufferings and resurrection. He found the natives peculiarly attentive, and in no case was he interrupted by improper conduct. He visited eight large villages, where the Gospel had never been heard before. In his opinion, two evangelists might be well employed in that part of the nation which extends from *Otter Town* to *High-tower*, one hundred and thirty-five miles, in a southwesterly direction, and from the Cherokee eastern line to *Coosawaytee*, about sixty miles. This territory contains more than half the Cherokee population.

Mr. Butrick's description of Natural Curiosities on the Lookout Mountain.

We place the following extracts from Mr. Butrick's journal by themselves, for the sake of a connected view of the curiosities, which he has described.

Saturday, Aug. 28. In company with Mr. Chamberlain, I ascended the Lookout Mountain, to visit a citadel of rocks. This is just at the top of the mountain, and is composed of rocks as high as houses of one, two, or three stories. It is so situated as to afford streets and lanes, and to form many convenient shelters from the heat, rain, and wind. Especially we noticed one apartment, twelve feet by fifteen, and six feet high in the highest place, arched over head, and walled on each side, by solid rock; except an opening for a door, and one or two places in the corners, which would serve for chimneys. This natural fortress was formerly inhabited by the Creeks. We saw where they hung their meat, and where they prepared their lodgings. Here, after viewing for a moment the wonders of Omnipotence, being retired from all the world, we bowed with adoration before Him, whose favor is compared to the shadow of a great rock in a weary land.

In the afternoon we explored a number of caves. The first we entered by a steep descent of eight or ten feet, through a small aperture. We then came to a large cavity, which extended to the right and left. We first examined the cavern on the left hand, which extended a number of rods. This was beautifully ornamented with petrifactions. Here were shelves, benches, &c. supported, apparently, by studs and braces above and below, and some richly ornamented with various articles of furniture. Here, also, our attention was caught by curious petrifactions, which we could almost imagine to be a diminutive race of people standing around us in profound silence, as if struck dumb by the rash intrusion of strangers.

After gratifying our curiosity in this secret abode of wonders, we returned and pursued our subterranean course to the right. Here we had a more beautiful and grand prospect than before. We found ourselves, not in a dark and dreary cavern, but in a richly ornamented mansion, adorned as by the cunning hands of the artist. Tables, settees, shelves, and a dwarfish race, with various ornaments hanging from the roof, continually excited new admiration.

After proceeding a few rods, we came to a small passage leading to another apartment, of which I will not attempt a description. "Great and marvellous are thy works, O Lord, and that my soul knoweth right well."

In company with several friends, Mr. Butrick on the 25th, rode to visit what he terms "an ancient fortification," on the Lookout Mountain.

After riding about eight miles, we came to a branch of Little River, which rises on the mountain, and empties into Coosa, a few miles below Chattoogy. Our attention was first arrested by the falls, a few rods above, on our left.

The perpendicular fall is, I should judge, thirty feet, and the whole fall forty or fifty. At the bottom is a large reservoir of water, walled on both sides by rocks of immense height. Turning our course a few rods down the river, we came to the outer wall of the fortification.

The stones were partly fallen down, and earth had been in part formed about them. This wall is semicircular, enclosing one or two acres of land, and terminated at each end by a precipice. Within this wall is another, enclosing less ground, but made apparently stronger. The precipice between the two ends of the wall is, we judged, about 200 feet high, and is nearly perpendicular. In the side of this precipice, about fifty feet from the top, the openings of caverns appear.

We descended the rocks at a place where the descent is not difficult, twenty or thirty feet. We then turned to the left, gradually descending by the side of the precipice a short distance, and soon came to the first fortress.

Just before coming to this, our passage was rather frightful. On our left, was a lofty perpendicular rock extending upwards, and on our right a precipice nearly perpendicular extending downward, leaving a passage for us of only two or three feet wide. We did not stop to examine the prospect, but contented ourselves with passing silently along to a place of greater safety.

Here, in the side of this tremendous precipice, are four apartments of sufficient size and height for the comfortable accommodation of a large number of people.

They are arched over head, and walled on all sides but one, by the solid rock. From the first room we pass through a door in the partition to the second. From the second we go round the partition, near the edge of the precipice, to the third; from the third, we crawl under the rock, through a small hole, to the fourth. Between the third and fourth is a cavity in the rock, sufficiently large for a number of persons to sit. Back of the fourth room, is a small chamber, into which a person may pass through a crevice in the rock. A single step from the front door of this room, would precipitate a person 150 feet.

After examining these secure retreats, we retraced our steps to the place where we first descended the rocks. We then turned to the right, and found three other fortresses, distinguished from the four by a more safe approach, and a situation more retired from a view of the tremendous precipice below.

In the afternoon of Wednesday, we explored another cave. This cave, at the mouth, is about one rod wide, but so low, that we were obliged to stoop as we entered. Soon it became more spacious, adorned with beautiful petrifactions of various shapes and sizes. We had not proceeded far, before the passage became twenty feet high; when the cavern divided, forming upper and lower apartments. We first examined the upper room.

Ascending about ten feet, a most striking prospect was presented to our view; a spacious room most beautifully ornamented on all sides. Here were pillars extending to the lofty arch above; beautiful hangings of various shapes and sizes; and alcoves adorned with the richest furniture. In this subterranean chamber, we discovered a vase four or five feet in diameter, containing a quantity of cold fresh water. On one side of this, was a beautiful scallop six or eight inches high.

After going some distance in this upper apartment we returned, and pursued our researches below; but our progress was soon arrested by deep water.

The next day we discovered a room which escaped our notice yesterday, and which far surpassed every thing of the kind, which I had seen before. It was as if nature, impatient and weary of our curiosity, had thrown open her most secret recesses, and exposed to our view the delights of her heart.

Crawling along under a low place in the cavern I saw by the glimmering of the torch, a room, about ten feet square, and three or four high, completely arched, and ornamented with the finest drapery. The floor, which was perfectly level, was covered with scollops of various dimensions and heights, some of which were nearly filled with fresh water. Petrifactions, resembling spears, guarded the roof of the avenue. Under these I crawled, and with inexpressible satisfaction entered this palace of wonders. The hangings above and on all sides, the vases below, in short the beauty of the whole scene, entirely surpassed any description, which I can give.—After contemplating this prospect, we retraced our course till we came to the mouth of the cavern, where of course our researches ended.

SUPERSTITIOUS OBSERVANCES OF THE INDIANS.

The following account of the precautionary measures taken by the Indians against prevailing diseases, is extracted from a late journal kept at one of our stations.

The Conjurer, or Doctor, (of which there is one perhaps in every town,) when any uncommon disease appears in his vicinity, directs seven chosen men to go on a hunting tour. Their orders are, to hunt till they have killed seven deer. The meat and skins are to be carried to an appointed place. Meanwhile the Conjurer rises at an early hour, and betakes himself to the woods fasting,—as also do the hunters,—where he collects all kinds of herbs and roots, that appear to him to possess any virtue. These are taken to the place appointed for the deer. After having put his physic, as he calls it, into a large pot, made of earth for this purpose, and suspended, with a sufficient quantity of water, over a good fire, he eats; being careful himself to keep the pot constantly boiling from this time, till all the inhabitants of the town, who wish to escape the dreadful disease, collect.

The meat sought by the hunters, is first cooked and consumed. Afterward all the females old and young, dance seven times around a fire, the time being beat on a keg, or pan, by a man appointed for the service. Towards day all join in dancing, who are big enough to keep from being trodden under foot; except the poor conjurer, who must strictly attend to his herbs.

About sunrise, all partake freely of this nauseous composition, and wash the whole body in the same. Seven men are then chosen to stay by the pot, filled with fresh roots and herbs, seven days longer, fasting every day till sun-set, when victuals must be carried to them. The people then disperse, every family taking away a supply of the decoction, and having liberty to apply to the chosen men for more, any time within the seven days. When the seven days are passed, all meet again, and the same ceremonies are observed. The Conjurer having, in the mean time, provided a fresh supply of medicine, and made it efficacious by fasting.

In the morning having drank again freely and washed, the Conjurer pronounces them proof against the prevailing disease. He then gives them a short talk, in which he tells how many will die in such a time, and then all return to their homes feeling quite secure. The Conjurer takes, as a reward for his labors, the skins of the deer, and a string of white beads from every family, who share the benefit of his services.

If, in spite of all this labor and toil, the disease continues to prevail, a very trifling reason satisfies the deluded multitude. The reason assigned for their ill success here last spring, when the measles prevailed, was, that missionaries had come into this country.

SPEECH OF AN AGED INDIAN CHIEF.

The Indians have no newspapers It is hence no more than just, that they should sometimes be allowed to speak for themselves, through the journals of other nations. We therefore give a place in our work to a recent speech of a venerable chief in one of the south-western tribes. As will readily be perceived, it was occasioned by the late negociations for the cession of some part of their territory, lying on this side of the Mississippi, to the United States.

This afternoon the old King, came to make us a visit. After calling for an interpreter he began to relate, with apparent reserve, some of the decisions of the late Council against disposing of their land. But, in a little time, he became quite free, and told us plainly, that he was afraid of the white people, and distressed for his children, (meaning the people of his nation.) He desired to live here while he lives; yet, as he had but little time to stay, it was not much matter on his own account. But he was night and day grieved for his children, whom he should leave behind, lest the white people would not give them power to live, and lest they should be driven from the earth. We endeavored to soothe the old man, by mentioning some things, which we thought calculated to inspire a confidence, in the government of the United States, particularly in their father the President; and to show, that he fe' toward them as his children, and desired their best good; and, also, that almost all the white people considered them as brothers, and wished to do them good.

He replied, If we have a little brother, who is poor, and does not know well how to take care of himself, I do not think it is right to try to get away from him the little all that he has. I think we should be willing to have him keep his little, and try to teach him how to use it, that he may be better able to take care of himself.—He acknowledged that their father, the President, had always given them good talks; but he did not think they had been well kept. He then proceeded to give us what he called a history of this business. He said, that President Washington agreed where the line should be—had it run and marked—and told them this should always be the line between them, and the white people. Soon after there must be another treaty and another line: again, another treaty and another line; and so on;—always telling them this shall be the last line, and always using the same reasons, when they wished for more land: viz. "You have more land than you want. You can live much better, if you leave hunting; raise cattle, hogs, corn, and cotton; make your own clothes, and have your bread and meat always at hand. If you do this, then you will not want so much land."—This, he said, was all good; but many did not at first like it, and they had great disputings about it. Now they had done with these disputes; almost all were following this advice of their fathers, and could do very well on the little land they had. Only they wanted their children instructed and trained to work. Soon their children would be men and women; and the nation would then be rich, and happy on their little land; and would not repine for what they had given to the United States. But now, said he, the white people seem determined to take this last little; and are willing to leave my children to go back into the wilderness, and be lost. This grieves me so that I can think of nothing else, only that white people kill my people, and no notice is taken of it.

He then gave in detail a long list of murders, which had been committed; and the murderers had not been brought to justice. He said four of his own family had been murdered by white men in time of peace, and he never could get any satisfaction for it: that just in that part of the nation where he lived, twelve persons had been murdered by the whites, since the Creek-war, and no murderer killed for it.

It was not so among red people. If a person of one nation killed one of another, they always gave up the murderer; and if an Indian of his nation killed a white man, they always gave him up. He had often sent word to the President about these things. He knew there were good people among the whites; but knowing all these things as he did, he could not but be afraid of white people.

In subsequent conversations on religious subjects, this aged and venerable chief said,—'That when he was young, he was told they went to another country when they died, where were many people, and great towns and villages: but that they never talked much about these things.' He knows not how they came by the idea of a future state.

AMERICAN EDUCATION SOCIETY.

Eighth Report.

THIS well known Institution held its eighth anniversary on the 1st day of October last. The Report presented on that occasion has since been printed; and from it, in connexion with its Appendix, we shall now compile the more valuable of the notices, which the Directors have given as the result of their experience and observation the last year.

Origin of the Society.

As the American Education Society was among the earliest, in its formation; and has now become so extensive, in its operations and influence, it will not be uninteresting to the friends of the Society to see the germ, from which it sprung. The following is a true copy of the first and original document, in relation to its proceedings.

Boston, June 29, 1815.

We the subscribers, do agree, to meet, at J. B. Winn's, on Monday evening next, (July 3d) to take into consideration the expediency of forming ourselves into an association, for the purpose of raising funds, to educate pious young men for the ministry.

It is signed by eight young men.

Officers of the Society.

Hon. William Phillips, *President*,
William Bartlet, Esq. *Vice President*,
Rev. Asa Eaton *Clerk*,
Aaron P. Cleveland, Esq. *Treasurer*,
Pliny Cutler, Esq. *Auditor*.

Rev. Abiel Holmes, D. D., Rev. Ebenezer Porter, D. D., Rev. Leonard Woods, D. D., Rev. Asa Eaton, Rev. Warren Fay, Rev. Richard S. Storrs, and Rev. B. B. Wisner, *Directors*.

Receipts and Expenditures.

The receipts of the year were as follows:

Donations, - - - - - - - -	$6,916 84
Annual subscriptions, - - - - -	1,057 00
Life subscriptions, - - - - - - -	1,980 00
Interest, - - - - - - - - -	1,573 26
	$11,527 10

The expenditures were these:

Paid to Beneficiaries, - - - - -	$10,110 00
Agencies, printing, &c.	1,429 30
	$11,539 30

On the subject of funds, the Report says:

> Some of the most important auxiliaries have greatly fallen off, in their contributions, the last year. Not long since, more than three thousand dollars were due for arrearages, on annual subscriptions; and the receipts of seven months of the last year, were more than three thousand five hundred dollars less, than the receipts of the same seven months of the year before; and more than six thousand dollars less, than the receipts of the same in 1819. At the same time, this statement, which has already been exhibited in several of the religious papers, has not produced the effect, which it was fondly hoped it would.

Expenses of Beneficiaries.

From the statements in the Appendix, relative to the expenses of the beneficiaries of the Society in several of the colleges, we have prepared the following tabular view. It gives only the average expenditure of each beneficiary.

Colleges.	*Board per week.*	*Tuition.*	*Room, wood, washing, and light.*	*Clothing.*	*Books and stationary.*	*Incidentals.*	*Totals.*
Dartmouth,	1,38	31,93	16,73	32,88	12,42	13,29	151,67
Middlebury,	1,22	20,00	12,44	18,51	7,40	9,05	106,22
Union,	1,47	31,97	27,40	45,87	9,68	28,54	200,06
Williams,	1,20	24,14	16,48	57,72	12,33	10,89	161,71
Amherst,	1,05	grat.	11,10	24,42	16,10	13,14	112,92
Yale.	1,65	20,75	29,12	26,57	14,99	18,68	180,16
Brown,	1,26	15,62	23,48	20,28	10,15	7,56	151,03
Harvard,	1,93	35,10	32,76	49,71	23,06	24,73	251,55

The expenses at Bowdoin College are not stated. We believe, that board is there about $1,50 per week: tuition, to beneficiaries of charitable societies, gratuitous; and the other expenses such as to make the medium for the common expenditures, for the year, about $150. What would be the cost of an education at the University of Vermont, Hamilton College, Nassau Hall, and other institutions not named, we have not the means of ascertaining.

We might easily show, that no table of this kind can be formed, which shall exhibit, with perfect accuracy, the comparative cost of an education at the several literary institutions of our country. Such exhibitions, however, as the above, are not without interest and value.

Moral Necessities of the Country.

The Report states, that, in 1819, there were 481 more congregations, than clergymen, in the *Presbyterian* Church, and that the evil has greatly increased since; that, in the *Baptist* Denomination, in the United States, there are 1,035 vacant churches; and that, in the *Protestant Episcopal* Church, there are more than 300 vacant congregations! There are no documents, from which to ascertain the number of destitute congregations in the *Congregational* Church, considered as a body. There is, however, in many sections of country, a very great deficiency. In Virginia, for instance, there is a population of more than 1,000,000 of souls, and only 28 Episcopal, and 63 Presbyterian ministers. To darken the picture, the Report takes a prospective view of our increasing population, and increasing deficiency of moral means, till we are almost ready to predict the general prevalence of *heathenism*, in the twentieth century, rather than of the Gospel of Jesus Christ. One would think the *present* want of the ministry in our country,—to say nothing of other countries,—enough, when reiterated, as it has been, from every quarter, to wake from the deepest sleep all who possess a single spark of love for God or man.

Number of young men who have been patronized by Education Societies.

But what prospect is there of supplying these hundreds of desolate vineyards with men to cultivate them? The Report exhibits the number of students, which have already been received under the patronage of our Education Societies.

Maine Branch of American Education Society,	13
Union Education Society, N. H. and Vt.	14
North West Branch of Amer. Education So.	42
Massachusetts Benev. Education Society,	14
Massachusetts Baptist Education Society,	15
Worcester and Hampshire Co. Ed. Soc's.	unknown.
Connecticut Education Society,	more than 40
Presbyterian Education Society, New York,	102
Baptist Education Society, New York,	32
Philadelphia Education Society,	35
American Education Society,	414
Whole number as stated above,	721

From the Apeudix, we extract the following view of the Colleges in September 1823, considerably abridged.

Colleges.	*No. of Students.*	*No. of pious Students.*	*Time of last Revival.*	*Graduates in 1823.*	*Pious Graduates in 1822.*	*Pious Graduates in 1823.*
Yale College, Connecticut,	373	115	1820	73	30	23
Harvard University, Ms.	302	9	1740	39	4	4
Union, New York,	234	66	1820	67	25	17
Transylvania University, Ken.	221	16		32		
North Carolina University,	160	6				
Brown University, R. I.	156	39	1820	28	15	10
Dartmouth, New Hampshire,	138	63	1821	34	32	21
Nassau Hall, New-Jersey,	127	18	1821	67	25	17
Columbia, New York,	123			29		
Bowdoin, Maine,	120	20	1817	31	5	6
South Carolina College,	120					
Georgia University,	120	8		21		2
Hamilton, New York,	107	45	1820	34	8	18
Ham. Sidney, Virginia,	104	24	1822	14		6
Jefferson, Pennsylvania,	100	23		15		
Amherst, Massachusetts,	98	80	1823	4	3	4
Middlebury, Vermont,	87	58	1821	18	15	11
Williams, Massachusetts,	78	39	1819	7	4	3
Dickinson, Pennsylvania,	75	40		19		17
Ohio University,	70					
Columbian, Dist. Columbia,	62	18				
Washington, Virginia.	60		1822			
Greenville, Tennessee,	50					
Vermont University,	42	10		8	2	8
Waterville, Maine,	21	11		3		3
Western University, Penn.	15			3		3
	3,163	708		546.	168.	173

There are Religious or Benevolent Societies, in Bowdoin, Middlebury, Williams, Brown, Hamilton and Princeton.

There are Bible and Tract Societies, in Dartmouth, Yale, Union and Princeton.

There are Societies of Inquiry respecting Missions, in Dartmouth, Middlebury, Williams, Amherst, and Yale Colleges; and in Vermont University.

The Sabbath Morning Concert of prayer for the Colleges, is observed in Bowdoin, Dartmouth, Middlebury, Williams, Amherst, Yale and Hamilton Colleges; and in Vermont and Brown Universities.

There are Classical Libraries for indigent students in Bowdoin, Dartmouth, Middlebury, Williams, Amherst, Yale, Union, Hamilton and Princeton Colleges; and in Harvard and Brown Universities.

Through the influence of Revivals and Education Societies, at least three hundred and fifty pious young men in our Theological Seminaries; seven hundred and eight, in our Colleges; and more than two hundred, in our Academies; amounting to twelve hundred and fifty eight, are pursuing their studies, who will probably become ministers of the Gospel;—which is a greater number than were educated for the ministry in thirty years previous to 1810.

The Missionary Cause.

Speech of John Bacon, Esq. at the Anniversary of the Wesleyan Missionary Society, May 5, 1823.

I BEG to apologize for commencing with a personal allusion to myself; but repeated illness lately, and much medicine, have so despoiled me of the few nerves which I once possessed, that, were it not for a promise given, I should plead to be excused, as unfit to address this vast assembly. I thought it best to mention this, in order to secure your indulgence, if I should be obliged to stop short and resume my seat; in which case, I hope you will accept the will for the deed.

However, I am happy that in that blessed work, and that glorious contest, in which we are engaged in this day of unexampled Christian exertion, 'the race is not' exclusively 'to the swift, nor the battle to the strong.' Indeed, on finding that your muster of auxiliary forces to-day included so humble an individual as myself, I conjectured that our worthy commander in the Chair was about, for once, to dispense with the usual mode of warfare, and to try, like Gideon of old, what he could effect merely with his pitchers and lamps.

The history of Gideon by the by, I have been thinking, is fraught with encouragement for us all in our conflicts, at home and abroad, with the forces of infidelity, superstition, and blasphemy. If the Lord of Hosts be with us, then shall a mere 'cake of barley bread,' tumbling into the hosts of our enemies, smite their tents, and put their army to flight. If this be encouragement for the feeblest instrument among us, with what cheerful confidence may it be said to such an one as our leader on the present occasion, as the angel did to Gideon, "Go on and prosper" in this transcendently important work, "for the LORD is with thee, thou mighty man of valor."

This I say, not merely to your Chairman, but to all your Missionaries and preachers, and to your society in general; and I say it with double pleasure, as being myself, by education and attachment, a member of the Church of England.

Wesleyans, I am aware, are not to be accounted dissenters; yet there is evidently a shade of distinction between you and us Churchfolks of a more inflexible description,—at least, sufficient to authorize my saying that you are, perhaps, of Paul, and we of Apollos.—Well, sir, let it be so, I have no doubt, if Paul had taken the Chair at a Missionary meeting, (and I am far from being sure that he never did,) the disciples of Apollos, I will answer for it, would very cheerfully have filled up half his platform, and would have joined, *con amore*, in all his motions and resolutions for disseminating the everlasting Gospel, wheresoever and by whomsoever it might have been preached. And I say, Sir, let a salutary shame and confusion of face cover that professing Christian who cannot rejoice in the spread of the REDEEMER's kingdom, unless it be effected by means of what he may consider to be his own religious denomination.—Not so with our common Lord and Master:—no sectarian spirit contracted the benevolence that glowed within his sacred breast: He came, indeed, to his own; but, as his own received him not, what would have been our condition at the present moment, if he had said, 'From henceforth, as the Jews have no dealings with the Samaritans, neither will I concern myself with the spiritual wants and calamities of the Gentile world?' Does any one complain to us who are Episcopalians in this assembly, and say, in language similar to that addressed to MOSES,—'These Wesleyan Christians are appointing Missionaries, and prophesying in the camp: let us forbid them, for they follow not in all respects with us?' I can answer for myself and my brethren of the Church here present, that we should one and all spontaneously exclaim as MOSES did, 'Enviest thou for our sakes? would to GOD that all the LORD's people were prophets, and that he would put his SPIRIT upon them.'

These feelings, on our part, are due to our Christian Brethren, of other denominations, as their liberality in these matters towards the Church has ever been conspicuous. I frankly confess that I have known certain Churchmen who have had their hesitations respecting Dissenting Societies; but I never met with a Dissenter who did not wish well to every Christian Society connected with the Church. In fairness, however, I should add, that the Churchmen I have referred to, have generally objected to all Christian Societies (*one*, perhaps, alone excepted) belonging to as well as distinct from the Church. But of those who are in my estimation Churchmen in deed and in truth,—that is, Churchmen paying deference, not merely to the formalities, but to the vital injunctions of their Prayer-Books, I do not know one who would not say, 'So that CHRIST be preached,—by whomsoever,—therein I do rejoice, yea, and I will rejoice.'

Having touched on these points, I may, perhaps, be allowed to refer to the formation of a Church Missionary Association, lately, in the place where I at present reside, not a dozen miles from town. It so happens that we have no less than five Clergymen resident in the place; but they are so possessed with the absurd notion that the Church Missionary Society has a seasoning of dissent in its composition, that we have not been able to obtain their concurrence in our object; and this has prevented many, who plume themselves upon their Churchmanship, from supporting our unexceptionable Church Society. In contrast, however, to this confined and jealous principle, and to display the beauty of a truly enlarged and liberal heart, I relate the circumstance,—that one of our kind and zealous Ladies, who undertook to canvass the place for subscriptions, called on a pious tradesman in the town who is *not* a Churchman. On entering, she said, 'I wait on you, Sir, from the Church Missionary Society lately established here, because I have undertaken to call at every house in my division; but as I believe you are not a Churchman, I cannot presume to calculate upon your subscription; and, though we are happy to receive support from any one, I ought not, perhaps, to expect it from you; and, therefore, having fulfilled my engagement by calling, I will now cheerfully take my leave.' 'Stop, Madam,' said he, 'I cannot suffer you to go away thus. It is true,' he added, 'we have a Missionary Society of our own; but when I consider how long I have lived in this place, and how little, comparatively, has been done here in a religious point of view until the formation of your Missionary Society, I am truly thankful to GOD for his goodness; and you shall take the names of my wife and daughter as humble, but cheerful contributors.' While he yet spake, 'the springs which were in his head,' (as JOHN BUNYAN says of his Pilgrim while gazing at the cross;) 'the springs which were in his head did send the waters down his cheeks;' and he thus gave evidence of the reality of that Christian principle which possessed and enlarged his heart. You recollect that our SAVIOR, after relating an interesting anecdote respecting a certain benevolent and noble-minded character, added, 'and he was a Samaritan.' In like manner, Ladies and Gentlemen, allow me to say,—Thus and thus, as I have related, did this nobleminded Christian, just referred to,—and he was a *Wesleyan*. I shall not, however, do justice to my story, or to the Church of England, if I do not mention that the Lady referred to, after receiving the good man's subscription, said, 'Now, Sir, as you have been so kind and liberal towards our Society, you must allow me to give you a testimony of my good will towards yours.' On which she insisted upon his accepting a present from her own purse for the Wesleyan Missionary Society.

It is remarkable that an accusation brought against us by one of the five Clergymen I have referred to, was, that by instituting our Missionary Society, we have raised a 'bad spirit' in the place. Now, if what I have related as having occurred between this Lady and the worthy tradesman be an example of the bad spirit referred to, it must be one of so peculiar a kind, that I am bad enough myself to wish that the said evil spirit would go and take to himself seven other spirits, by the same rule as bad, and as much worse than himself as he pleases, and return to dwell amongst us: and I heartily wish that, by the same inverse principle of calculation, our last state may be a great deal worse than the first.

Having thus been engaged in Missionary exertions where we have had to encounter a measure of opposition and dislike, you will easily give credit to my declaration of the peculiar pleasure I have felt at the idea of attending the present meeting. There, I said, I shall join an assembly of my fellow-Christians, where we shall all be of one heart and of one mind.—There the stream, or rather the broad and deep river, of Christian philanthropy will flow with majestic freedom and rapidity into the fathomless ocean of unrestricted liberality and good-will towards all mankind. And while thus contemplating the pleasure of being in the society of friends who entertain the same views and feelings with myself, I could not but be elated with the thought,—What a goodly company of Patriarchs, Prophets, and Apostles, we Missionary enthusiasts may fairly contend we belong to; and who, it would not be difficult to prove, were, in reality, enthusiasts of the very same description with ourselves! Time would fail to refer to a tenth of them; but to instance only an example or two:—Was it not because the heart of ABRAHAM overflowed with zeal for the conversion of all mankind, that the ALMIGHTY condescended to cheer him with the animating assurance, 'In thee, and in thy Seed shall all the families of the earth be blessed?' And what was the chief support of the venerable JACOB while sinking in the arms of death?—Was it not the prophetic foresight with which he was favored of that transcendently important event, that, in the royal line of Judah, the heavenly SHILOH should make his appearance; respecting whom, with joyful, though distant anticipation, he exclaims,—'Unto Him shall the gathering of the people be?' And as for King DAVID, if the assertion of our friends be true, that 'Missionary zeal doth make us mad,' know not what lunatic asylum they would have considered secure for the confinement of that enthusiastic Prince; seeing that nothing less would satisfy him than that the light of divine truth should be diffused throughout the universe, and that every region of the earth should behold the REDEEMER's glory.

Peace, then, be to the remains, and thanks to the prayers, of those holy saints of old: the whole world stands indebted to them at the present moment; and surely, of all the nations thereof, Great Britain not the least.—What gratitude does it become us to feel, as Christians, as Protestants, and as British subjects, on occasion of that sacred festival,—that 'feast of weeks,' if I may so call it,—with which the religious part of the community are annually favored in our Metropolis at this interesting period. It has doubtless been impossible for us to look forward to the season, without feelings of the most pleasing anticipation, and a measure, probably, of triumphant joy. But may I express a hope, that although our hearts cannot do otherwise than burn within us while we are thus encouraged and refreshed by the way, yet that our feeling may be a chastised and sacred feeling;—not merely the risings of animal effervescence,—but a feeling which, while we rejoice and triumph, constrains us to glorify GOD for his kindness towards us, and for the wonderful works which, by our instrumentality, he is now performing among the children of men. During the past week, I have felt, as though the Almighty JEHOVAH, the GOD of the true Israel in this land, were saying to us, as he did to Israel of old,—'Now go and sanctify yourselves, for in the next week is a holy convocation before the LORD.'—And when we do hold these convocations in a right spirit, are they not privileged seasons indeed?—enjoyments which, when we have felt and tasted, we justly say, that not the half was told us. Nay, shall I go too far if I appeal to many christian friends in this assembly, and ask whether their feelings have not on these occasions frequently resembled those which we take for granted glowed in the breasts of MOSES, AARON, NABAD, ABIHU, and the seventy elders of Israel, when, by the divine permission, they left the busy camp in the valley beneath, and ascended the mount of communion, where it is said that, while they ate and drank, they 'beheld the GOD of Israel, under whose feet was a paved work resembling the sapphire stone, and as it were the body of heaven in its clearness?' Have you not frequently experienced upon these 'delectable mountains' a fulfilment of the poetical declaration,—

> Eternal wisdom hath prepar'd
> A soul-reviving feast;

and found it, indeed, a 'feast of fat things, and of wines on the lees well refined?' And while thus regaling yourselves with sacred enjoyments, have you not sometimes had reason to trust you were sensible of Jehovah's presence? And contemplating that wonderful transformation which has taken place in the moral image of man in various parts of the world in this day of Gospel light and Missionary activity, may we not behold, indisputably, as the body of heaven in its clearness, the image of the otherwise invisible GOD portrayed upon the bosom of the earth, as certainly as it was repeated in the lucid mirror which blazed beneath his foot, and reflected forth his glory?

Blessed be GOD that these are not merely figurative allusions, with which we may please the fancy, but substantial, indisputable blessings, realized in the happy experience of millions whose faces we shall never see in the flesh, but whose lips are daily blessing GOD for having put it into the hearts of British Christians,—Churchmen, Independents, Moravians, Baptists, Wesleyans, and others,—to convey to them the knowledge of the Gospel; and whose triumphant shouts of praise to redeeming grace we trust, through the same Redemption, will salute our ears, when all the spiritual worshippers of GOD throughout the habitable globe, and from the beginning to the end of time, shall have joined the general assembly and church of the first-born whose names are written in heaven.

It may not be amiss to add, that, both in England and Scotland, the efforts to supply the world with Christian instruction, have been the means of augmenting very much, the harmony of different denominations of Christians. Charity for the heathen, rising to the ascendency among the various sects, has presented a great common object, in the pursuit of which they have almost lost sight of the minor points, about which they once found leisure to contend.

Donations

TO THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

From Nov. 13th, to Dec. 12th inclusive.

Almond, N. Y. Coll. by Rev. R. Hubbard, 6; Fem. Char. So. 14, by C. Hurlbut, Esq.	20	00
Amherst, Ms. Miss. So. in Amherst Acad. for *Gerard H. Hallock* in Ceylon, by Mr. F. Harrington, Tr.	19	00
Attleborough, Ms. Fem. Aux. for miss. so. by Miss R. Allen, Tr.	15	00
Augusta, N. Y. 1st Cong. So. mon. con. by Dea. A. Thomas.	16	00
Ballston, N. Y. Fem. Hea. Sch. So. for *David Brainerd* in Ceylon, 15; for Brainerd miss. 15; by Miss E. Raymond, Tr.	30	00
Bath, Me. North and South Par. mon. con. (one dollar of which for Chapel at Bombay) by Rev. J. W. Ellingwood, 23, 25; Fem. hea. sch. so. for *Nancy Ellingwood* in Ceylon, Miss J. T. Sprague, Tr. by Do. 23;	46	25
Bedford, N. H. Indiv by Mr. J. French, 3; Coll. by Mr. S. A. Worcester, 19,66,	22	66
Belfast, Me. A lady's fam. miss. box, by Mr. E. Bond,	1	25
Benson, Vt. For. & domes. miss. So. mem. of the so. & m. f. 36,50; Cent so. 2,50; chh. miss. box, 2; Mrs. M. Easton, *Putnam*, N. Y. 1; by Mr. J. Clark, Sec.	42	00
Beverly, Ms. Fem. Wes. miss. so. by Mrs. A. Lovett, 50; mon. con. in third cong. So. by Rev. P. D. Oliphant, 32,94; Fem. Jews So. for the Jews, 40; for the Scriptures, 1,50, by do.	124	44
Boston, Ms. United mon. con. for Pal. miss.	52	53
Eight young men of "Old South So." 4th pay. for *B. B. Wisner*, at Brainerd, by Mr. C. Stoddard, 15; Miss Jewett, for Greek tracts for distrib. 1; children in a small school in Hancock Street, 1, Coll. in 2d Methodist chapel in Bromfield's lane, after address by Mr. D. Brown, for schools among the Cherokees, 27,43; Mrs. H. Lee, for do. by do. 5; a friend, 1,50; Mr. Andrew Bradshaw, 2d an. pay. for *Hannah Franklin Bradshaw* at Mayhew, 30,	80	93
Boylston, Ms. Fem. cent so. for West. miss. by Miss E. Andrews, Tr.	12	00
Brattleboro. Vt. Mr. D. Carpenter, by Rev. J. L. Starks,	3	00
Brookline, Ms. Kingsbury So. for sch. at High Tower. Cher. na. by Miss. H. Stebbins,	16	00
Bristol, R. I. Coll. in Rev. Mr. Mann's Meeting house, after address by Mr. D. Brown, for schools among the Cherokees. 20,46; miss. asso. of chil. for West. miss. by Rev. J. Mann, 2; Fem. pray. So. 2; by do.	24	46
Buffalo, N. Y. Miss M. Cotton, 5; a friend 1; Benev. So. coll. at mon. con. 10, 67. by Mr. A. Bryant,	16	67
Cambridge, Ms. Coll. at Rev. Doct. Holmes' meeting house. for schools among the Cherokees, after an address by Mr. D. Brown,	57	64
Camden, N. Y. mon. con. by Dea. A. Thomas,	1	75
Carver, Ms. Hea. friend so. by Mr. E. Collier,	13	00
Charlestown, Ms. Mr. B. Brown, by Mr. D. Brown,	3	00
Charlton, Ms. Fem. cent So. by Ruth Phillips, Tr.	8	11
Chelmsford, Ms. From females, for Mayhew by Mrs. L. Byam, Tr.	12	00
Claremont, N. H. Hea. sch. so. 12,25, coll. in Mrs. A's. sch. for sch. at Elliot, 64 c. by Mary F. Stevens,	12	89
Clinton, N. Y. C. S. Parmerly, Jun. for ed. hea. chil. by Dea. A. Thomas,		50
Coxsackie, N. Y. Ladies 2d an. pay. for *Gilbert R. Livingston*, by Rev. Dr. Porter,	20	00
Craftsbury, Vt. Miss C. Clark, by Mr. T. Tolman,	1	25
Danby, N. Y. mon. con. 25; fem. cent so. 20; by Rev. S. Parker,	45	00
Dennis, Ms. (north Par.) mon. con. by Rev. J. Haven,	18	45
Dorchester, Ms. Coll. in Rev. Dr. Codman's meeting house for schools among the Cherokees, after address by Mr. D. Brown, 57,48; mon. con. in 2d par. by Rev. Dr. Codman, 22,50.	79	98
Dracut, Ms. (1st Par.) mon. con. by Rev. J. Merrill,	4	00
Durham, N. H. mon. con. by Rev. F. Burt	13	53
Dunstable, Ms. men's so. for prop. Chris. know. by Dea. J. Taylor, Tr.	18	67
East Bridgewater, Ms. Dorcas So. by Mr. Z. Bisbee,	3	00
East Haddam, Ms. Fem. Dona. So. by Sarah B. Parsons, Supt.	7	00
Fairfield, Ct. Ladies so. by Miss E. Hull, Tr.	20	00
Farmington, Ct. Young Ladies mite so. by Miss A. Hunt, Tr.	10	00
Franklin, N. Y. Pal. Miss. so. for Pal. miss. by Rev. Dr. Porter,	20	00
Gilmanton, N. H. Ladies Jews Society for Jewish chil. at Bombay, by Mrs. F. Moody, Tr.	30	00
Glastenbury, Ct. Fem. cent so. Betsey Hale, Tr. 24; mon. con. 50; by Rev. C. Burge,	74	00
Halifax, Vt. Fem. Char. so. Mrs. M. F. Woods, Tr. 19,22; m. f. by Mr. O. Woodsworth, 12, 34.	31	56
Hallowell, Me. Mr. E. Bond, fam. miss. box.	3	00
Hamilton, N. Y. Mrs. Hubbard, by Dea. A. Thomas,	1	00
Hampshire Chr. Dep. Northampton, Ms. m. f. 33,50; *Norwich*, fem. char. so. 1,02; *Southampton*, a female. 2;	36	52
Gen. agency. of Hamp. chr. depos. for miss. Her. viz.		
Chesterfield, Rev. J. Waters, 5,74; *Conway*, Mr. J. Williams 3,09; *Goshen*, Miss E. May, 1,03; Rev. J Wright, 3,97; *Northampton*, Mr D. S. Whitney, 16,38; vol. of Miss. Her. 1,50; *Norwich*, Mr. R. Hall, 4,41; *Southampton*, Mr. E. Edwards, Jun. 8,38; *South Hadley*, Mr. P. Allen, 11,03; *West Hampton*, Rev. E. Hale, 11,91; *Williamsburgh*, Rev. H. Lord, 6,18;	73	62
Hanover, N. Y. m. f. by Dea. A. Thomas,	41	50
Hanover, N. J. Fem. mite so. for *Aaron Condit* in Ceylon, by Rev. A. Condit,	12	00
Harpersfield, N. Y. Mr. R. Newell, by Rev. Dr. Porter,	5	00
Hardwick, Vt. *Craftsbury*, *Greensborough*, and *Walden*, mon. con. by E. Strong, Esq. 11,46; E. Strong. Esq. 10;	21	46
Harrisburgh, Pa. Julia Anna So. by Rev. W. R. De Witt,	8	00
Haverhill, Ms. Fem. asso. by Mrs. S. Gale, Tr.	17	00
Heath, Ms. Union so. by Mr. T. B. Harrington, Tr.	12	00
Hebron, N. H. Mr. S. Goodhue,	5	00
Hillsborough Co. N. H. Fem. benev. so. 3d an. pay. for *John Barnes Lawton*, in Ceylon, by Miss S. Symonds,	12	00
Bible and Char. so. Mr. R. Boylston, Tr. Fem. cent. so. in *Temple*, by Miss L. W. Cummings, 26,56; an. sub. 12,80. Capt. J. Shepherd of *Amherst*, by Mr. S. A. Worcester, 6,25; Contrib. in *Amherst* on Thanksgiv. day, by do. 43;	88	61
Holden, Ms. Mon. con. by Mr. J. Crosby,	13	00
Holles, N. H. H. Worcester, by Mr. S. A. Worcester, 1; J. Worcester's fam. a contrib. on thank. day, by do. 1,77.	2	77
Johnstown, (Kingsborough) N. Y. mon. con. by Rev. E. Yale,	10	00
Jonesborough, Ten. Fem. aux. so. 40; a friend, 12; by Rev. D. A. Sherman,	52	00
Keene, N. H. Heshbon so. for West. miss. by Sophronia Adams, Sec. 10; an Indiv. 1; mon. con. by Rev. Z. S. Barstow, 5,	16	00
Lebanon, (Exeter) Ct. Newell so. by Rev. C. B. Everest,	8	78

Lee, Ms. Mr. J. Bradley m. f. for Pal. miss. by Rev. Dr. Hyde.	5 00
Lenox, Ms. Char. box by Mrs. M. Walker,	3 00
Lewisburg, Pa. Buffalo Fem. miss. so. by Mary Geddis, Tr.	20 00
Leverett, Ms. Fem. char. so. by Rev. J. Colburn,	10 31
Litchfield, Ct. Hon. B. Talmadge, for for. miss. school,	100 00
Lyndeborough, N. H. mon. con. by Mr. W. Jones,	15 14
Lyons, N. Y. mon. con. by Dea. A. Thomas,	2 50
Marblehead, Ms. Coll. in Rev. Mr. S. Dana's meeting house, after an address by Mr. D. Brown, for schools among the Cherokees; by Hon. W. Reed,	23 00
Marlborough, Ct. Fem. benev. so. by Roxana Lord, Tr.	17 12
Marlborough, Ms. Fem. cent. so. Mrs. L. H. Clark, Tr. 9,87; a friend, by Rev. S. F. Bucklin, 16;	25 87
Mobile, Ala. Capt. Deering,	10 00
Mount Vernon, N. Y. mon. con. by Dea. A. Thomas, 9; m. f. from Indiv. 19;	28 00
Newark, N. J. Two friends by Mr. E. Conger,	14 00
Newburyport, Ms. mon. con. in first Pres. chh. by Mr. Williams, 33; Fourth relig. so. by Mr. S. H. Currier, 10; Mrs. Sawyer, for schools among the Cherokees, by Mr. D. Brown, 5;	48 00
New Hampshire, J. W. by Mr. S. A. Worcester,	3 00
New Haven, N. Y. mon. con. by Dea. A. Thomas,	4 31
New Haven Co. Ct. West. dis. aux. so. Rev. E. Scranton, Tr. from *Derby* 23,22; from *North Milford*, 4,12;	27 34
Newington, Ct. mon. con. Mr. W. Denning, Agent, by Rev. Dr. Chapin,	12 00
New London, Ct. K. R.	2 00
Newton, Ms. (East Par.) Ed. so. for *Jonathan Homer*, in Ceylon, by Mr. E. F. Woodward, Tr.	20 00
North Bridgewater, Ms. Coll. after an address by Mr. D. Brown, for schools among the Cherokees,	43 57
Northampton, Ms. E. Williams, Esq.	100 00
Northampton & neighboring towns, Ms. For miss. so. Mr. E. S. Phelps, Tr. coll. in *Hadley*, 53,91; contrib. at an. meet. in *Hatfield*, 13,63; a friend, 2; coll. in *Northampton*, 102; in *Southampton*, 10,50; in *Sunderland*, 28,55; in *Shutesbury*, 4,75; in *Williamsburgh*, 18; in *West Hampton*, 20; (38,63 expense of printing reports, deducted)	214 71
North Yarmouth, Me. Philethnican so. for *Elizabeth Mary Cummings*, at the Sandw. Isls. 10; Newell so. for *Asa Cummings*, at the Sandw. Isl. 10; by Rev. A. Cummings,	20 00
Norwich, Ct. Young La. so. fourth an. pay. for *Joanna* Lathrop in Ceylon, by Miss F. L. Lathrop, 12; mon. con. 12,56; reward for four chil. for self denial 4; m. box 44 c. a thank offering, 8; by Mr. C. Lathrop,	37 00
Norwich, Me. Fem. cent. so. 11,32; mon. con. 9,15; by Rev. J. Walker,	20 47
Oneida Co. N. Y. A Clergyman, 20; his fam. 5.	25 00
Pal. Miss. So. for the support of Rev. D. Temple, by Dr. E. Alden, Tr.	150 00
Paris, Me. mon. con. 7,25; m. f. 3; two friends, 5,28; by Rev. J. Walker,	15 53
Paris, N. Y. Mr. J. Schofield, 3,06; Mr. A. Gilmore, 5; a little girl, 1; m. f. 22,33; by Dea. A. Thomas,	31 39
Pawlet, Vt. miss. Cards by Miss D. Sargent,	10 00
Peru, Ms. Mr. R. Haskell. 2,50; Miss L. Goldthwait. 1,75; by Mr. L. Field,	4 25
Peterborough, N. Y. a friend,	10 00
Phila. Pa. Robert Ralston, Esq. for Bombay Chapel, 20; Fem. Ceylon ed. so. for chil. in Ceylon, by A. Henry Esq. 60; Fem. so. for ed. and sup. of hea. youth. Semi-an. pay. for *William Alan & Henry M. Alum*, at the for. mis. school, by Miss M. Engles, Tr. 100;	180 00
Pittsfield, Ms. mon. con. by Dea. J. Bissell,	9 00
Plymouth, Ms. Fem. so. for Choc. schools, by Mrs. A. Boutelle, Tr.	17 73
Plympton, Ms. Char. box by Mrs. N. Dexter,	81
Pownal, Me. Fem. cent so. 8,82; mon. con. 65 cts. m. f. 2; con. on thanksg. day, 10,63; by Rev. P. Chapin,	22 10
Princeton, N. J. sab. sch. no. 2. for *John S. Newbold* in Ceylon, by Mr. J. Myers,	12 00
Providence, R. J. Coll. in Rev. Mr. Wilson's meeting house, after address by Mr. David Brown, for schools among the Cherokees, 34,33; coll. in the Baptist church, do. do. 27,50; by Rev. P. Ludlow, for do. 30; Mrs. Rodgers, by Mr. D. Brown, for do. 1;	92 83
Quincy, Ms. Fem. Evang. so. for west. miss. by Mrs. H. Cutler, Tr.	12 25
Randolph, Ms. mon con. by Dr. E. Alden,	32 43
Richland, N. Y. Mrs. H. Foster, by Dea. A. Thomas,	5 00
Romulus, N. Y. mon. con. by do.	10 00
Root, N. Y. Aux. miss. so. for wes. miss. so. by Mr. H. J. Deivendorf, Tr.	12 00
Royalston, Ms. Mrs. M. Thomson, by Rev. E. Perkins, 1; miss. so. for ed. hea. youth, by W. K. Talbot, 5;	6 00
Salem, Ms. & Vic. For. miss. so. by Mr. E. Kimball, Tr. 66, 18; mon. con. at south meeting house, by do. 8,40;	74 58
Salisbury, Ms. (West Par.) Mr. S. Nye & others, for hea. chil. at the west,	5 00
Saybrook, Ct. Young men's miss. so. of *Pettipaug*, by Col. Wm. Bull, Tr.	45 00
Sheffield, Ms. Mr. A. A. Root, by Mr. S. Train,	10 57
Southbridge, Ms. Con. for west. miss. 6,53; mon. con. 5,08; Mrs. C. Morse, 1; Fem. so. 11,50; by Rev. J. Park,	24 11
South Reading, Ms. coll. after address by Mr. D. Brown, for schools among the Cherokees; by Mr. A. Bryan,	23 20
Sturbridge, Ms. Mon. con. for Pal. miss. by Rev. A. Bond,	16 38
Swansey, N. H. Mr. S. Parsons, by Mr. A. Kingsbury,	3 00
Tolland, Ct. mon. con. 8,32; Young La. asso. 14; by Rev. W. Fay,	22 32
Trenton Village, N. Y. chil. in sab. sch. 6; mon. con. 3,60: by Dea. A. Thomas,	9 60
Truro, Ms. Cong. Benev. So. by Mr. S. Rider, Tr.	7 30
Utica, N. Y. Mrs. M. Clough, char. box, for San. Isl. miss. by Dea. A. Thomas,	2 25
Volney, N. Y, mon. con. by do. do.	5 21
Walton, N. Y. Rev. A. Basset, by Rev. Dr. Porter,	5 00
Westborough, Ms. mon. con. 17; m. f. 2,25; by Rev. E. Rockwood,	19 25
Westfield, N. Y. Pres. chh. (of which 5,68 fr. mon. con.) 15,68; a friend, 1,00; by Mr. A. Bryant,	16 68
Westford, Ms. mon. con. by Mr. C. Wright,	22 81
West Hartford, Ct. La. so. for west. miss. by Sarah Coleman, Tr.	13 50
Westminster, Ms. Mrs. J. Warren, by Rev. C. Mann,	2 00
Wilmington, Del. Mrs. L. M. Gilbert, a bal.	50
Windham, Ct. First chh. by Rev. C. B. Everest,	3 22
Winchester, N. H. Char. box by Mr. W. H. Cowles,	7 00
Wiscasset & Vic. Me. For. miss. so. W. Rice, Esq. Tr.	20 00
Woodstock, Vt. Mr. C. Dana,	5 00
Worcester, Ms. Juv. so. for west. miss. by Mrs. R. Heard, 3; Samuel and Sarah Taylor, for hea. chil. 50 c.	3 50
Wrentham, Ms. Read. so. by Mr. L. R. Shaw,	20 00
Unknown, a schoolmaster, received Dec. 12th,	3 00

Amount of donations acknowledged in the preceding list, $3, 361,42.

PERMANENT FUND.

Canton, Ct. Part of the legacy of the late Dr. Solomon Everest, received since the last acknowledgment in the Herald, and vested in a fund to be denominated the EVEREST FUND; the interest of which to be applied for the benefit of the *Foreign Mission School;* by Benjamin Ely, Esq. Exr.	1,000 00

LEGACIES.

Part of the legacy of the late Dr. Solomon Everest, of *Canton*, Ct. (4,425 having been acknowledged in previous numbers of the Missionary Herald, and 1,000 above,) by Benjamin Ely, Esq. Exr.	100,00
Legacy of Miss Rachel Griffin, late of *Paris*, N. Y. (Hanover So.) deceased, by Dea. A. Thomas,	3 00

DONATIONS IN CLOTHING, &C.

Abington, Ms. (First Par.) a box fr. fem. char. reading so. for west. miss. by Sally King, Tr.	34 83
Boston, Ms. Sundry articles fr. a friend, for Hightower,	11 37

Cambridge, Ms. a small bundle fr. miss. sewing circle, for Brainerd, by S. Munroe, sec.	
Enfield, Ms. a box of clothing fr. char. so. for west. miss. by Mr. H. Forbes, Tr.	32 38
Gorham, Me. a box fr. fem. benev. so. for Turnip Mountain, (Haweis,)	43 00
Hinsdale, Ms. a box,	
Manchester, Vt. a box fr. fem. mite so. for wes. miss. by Mrs. H. Loveland, Tr.	18 00
Marlborough, Vt. a box fr. ladies for wes. miss. by Mr. E. H. Newton,	38 00
Newburyport, Ms. a box fr. fem. Elliot so. for Mr. Wood's school, Elliot, by Harriet Clark, sec.	20 00
New Haven Co. Ct. wes. dis. aux. so. clothing, &c. fr. *Derby*.	2 00
Newton, Ms. a bundle fr. friendly so. for wes. mis.	31 70
Salem, Ms. a bedquilt fr. young ladies in Miss Floyd's sch. for wes. miss. a bundle of tracts fr. do.	
Spencer, Ms. a box,	
Westborough, Ms. a bundle fr. a friend,	
Worcester, Ms. a bundle fr. juv. so. for wes. miss. by Mrs. R. Heard; a box of books, &c. fr. indiv. for Dwight, by Miss F. H. Porter,	47 00

Committed to the care of Henry Hudson, Esq. Hartford, Ct.

Connecticut Bible So. 100 Bibles for wes. mission.	
East Haddam, Ct. a box fr. fem. dona. so. for For. miss. school, by Sarah B. Parsons, supt.	23 00

Committed to the care of Mr. John P. Haven, New York City.

Bloomfield, N. J. a Cask fr. fem. clothing so. for west. miss.	
Catskill, N. Y. a box for Elliot,	
Durham, N. Y. two boxes for Six Towns, 1 box from fem. of pres. so.	
Fly Creek, N. Y. a box for Brainerd,	68 76
Greenwich, Ct. a box fr. young ladies, sum. asso. for Elliot, Miss Sarah Lewis, sec.	65 13
Griswold, Ct. a box for Mayhew,	
Hebron, N. Y. a cask fr. fem. char. so. for wes. miss.	48 00
Lenox, N. Y. a small box fr. chil. and young people, for Mayhew,	
Norwich, Ct. a box for Brainerd,	
Rushville, N. Y. a box fr. fem. char. so. Mary L. Bordman. sec.	37 00
Salem & Montville, Ct. a box fr. ladies,	61 69
South Granville, N. Y. a box for Taloney,	
West Stockbridge, Ms. a box for Elliot,	
Williamstown, Ms. a box for wes. miss.	
Windham. N. Y. a box fr. ladies in Rev. Mr. Stimpson's so.	

Committed to the care of Dea. A. Thomas. Utica, N. Y.

Camden, N. Y. a bun. from fem. benev. so.	16 12
Ira, N. Y. sundries fr. Fem. miss. so. 13; fr. a friend, 7;	20 00
Unionville, N. Y. a box fr. Dorcas so.	18 00
Volney, N. Y. a box fr. Dorcas so.	43 73

ERRATUM:—The sum of $10 acknowledged in the Herald for June, from *Westborough*, N. Y. was received from *Peterborough*, N. Y.

EXTRACT FROM CORRESPONDENCE.

The following suggestions, which came from one laboriously devoted to the cause of benevolence, are worthy of serious attention.

The complaint is often made, that the funds of the American Board are not sufficient for the important missionary operations, in which it has engaged; much less so for these enlarged operations, which the state of the world is loudly calling for; and the question is often asked, What can be done? This statement and appeal have occasionally called forth a few liberal donations, but have failed to secure any general or permanent support to the cause. The Christian public, at large, would, no doubt, be disposed to come forth to the work with sufficient strength, provided some wise plan could be proposed, and so recommended and enforced as to awaken a due attention to the subject.

In revolving this subject in my mind, my thoughts have been directed strongly to the CONCERT OF PRAYER. The monthly assemblies, for this purpose, are becoming more and more numerous throughout the Christian world, and it is becoming more common to make these occasions seasons of contribution, as well as of prayer. Now, how easy would it be, to raise all the required funds for missionary purposes, at these seasons. Let there be a greater attention excited to the Monthly Concert, by ministers, and Christians. so as greatly to increase the number of the attendants on those occasions: Let it be proposed, that every person who attends have a plan, with respect to the magnitude of his contribution, and let it not be a mere pittance, but such a sum as the great objects prayed for, demand: Let it be recommended to those who are detained from these solemn and interesting assemblies, by bad weather, ill health, or any other cause, to spend the consecrated hour as much as possible, in prayer, with their families, or in their retirements; and at the close of it, to lay aside their contribution for the month, the same as though they resorted to the place of social supplication:—Let every circle of Christians, united for this holy purpose, have a Treasurer, and let him, if it should be thought proper, report, at every meeting, what sum was collected at the last meeting, and what sum is in the treasury: And as often as shall be convenient, let the Treasurer be directed to forward what shall be in his hands to the Treasurer of the American Board. Many Christians, who were in this course of aiding the funds of the Board, would doubtless be disposed also to do it by direct contributions, annually, and to give a helping hand to other charitable institutions and objects, as they should be able; while the *rich* in this world would occasionally send their more munificent charities to the treasury of the Lord. The above is a *hint* which I hope may be improved. C.

Our readers must have noticed, that the average collections at the United Monthly Concert in Park-street Church, Boston, are more than fifty dollars. It is presumed, no similar meeting produces any thing equal to this Now we know, that what procures this respectable collection, is not the *wealth* of those who are present; for few rich men attend. It is not the *great number of contributors;* for the principal part of the amount comes from a very few individuals. It is not because these few *contribute, at this meeting, all that they give to foreign missions;* for their contributions, on this occasion, are a very small portion, only, of their donations to the Board,—saying nothing of their other charities. The secret of the whole is this;—*They give systematically*. A number of persons have engaged to contribute a dollar at every Concert, and fulfil their engagement.

Foreign Intelligence.

PROGRESS OF SABBATH SHOOLS.

THE following table is compiled from a report made at the last annual meeting of the English Sunday School Union Society. Though it gives by no means a complete view of the extent, to which these useful schools have been carried in the world, it exhibits, notwithstanding, a very animating view. In these schools, at least, and upon these many ten thousands of youths,—the germs of the next generation,—a religious influence is exerted, which promises the happiest results.

United States.	*Sch'rs.*	*Tech's.*	*Schr's.*
Phil. Sunday School Union,	402	4,197	31,997
New York Union for Females,	37	2,564	2,854
——————Boys,	42	540	4,055
Canada,			
Sunday School Union,	28	200	1,200
Great Britian and Ireland,			
In London,	397	5,083	55,175
Country Unions in England,	2,888	37,546	383,670
Unions in Wales,	974	14,018	98,240
Sabbath Schools in Scotland,	1,292	3,000	71,300
In Ireland, Sund. Sch. Society	1,519	11,628	149,782
Sunday Schs. of Hibernian So.	103		6,824
	7,682	76,726	805,007

In the West Indies, (principally at Antigua,) there were, at the time of this meeting, 6,000 children instructed in these schools; besides no less than 40,000 instructed by means of missionaries. There are, moreover, Sabbath Schools in the South Sea Islands, and among the negroes of Western and Southern Africa. It is not stated how extensively such schools exist on the Continent of Europe.

MISSION TO HAYTI.

Massachusetts Baptist Society.

AT page 189 of our last volume, we mentioned the appointment of Mr. Paul as a missionary to his colored brethren at Hayti. By letters from him recently published in the American Baptist Magazine, there appears reason to hope, that his mission will not disappoint the expectations of the Society which supports him. The following extracts describe his prospects. The first is dated at *Port au Prince, July* 16, 1823. The President, of whom he speaks, was Boyer.

It is my duty to announce to you that I obtained an interview yesterday, with his excellency the President, at the government house, which lasted not far from two hours. I was introduced to him by Gen. E—. My credentials were previously translated into French, and handed him with the letter and Bibles I received from New-York. After the formal introduction, we took our seats, when I said, I presume your Excellency has been apprized of the object and design of my mission to this highly favored country He informed me he had received his letter and my credentials, and the Bibles, &c. for which he tendered his thanks, and was abundantly satisfied with my papers, and sorry that such was the situation of the people that they were not prepared to receive or hear another religion, contrary to that of the establishment of the country. However, he hoped in a future day, the time would come when all religions would rejoice together. Gen E—— was present.

I endeavored to explain to them, the real object of my visit to this island, and the feelings of the board, together with my own, and that I felt deeply interested in their present, and everlasting welfare. After bringing into view other considerations, his Excellency told me I might preach in a private house or hall, and that he hoped the time was not far distant, when we should build houses of worship and enjoy them unmolested. And both of them affectionately told me not to be a stranger, nor treat them as such, but to call at their houses often; they should always be glad to see me.

The next letter is dated in August, at *Cape Haytien.* After mentioning his interview with the President, which is noticed above, he says:

When I returned, every one was anxious to hear the result, and when they were informed that I had liberty to preach, their hearts melted within them, and they blessed God and took courage. I distributed a number of Bibles in the course of the week, and preached on Lord's day in the morning to about 50 men; not a female present. In the afternoon I preached to about double that number; perhaps one third were females; the season was solemn, and many wept.

I arrived at the Cape on the 29th of July, with letters from government to Gen. M——, which gave him great satisfaction: he was pleased to say to me that he was very glad I had obtained my object, and I might rest secure that nothing should be wanting on the part of the government, and wished to receive information when I should preach, as he would attend and hear me. Hitherto the Lord God hath blessed me.

On the first Monday in the month, the monthly concert of prayer was observed. About 150 persons were present. Mr. Paul expected to establish a Bible Society at the Cape, and another at Port au Prince. At the former place, he found eight or ten persons, concerning whose piety he indulged a favorable opinion.

In this place it may not be uninteresting to copy from one of the public journals, a notice of the progress, which a knowledge of literature and the sciences is making in Hayti. Some of our readers may remember how well it corresponds with some statements respecting this island, published in the 15th volume of our work, p. 284.

There has been lately established at Port au Prince, an extensive academy, in which are taught all branches of jurisprudence, literature, the principles of astronomy, medicine, &c. A similar academy or college, with able professors, natives of the country, has been long established at Cape Haytien, under the patronage of the government; and its medical department placed under the superintendence of Dr. *Stewart*, an eminent scholar and physician, from England, who still continues to reside there, with his lady and family. In fact, the whole of the south and north parts of Hayti, have enjoyed, for many years, the benefits of education, and their public schools are as numerous, in proportion to the population, and their rapid progress in improvement, equal to those in New England; in all of which, the English as well as French language is taught. The public officers of the different districts are charged with the inspection and examination of these schools, and required to make annual reports to the President of Hayti, of their progress in the different branches of learning. The east, or Spanish part of the island, recently connected with the Presidency by the voluntary consent of its inhabitants, has been denied the advantages of common schools, through the ill-judged policy of its former rulers; but the paternal care of the new government is extending its benign influence over this section of the country, and the same regulations for the establishment of public schools, and the cultivation of learning and morals, are in successful operation.

PITCAIRN'S ISLAND.

The London Evangelical Magazine contains some late and interesting intelligence from this island, which the New-York Observer introduces with the following brief historical notice.

The settlement on this island owes its origin to the mutineers of the British armed vessel the Bounty. In the year 1789, this vessel, while employed in the Pacific Ocean, was taken from her commander, Lieutenant William Bligh, by 25 of the crew, who put the lieutenant and 18 of his men into the launch, which, after a passage of 1200 leagues, providentially arrived at a Dutch settlement on the island of Timor. The mutineers proceeded to Otaheite, where 16 of the 25 desired to be landed, and most of them were afterwards taken and sent to Great Britain for trial. The remaining nine, after making a short stay at Otaheite, where they took wives and six men servants, proceeded to Pitcairn's Island, which was at that time uninhabited, and out of the common track of European vessels. Here they destroyed the ship and remained in entire obscurity, until the year 1808, when they were accidentally discovered by Captain Folger of Boston, who learnt that about six years after they landed, their servants attacked and killed all the English, excepting one venerable old man, (who called himself John Adams, but whose real name was Alexander Smith;) and that the Otaheitan widows arose the same night, and murdered all their countrymen, leaving Adams alone with the widows and children. Since Capt. Folger's visit several British commanders have touched at the island and they agree in representing the state of the new colony as remarkably happy and interesting. The young men and women are beautifully formed, with open, benevolent countenances, and all of them have the most marked English features. The principles of religion and morality, have been carefully instilled into their youthful minds by John Adams, and thus far they have been preserved perfectly chaste and free from all kinds of debauchery The Sabbath is strictly observed, and prayers are offered up every morning and evening in the most simple and unaffected manner.

The account in the Evangelical Magazine furnishes ample confirmation of the last statements in the above extract. This account was given to the Directors of the London Missionary Society, by a professional gentleman, who visited the island a little more than a year ago. It is as follows:

At the above mentioned period, there were residing on the island 54 persons, of whom 49 were the offspring of the mutineers of the Bounty. Seven of the young men were married, and had in all 27 children, of whom 23 were under 10 years of age. John Adams presides as a patriarch over this interesting population. To the utmost of his power, he has endeavored to train them up in the principles of piety and virtue, and they appear to approach nearer to the state of primeval innocence and simplicity than perhaps any other community. Their condition presents a delightful picture of social happiness. The Bible is their directory. Most of them, who are above ten years of age, can read it. A considerable part of their time is employed in offering up praises to the Almighty. Nearly the whole of the Sabbath is spent in prayer, singing, and reading the Holy Scriptures.—Every morning at 4 o'clock, they assemble in their respective habitations for family worship, when an appropriate psalm is sung. At eleven, all the families meet together on a green, in the front of their dwellings, when John Adams reads prayers, and portions of the Scriptures, and one or two psalms are sung. Before sunset they thus assemble again. Afterwards, they have family prayer, sing the Evening Hymn and retire to rest.

This little island is extremely healthy, and produces, with very little labor, all the necessaries of life, and some of its luxuries.—The scenery where this interesting portion of the human race have fixed their habitations is described as peculiarly picturesque and beautiful.

From this remote, and in various respects, desirable spot, anxiety, however, is not excluded. The number of ships which touch at this island, both English and American, is now much greater than formerly. John Adams is apprehensive that this may lead to an intercourse between strangers and his people, injurious to their morals and happiness. Altho' possessing considerable physical strength, with the use of his faculties entire, he is sensible of his advancing age, and feels desirous, as do the adult portion of his large family, that an individual of weight and excellence of character, to acquire over the people a personal influence, at once just and beneficial, should settle in the island during his life-time. The plan such an individual might form for promoting the education, religious improvement, and social welfare of the people, John Adams would second with all the influence which he himself derives from their confirmed attachment and affectionate veneration.

It is the desire of Mr. Adams, and his people, that the person who may settle on the island with those views, should be an Englishman, a minister, and that he should be sent out under the sanction of the London Missionary Society.

As, however, the interesting people who thus require the intervention of the Society, do not fall within the recognized sphere of its operations, the directors cannot pledge themselves to contribute towards the expenses either of equipment or maintenance, on behalf of any person going out, as proposed under the sanction of the Society; but they engage to exert themselves to procure for such person, and for his wife, (if married,) a free passage to Pitcairn's Island.

THE ROMAN CATHOLIC CHURCH.

Cardinal Della Genga was elected Pope on the 27th of September, and has taken the title of Leo XII. He is an Italian, born at the Castle of De la Genga, 2d of August, 176 .—The Journal des Debats, says he is a man of great learning, accustomed to business, and of irreproachable morals. He was Nuncio during 14 years in the electorates of the Rhine. At the moment of his nomination he was Cardinal Vicar, that is, administrator, as regards spiritual affairs, of the diocess of Rome.

Domestic Intelligence.

REVIVALS OF RELIGION.

We perceive that these auspicious indications of the divine favor to our churches, which were comparatively few during the summer months, are increasing. We introduce our present account with a letter from that well known agent in revivals of religion, Rev. Asahel Nettleton, to the Editor of the Christian Mirror. The letter is dated Bolton, Con. Nov. 25, 1823.

The revival of religion in the eastern part of the state of Connecticut, has perhaps never been more interesting than within a few weeks past. I propose to give you the outlines of it from its commencement. It has heretofore been a common remark among Christians, that revivals have ever been much less frequent, and less powerful, in the eastern, than in the western part of this state. Many of these churches have in years past been favored with seasons more or less reviving; but never with such a general and powerful refreshing from the presence of the Lord.

This revival commenced in Somers, June 1822; and has continued, increasing and spreading like a fire from house to house, and from heart to heart, over sixteen or eighteen churches and congregations, with more or less power and rapidity until the present moment.

The following towns and societies are contiguous, and have all shared in one extensive revival:

In Somers, 150 have hopefully been made the subjects of divine grace. In South Wilbraham 100. In Ellington it commenced with power in one congregation, and, within a few days, a number were rejoicing in hope, when all at once it stopped! In Tolland, during one week, 30 were rejoicing in hope: the number of hopeful conversions there is 130. In North Coventry 120. In South Coventry, North Mansfield, and South Mansfield, about 100 each. In Columbia 40. In Lebanon 90. In Goshen 30. In Bozrah between 60 and 70. In Montville 90. In Chaplin 50. The work has recently commenced, and is advancing with power in Hampton, and within a few weeks, 50 or more are rejoicing in hope.

Within a few weeks past, the spirit of God has descended with an overwhelming power in Millington and Colchester. In the former place about 70, and in the latter, 60 are already rejoicing in hope. They have never before witnessed the like in rapidity, power and extent. In the above cluster of towns all contiguous, more than 1300 souls have hopefully experienced a saving change in the Congregational churches since the commencement of this revival; and of these, more than 800 have already made a public profession of religion.

In Chatham also, the work has been interesting; about 70 are rejoicing in hope, and 50 or more have made a public profession. In Millington, 55 are expecting to unite with the church on the next Sabbath. In Hampton, Colchester, and Millington, many are now anxious for their souls, and inquiring "what must I do to be saved?" New instances of sinners under conviction, and of others, "who have the new song put into their mouth," are daily occurring in these towns. The prospect of the continuance, and spread of this work is as favorable now, if not more so, than at any former period.

New-Hampshire.—There is said to be a very unusual attention to religion in Leicester. In Rochester, also, a revival has commenced with encouraging prospects. As the result of a recent revival in North-Hampton, which contains less than 800 inhabitants, nearly 50 have been received to the church, and others are regarded as fair candidates for admission. Of the happy effects of the revival, the Rev. J. French bears the following testimony.

> The fruits of this attention, as far as we can yet judge, are very encouraging. The greater part of our choir of singers are now professors of religion. The taste of a large proportion of our young people is apparently changed. Their former parties of worldly pleasure have been exchanged for meetings for mental improvement, deeds of benevolence and prayer.

New-York.—In Augusta a revival commenced the last summer, which still continues. Hopes are entertained of the conversion of more than 80 persons, and many are in an anxious, inquiring state of mind. "These showers of grace are extending westward from Augusta, and mark their progress with pleasing indications of an extensive outpouring of the divine spirit in several neighborhoods."

Mohawk Indians.—A letter from the Rev. Wm. Case, inserted in the Methodist Magazine for November, states that a very serious attention to religion now prevails among the Mohawk Indians on Grand River, in Upper Canada. He says, it is most affecting to hear these children of the forest, in their native Mohawk or Messassaugah, lamenting their sins, or giving glory to God for redemption through the Savior. About twelve or fourteen have indulged a joyful hope. Others are earnestly seeking the pardon of their sins. Several drunkards have become sober men.

North Carolina.—There are said to be revivals in the following places:—Cane Creek and Salem, Orange County; Sandy Creek, Rocky Spring, Abbot's Creek Church, and Hoco River Mountain.

Illinois and Missouri.—Concerning the state of religion in this section of country, the Rev. J. M. Peck thus writes to us.

> In Illinois and Missouri the prospects with respect to religion, are more favorable than they have been for six years past, which is the term of my residence in this country. In the county of Boon's Lick, Missouri, an extensive revival of religion has existed for more than a year. Upwards of 500 have been added to the Baptist churches, and considerable numbers to the Cumberland Presbyterians, and other societies. In several settlements in Illinois, also, the spirit of serious inquiry is increasing. Missionaries are greatly needed in this country.

American Board of Missions.

FORMATION OF ASSOCIATIONS.

MASSACHUSETTS.—At a meeting of the Foreign Missionary Society of Northampton and the neighboring towns, not long since, a committee, appointed to consider the propriety of increased exertions in aid of missions, reported in favor of establishing in each town Associations of gentlemen and ladies, on the plan described at p. 366 of our last volume. At this meeting the following resolution, among others, was passed; viz.

> That a committee be appointed at each annual meeting, whose duty it shall be to delegate one or more of their number to attend the anniversaries of the different Associations, whether of males or females, which may be hereafter formed; and that said committee make such arrangements among themselves, as may seem to them best fitted to produce a more steady and vigorous support of the cause of missions.

Agents were also appointed to visit the several towns within the limits of the Society, and other towns in the county according to their discretion, for the purpose of aiding in the formation of Associations.

A meeting of several of the clergy of Worcester county was held at Worcester, on the 12th ult., when, after prayer and consultation, it was resolved unanimously; that they warmly approved of making efforts to increase the exertions of Christians in that vicinity, in aid of the missionary cause; and that they cordially received Mr. Samuel A. Worcester, as an agent of the American Board of Foreign Missions, and would cheerfully assist him, in their respective spheres of action and influence, to the utmost of their power. They also recommended that where Associations, subsidiary to the County Society, were already formed, the agent should labor to increase subscriptions to these Associations; and that where they were not formed, he should endeavor to establish them.

CONNECTICUT; *Hartford County,* Farmington; *First Parish.* Gentlemen's Association

Rev. *Noah Porter*, President; Gen. *Solomon Cowles*, Vice President; *Samuel Richards*, Secretary; *Edward Hooker*, Treasurer; and ten Collectors, one in each school-district. Formed, Dec. 4th.—Ladies's Association:—Mrs. *Roger Hooker*, Prest.; Mrs. *Noah Porter*, Vice Prest.; Mrs. *Martin Cowles*, Sec'y; Mrs. *Edward Hooker*, Treas.; and ten Collectors, all young ladies. Formed Dec. 4th.

Second Parish. Gentlemen's Association: Rev. *Harvey Bushnell*, Prest.; *Ashbel Tillotson*, V. Prest.; *Rufus F. Hawley*, Sec'y; *Roger Woodford*, Treas.; and three Collectors. Formed, Dec. 11th. Ladies's Association:—Mrs. *Rufus Hawley*, Prest.; Mrs. *Ashbel Tillotson*, V. Prest.; Mrs. *Zerah Woodford*, Sec'y; Mrs. *Rufus F. Hawley*, Treas.; and three Collectors. Formed, Dec. 11th.

Third Parish. Gentlemen's Association: Rev. *Bela Kellogg*, Prest.; *Nathan Case*, V. Prest.; *Charles Whittlesey*, Sec'y; *Obadiah Gillet*, Treas.; and three Collectors. Formed, Dec. 8th.—Ladies's Association.—Mrs. *Bela Kellogg*, Prest.; Mrs. *Amos Phelps*, V. Prest.; Mrs. *Dan Deming*, Sec'y; Mrs. *Goff*, Treas.; and three Collectors, young ladies.

Mr. Elnathan Gridley is employed, at present, as an agent of the Board in that County.

EPISCOPAL CHURCH IN THE UNITED STATES.

The number of Bishops in the United States is 10, viz.—

William White, D. D. of Pennsylvania.
John H. Hobart, D. D. of New York.
Alexander V. Griswold, D. D. of the Eastern Diocess, comprising the states of Maine, N. Hampshire, Massachusetts, Vermont, and R. Island.
Richard C. Moore, D. D. of Virginia.
James Kemp, D. D. of Maryland.
John Croes, D. D. of New-Jersey.
Nathaniel Bowen, D. D. of South Carolina.
Philander Chase, D. D. of Ohio.
Thomas C. Brownell, D. D. L. L. D. of Connecticut.
John S. Ravenscroft, D. D. of North Carolina.

The number of Clergy, exclusive of the Bishops, is 358, viz.—in Maine, 2—N. Hampshire, 4—Massachusetts, 29—Vermont, 7—Rhode Island, 6—Connecticut, 46—N. York, 94—New-Jersey, 13—Pennsylvania, 36—Delaware, 3—Maryland, 44—Virginia, 33—North Carolina, 8—South Carolina, 27—Ohio, 6—Georgia, 4.

ABOLITION OF PRIVATEERING.

IT is in accordance with our duties as missionary heralds to proclaim whatever has a tendency to meliorate the condition and improve the character of our species; for it is by such changes for the better, that the predicted epoch of millennial bliss upon the earth, is to advance. Such a tendency, we conceive, has the following paragraph from the message of the President of the United States to the present Congress.

> At the commencement of the recent war between France and Spain, it was declared by the French government that it would grant no commissions to privateers, and that neither the commerce of Spain herself, nor of neutral nations, should be molested by the naval force of France, except in the breach of a lawful blockade. This declaration, which appears to have been faithfully carried into effect, concurring with principles proclaimed and cherished by the United States, from the first establishment of their independence, suggested the hope that the time had arrived when the proposal for adopting it as a permanent and invariable rule in all future maritime wars, might meet the favorable consideration of the great European powers. Instructions have accordingly been given to our ministers with France, Russia, and Great Britian, to make those proposals to their respective governments; and, when the friends of humanity reflect on the essential melioration of the condition of the human race, which would result from the abolition of private war on the sea, and the great facility by which it might be accomplished, requiring only the consent of a few sovereigns, an earnest hope is indulged that these overtures will meet with an attention, animated by the spirit in which they were made, and that they will ultimately be successful.

Miscellanies.

HODGSON'S LETTERS.

Remarks during a journey through North America in the year 1819, 1820, and 1821, in a series of Letters: &c with an Appendix, containing an account of several of the Indian Tribes, and the principal Missionary Stations, &c.; also, a letter to Mr. Jean Baptiste Say, on the comparative expense of Free and Slave labor. By Adam Hodgson, Esq. of Liverpool, Eng. Collected, arranged, and published by Samuel Whiting. New York, 1823. pp. 335.

WE might easily shew, that it comes within the design of the Missionary Herald to notice this publication. If there were no other reasons, the view of the Indians and of Missionary Stations, in the Appendix, taken in connexion with the general merit of the work, would be sufficient. But there runs through the whole book such a decided predilection in favor of benevolent institutions and operations, and there is so much that is adapted to secure for them respect and aid; besides the many just and interesting views which are given of our country; that we are desirous of doing what we can to draw towards it general attention.

The letters of Mr. Hodgson were originally published in the London *Christian Observer*, and were received, we understand, very cordially by the readers of that highly respectable work. We have repeatedly observed him designated, by his countrymen, as the "popular tourist;" and there are already, many proofs that his letters have exerted a salutary influence on the other side of the Atlantic, in the way of diminishing prejudice, and removing misapprehension, with respect to this country.

From Mr. Hodgson's description of his visit to Elliot and Brainerd, with his eloquent reflections on the state and prospects of the Indians, we made copious extracts in our 18th volume, pp. 149—153 and 182—185. These extracts of course we shall not repeat. But in the 6th letter is a passage, which as it relates to his visit to the former place, and involves no repetition, we cannot forbear copying it. It is a good specimen of Mr. Hodgson's manner.

> Never shall I forget my sensations the two nights I passed in Mr. Kingsbury's little room, which was kindly and courteously assigned to me during my stay. A log cabin, detached from the other wooden buildings, in the middle of a boundless forest, in an Indian country, consecrated, if I may be allowed the expression, by standing on missionary ground, and by forming at once the dormitory and the sanctuary of a "man of God;" it seemed to be indeed the prophet's chamber, with "the bed and the table, and the stool and the candlestick." It contained, also, a little book-case, with a valuable selection of pious books, periodical, biographical, and devotional; among which I found many an old acquaintance in this foreign land, and which enable Mr. Kingsbury, in his few moments of leisure, to converse with many, who have long since joined the spirits of just men made perfect, or to sympathize with his fellow laborers in Otaheite, Africa, or Hindoostan.
>
> Mr. Kingsbury spent a great part of the second night in my room, inquiring with great interest, about England, and other parts of Europe, with respect to which his intelligence had been very scanty since his seclusion among the Indians. About midnight, we became thirsty with talking so much; and Mr. Kingsbury proposed that we should walk to the spring at a little distance. The night was beautifully serene after the heavy showers of the preceding evening, and the coolness of the air, the fresh fragrance of the trees, the deep stillness of the midnight hour, and the soft light which an unclouded moon shed on the log-cabins of the missionaries, contrasted with the dark shadows of the surrounding forest, impressed me with feelings which I never can forget. We looked cautiously around us, lest we should be surprised by wild beasts; and Mr. Kingsbury stopped to point out to me a plant, which, if swallowed immediately after the attack of a rattle-snake, proves an effectual antidote to the poison. He said that he never stirred from home without some of it in his waistcoat pocket: and that in the state of Mississippi, it was commonly carried by all persons who traversed the forest. I could not help regarding this as a fresh illustration of that providential kindness which so frequently ordains the proximity of the bane and antidote. pp. 60—62.

The Letter "on the comparative expense of free and slave labor," is deserving of serious attention from the owner of slaves, as well as from the political economist.

From the Letters, which form the greater, and not least interesting part of the volume, we now make some further extracts; but shall not remark upon them, their purport being sufficiently obvious.

> Our boarding house is near the Mississippi, which is now falling a foot every day; the spring flood having reached its height while I was at New-Orleans; but the flood from the Missouri has not yet arrived. Nearly opposite the windows of the room in which I am writing, the river takes one of its noblest sweeps, under what are called the Bluffs, from which you look down over it upon a dense forest, which stretches to the horizon, and in which the sun seems to extinguish his latest rays. On these Bluffs I generally take my evening walk, and please myself with the idea that a few hours previously, you may have been watching the setting of this glorious luminary behind our favorite hills; for in
>
> "These lands, beneath Hesperian skies,
> Our daylight sojourns, till your morrow rise."
>
> Indeed there is something in the vicinity of Natchez which perpetually reminds me of home. The thick clover, the scattered knolls with their wood-crowned summits, differing only from those most familiar to me in the magnificence of the foliage with which they are shaded, and the neat husbandry of the intervening plantations, give the whole country the appearance of an English park. An Irishman with whom I was riding last night remarked, that the roads strongly resemble those through the large domains in Ireland. I leave you to make due allowance for our anxiety to trace every little resemblance to our native land. At this distance from home, we are not solicitous by too accurate a discrimination to dispel an illusion, if it be one, which affords us so much pleasure. You remember Humboldt's beautiful observation: "If amid this exotic nature, the bellow of a cow, or the roaring of a bull were heard from the depth of a valley, the remembrance of our country was awakened suddenly at the sound. They were like distant voices resounding from beyond the ocean, and with magical force transporting us from one hemisphere to the other." But the gigantic

plane and maple trees, a large proportion of the seventy or eighty different species of the American oak, the Sassafras, the Hiccory, the Pride of India, the Catalpa, the Liquid Amber Styraciflua, the Liriodendron Tulipifera, above all, the Magnolia Grandiflora, one hundred feet high, with its deep green leaves and broad white flowers expanded like a full blown rose, remind us that we are far from home; while at night the brilliancy of the stars, the delicious fragrance of the surrounding woods, and especially the fire-flies which sparkle on every side, seem almost to transport us into the regions of eastern romance. We are also often gratified with the sight of many beautiful birds which are strangers to us, and sometimes catch a glimpse of the wild deer. pp. 167—169.

Churches are not religion; nor the ministrations of a pastor, an unerring criterion of the piety of his hearers. In a country, however, in which contributions to places of public worship are for the most part voluntary, a liberal dissemination of sacred edifices is a very favorable symptom; while the number of faithful ministers, and the frequent occurrence of large congregations listening attentively to unwelcome truths from pastors appointed by their own election, and dependent on them for support, afford something more than a vague presumption of the existence of no inconsiderable degree of vital piety in the community.

My favorable impressions were strengthened as I proceeded, by noticing the attention *generally* paid on the Atlantic coast to the external observance of the Sabbath; by meeting continually with Bibles, and other religious books, in the steam-boats and houses of entertainment; and by witnessing the efforts every where apparent for the extension of Christian piety. p. 49.

On my return from Canada through Vermont and New-Hampshire, I visited the Theological Institution at Andover; where the handsome collegiate edifice, the spacious grounds, the houses of the professors, and the excellent inn in some degree attached to the establishment, bore as ample testimony to the munificence, as the object of the institution to the piety, of its founders. It is from this establishment that the American Board of Missions has drawn nearly all its laborers. After tea we adjourned to the college chapel, where religious intelligence from various parts of the United States was communicated by the students or professors. We had then prayers, after which we separated. It was a beautiful star-light night in autumn; and while looking out of my window, at midnight, on this quiet scene—where many who were then laboring in distant regions of the globe first felt those ardent aspirings after extensive future usefulness, which prompted them to encounter the trials of a missionary life, and where many were then preparing for the same honorable enterprise—I could not but contrast the privileges of a life thus early and entirely dedicated to the noblest cause, with those of the most successful commercial or political career, where the flame of piety, if not extinguished by the very atmosphere which surrounds it, is exposed to a thousand blasts from which the religious zeal of the missionary is sheltered by his peculiar situation. pp. 51, 52.

AMERICAN INDIANS.

Indian account of the first arrival of the Dutch at New York Island.

This and the succeeding notice of the traditions, manners and customs of the aborigines of this country, are from the interesting pen of the late Rev. Mr. Heckewelder, for a long time a Moravian missionary among them. It will appear from the first extract, that at least the Indians on the Hudson River did not conceive of God as a *spirit*. Indeed it does not appear, that the Indians had in their languages, at the time this country was settled by the whites, if they have now, any word corresponding with "Great *Spirit*."

The Lenni Lenape claim the honor of having received and welcomed the Europeans on their first arrival in the country, situated between New England and Virginia. It is probable, however, that the Mahicani or Mohicans, who then inhabited the banks of the Hudson, concurred in the hospitable act. The relation I am going to make was taken down many years since from the mouth of an intelligent Delaware Indian, and may be considered as a correct account of the tradition existing among them of this momentous event. I give it as much as possible in their own language.

A great many years ago, when men with a white skin had never yet been seen in this land, some Indians who were out a fishing at a place where the sea widens, espied at a great distance something remarkably large floating on the water, and such as they had never seen before. These Indians immediately returning to the shore, apprised their countrymen of what they had observed, and pressed them to go out with them and discover what it might be. They hurried out together, and saw with astonishment the phenomenon which now appeared to their sight; but could not agree upon what it was; some believed it to be an uncommonly large fish or animal, while others were of opinion it must be a very big house floating on the sea. At length the spectators concluded that this wonderful object was moving towards the land, and that it must be an animal or something else that had life in it; it would therefore be proper to inform all the Indians on the inhabited islands of what they had seen, and put them on their guard. Accordingly they sent off a number of runners and watermen to carry the news to their scattered chiefs, that they might send off in every direction for the warriors, with a message that they should come on immediately. These arriving in numbers, and having themselves viewed the strange appearance, and observing that it was actually moving towards the entrance of the river or bay, concluded it to be a remarkably large house in which the

Mannitto (the Great or Supreme Being) himself was present, and that he probably was coming to visit them. By this time the chiefs were assembled at York Island and deliberating in what manner they should receive their Mannitto on his arrival. Every measure was taken to be well provided with plenty of meat for a sacrifice. The women were desired to prepare the best victuals. All the idols or images were examined and put in order, and a grand dance was supposed not only to be an agreeable entertainment for the Great Being, but it was believed that it might, with the addition of a sacrifice, contribute to appease him if he was angry with them. The conjurers were also set to work, to determine what this phenomenon portended, and what the possible result of it might be. To these and to the chiefs and wise men of the nations, men, women and children were looking up for advice and protection. Distracted between hope and fear, they were at a loss what to do; a dance, however, commenced in great confusion. While in this situation, fresh runners arrive declaring it to be a large house of various colors, and crouded with living creatures. It appears now to be certain, that it is the great Mannitto, bringing them some kind of game, such as he had not given them before, but other runners soon arriving declare that it is positively a house full of human beings, of quite a different color from that of the Indians, and dressed differently from them; that in particular one of them was dressed entirely in red, who must be the Mannitto himself. They are hailed from the vessel in a language they do not understand, yet they shout or yell in return by way of answer, according to the custom of their country; many are for running off to the woods, but are pressed by others to stay, in order not to give offence to their visitor, who might find them out and destroy them. The house, some say, large canoe, at last stops, and a canoe of a smaller size comes on shore with the red man and some others in it; some stay with his canoe to guard it. The chiefs and wise men, assembled in council, form themselves into a large circle, towards which the man in red clothes approaches with two others. He salutes them with a friendly countenance, and they return the salute after their manner. They are lost in admiration; the dress, the manners, the whole appearance of the unknown strangers is to them a subject of wonder; but they are particularly struck with him who wore the red coat all glittering with gold lace, which they could in no manner account for. He, surely, must be the great Mannitto, but why should he have a white skin? Meanwhile, a large *Hackhack*[*] is brought by one of his servants, from which an unknown substance is poured out into a small cup or glass and handed to the supposed Mannitto. He drinks—has the glass filled again, and hands it to the chief standing next to him. The chief receives it, but only smells the contents and passes it on to the next chief, who does the same. The glass or cup thus passes through the circle, without the liquor being tasted by any one, and is upon the point of being returned to the red clothed Mannitto, when one of the Indians, a brave man and a great warrior, suddenly jumps up and harangues the assembly on the impropriety of returning the cup with its contents. It was handed to them, says he, by the Mannitto, that they should drink out of it, as he himself had done. To follow his example would be pleasing to him; but to return what he had given them might provoke his wrath, and bring destruction on them. And since the orator believed it for the good of the nation that the contents offered them should be drunk, and as no one else would do it, he would drink it himself, let the consequence be what it might; it was better for one man to die, than that a whole nation should be destroyed. He then took the glass, and bidding the assembly a solemn farewell, at once drank up its whole contents. Every eye was fixed on the resolute chief, to see what effect the unknown liquor would produce. He soon began to stagger, and at last fell prostrate on the ground. His companions now bemoan his fate, he falls into a sound sleep, and they think he has expired. He wakes again, jumps up and declares, that he has enjoyed the most delicious sensations, and that he never before felt himself so happy as after he had drunk the cup. He asks for more, his wish is granted; the whole assembly then imitate him, and all become intoxicated.

After this general intoxication had ceased, for they say that while it lasted the whites had confined themselves to their vessel, the man with the red clothes returned again, and distributed presents among them, consisting of beads, axes, hoes, and stockings such as the white people wear. They soon became familiar with each other, and began to converse by signs. The Dutch made them understand that they would not stay here, that they would return home again, but would pay them another visit the next year, when they would bring them more presents, and stay with them awhile; but as they could not live without eating, they should want a little land of them to sow seeds, in order to raise herbs and vegetables to put into their broth. They went away as they had said, and returned in the following season, when both parties were much rejoiced to see each other; but the whites laughed at the Indians, seeing that they knew not the use of the axes and hoes they had given them the year before; for they had these hanging to their breasts as ornaments, and the stockings were made use of as tobacco pouches. The whites now put handles to the former for them, and cut trees down before their eyes, hoed up the ground, and put the stockings on their legs. Here, they say, a general laughter ensued among the Indians, that they had remained ignorant of the use of such valuable implements, and had borne the weight of such heavy metal hanging to their necks, for such a length of time. They took every white man they saw for an inferior Mannitto, attendant on the supreme Deity who shone superior in the red and laced clothes. As the whites became daily more familiar with the Indians, they at last proposed to stay with them, and asked only for so much ground for a garden spot as, they said, the hide of a bullock would cover or encompass, which hide was spread before them. The Indians readily granted this apparently reasonable request; but the whites then took a knife and beginning at one end of the hide, cut it up to a long rope, not thicker than a child's finger, so that by the time the whole was cut up, it made a great heap; they then took the rope at one end, and drew it gently along, carefully avoiding its breaking. It was drawn out into a circular form, and being closed at its ends, encompassed a large piece of ground. The Indians were surprised at the superior wit of the whites,[*] but did not wish to contend with them about a little land, as they had still enough themselves. The white and red men lived contentedly together for a long time, though the former from time to time asked for more land, which was readily obtained, and thus they gradually proceeded higher up the Mahicanttuck, until the Indians began to believe that they would soon want all their country, which in the end proved true.

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[*] Hackhack is properly a gourd, but since they have seen glass bottles and decanters, they call them by the same name.

Politeness and Hospitality of the Indians.

I do not believe that there exists a people, more attentive to paying common civilities to each other, than the Indians are; but this, from a want of understanding their language, as well as their customs and manners, generally escapes the notice of travellers, although some of them, better observers than the rest, have touched upon this subject. In more than one hundred instances, I have with astonishment and delight witnessed the attention paid to a person entering the house of another, where, in the first instance, he is desired to seat himself, with the words, "sit down my friend!" if he is a stranger, or no relation, but if a relation, the proper title is added. A person is never left standing, there are seats for all; and if a dozen should follow each other in succession, all are provided with seats, and the stranger, if a white person, with the best. The tobacco pouch next is handed round; it is the first treat, as with us a glass of wine or brandy. Without a single word passing between the man and his wife, she will go about preparing some victuals for the company, and having served the visiters, will retire to a neighbor's house, to inform the family of the visit with which her husband is honored, never grumbling on account of their eating up the provisions, even if it were what she had cooked for her own family, considering the friendly visit well worth this small trouble and expense.

It is true, that among themselves, they expect the same attention and hospitality paid to them in return; yet that is not their main object, for I have seen a number of instances in which a return was out of the question, where poverty would not admit of it, or distance of abode put it out of the power of the visiter to return the same civilities to his host: when white people are treated in this way, with the best entertainment the house affords, they may be sure it is nothing else than a mark of respect paid to them, and that the attentions they receive do not proceed from any interested view.

LITERARY NOTICE.

MR. Edward Robinson, Assistant Instructor in the department of Sacred Literature in the Theological Seminary at Andover, is now engaged in translating the Latin and German in Wahl's Lexicon of the New Testament, into English; so as to be able to publish, during the next autumn, a Greek and English Lexicon of the New Testament, which shall be a suitable companion for the Hebrew Lexicon of Gesenius, translated by Mr. Willard Gibbs, and about to be issued from the press at Andover. The Lexicon translated and edited by Mr. Robinson, is expected to contain not more than 800 pages, while the Leipsic edition of Schleusner's Lexicon comprises more than 2700 pages. Professor Stuart recommends this work as a higher specimen of acute and distinguishing lexicography, than any of the same class, with which he is acquainted.

APPRENTICES' LIBRARIES.

THE plan of establishing Libraries for the benefit of apprentices is of recent origin. The first libraries of the kind were opened in New York and Boston, in 1820. The following is a list of the libraries established, and of the number of volumes in each library, according to the New York Observer.

Libraries,	*No. of Vols.*	*Libraries.*	*No. of Vols.*
Portland, Me.	1,000	Gorham, N. Y.	200
Portsmouth, N. H.	750	Newark, N. J.	7,50
Salem, Mass.	1,000	Elizabethtown, N. J.	750
Boston, Mass.	2,600	Jersey City, N. J.	160
New York, N. Y.	5,600	Philadelphia, Pa.	4,000
Brooklyn, N. Y.		Lancaster, Pa.	1,000
Albany, N. Y.	1,800	Baltimore, Md.	2,000
Canandagua, N. Y.	250	Cincinnati, Ohio,	1,500

The number of mechanic apprentices in Philadelphia is said to be 14,000. The number in New York City is 11,000.

American Board of Foreign Missions.

SINCE the preceding sheets went to the press, we have received a copious journal from Messrs. Fisk and King, together with several letters from them, and from the missionaries at Malta. We shall here insert extracts from some of the letters.

Letter from the Missionaries at Malta.

Malta, Oct. 13, 1823.

Dear Sir,—Agreeably to your exhortations, we have endeavored to push forward the business of the *Press* as fast as possible; and all the information that has come to us from different quarters, has contributed to augment our hopes concerning the extensive and permanent utility of this printing establishment. Among Roman Catholics, our tracts are not likely, at present, to find a very extensive circulation; but even here, the field is not so limited as it once was: but among the Greeks, the field is as wide as their nation, and we are not aware that any obstacle of magnitude lies in the way of circulating among them as many tracts as we please. It will probably be interesting to you to know what tracts we have printed, and for your information we send the following list.

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[*] These Dutchmen were probably acquainted with what is related of Queen Dido in ancient history, and thus turned their classical knowledge to a good account

Tracts.	*Edition.*	*Lang.*	*Pages.*
Dairyman's Daughter, 2d ed.	2000	Greek.	119
Negro Servant,	500	do.	32
Payson's Address to Mariners,	1000	do.	22
Short Prayers for every day in the week,	500	do.	70
A Tract on Redemption, by Dr. Naudi,	500	do.	72
Sixteen Short Sermons,	1000	do.	48
Progress of Sin,	1000	do.	20
The Traveller and Yourself,	1000	do.	14
Life and Martyrdom of John Baptist,	1000	do.	28
On Eternity, 2d ed.	1000	do.	16
The Young Cottager, an ed. of	1000 pages	do.	87
The Shepherd of Salisbury Plain,	1000 do.	do.	73
William Kelly.	500 do.	do.	45
Dairyman's Daughter,	1000 do.	Italian.	78
William Kelly,	500 do.	do.	32
Progress of Sin,	500 do.	do.	16
Traveller and Yourself,	500 do.	do.	12
Payson's Address to Mariners, 2d ed.	500 do.	do.	16

We have now in the Press a Spelling-Book in Greek, which will make a volume of about 160 pages of the same size as the tracts we have sent you. This Spelling-Book we are printing for the Rev. S. S. Wilson, of the London Missionary Society, for which he is to pay us the prime cost. The edition is 1000, of which we take 200. The work was compiled by Mr. W., and in our opinion is well adapted to promote the interests of the Greeks. We hope the Board will approve of this step.

From the following paragraph it appears, that two of the brethren expected soon to leave Malta for Palestine. From all that has come to the knowledge of the Committee, this resolution seems to have been wisely taken.

From the favorable representations of Mr. Fisk, from Jerusalem and Mount Lebanon, we have been induced to believe that a family may reside in either of those places with little hazard; Mr. and Mrs. Bird with their little son, and Mr. and Mrs. Goodell, intend, therefore, to embrace the first opportunity to embark either for Jaffa or Beirout, hoping to meet Mr. Fisk, or find letters there from him, from which they may learn which is, on the whole, the more eligible situation at present—Mount Lebanon, or Jerusalem. We all feel that it is desirable to be in Palestine as early as possible with any reasonable prospect of safety. Mr. Fisk expresses a wish to see us there, and a conviction that we may be safe with a family.

Letters from Palestine.

We have already mentioned the arrival of Messrs. Fisk and King at Jerusalem, near the last of April. They continued in that city and its vicinity till the 27th of June, when they left the city for a temporary residence on Mount Lebanon. Mr. Wolff remained at Jerusalem. At Saide [Zidon] they had the happiness of meeting with the Rev. Mr. Lewis, a missionary from the London Jews' Society. He came out with the Rev. Lewis Way, whose kindness our missionaries gratefully acknowledge. On the 10th of July, they arrived at Beirout, at the foot of Mount Lebanon. Mr. Fisk resided at the latest date, (Aug. 21,) at Antoora, on Mount Lebanon, in a house, which was formerly a college for Jesuits, but was hired by Mr. Way for a *Mission House*, and devoted to the use of such missionaries as might come to Palestine. Mr. King was in a family at Der el Kamer.

The following are brief notices from two letters of Mr. King, one to S. V. S. Wilder, Esq., the other to Mrs. W., who, it will be remembered, were generous patrons of Mr. King, while he was at Paris. The letter to Mr. W. is dated, *Mount Calvary, May 7*, 1823.

How shall I express to you the emotions I now feel within my bosom! The hour is come, about which we so often conversed in the garden of Nauterre, and in the little consecrated room at Paris. My feet now stand on that awful hill, where our dear Lord and Savior poured out his soul unto death, and finished the work of man's redemption! Here the arms of everlasting love were extended on the cross, and here the meek and tender heart of the Son of God was pierced with a spear! Here flowed that precious blood in which our polluted souls must be cleansed, or be lost forever!

I suffered much in the wilderness from scorching winds, which were sometimes indeed dreadful to bear; and also from want of pure water. All this, however, I, as it were, forgot, the moment my feet entered within the limits of Canaan. Thus will the soul redeemed from sin, forget all the trials of its earthly pilgrimage, as soon as it enters the heavenly Canaan.

I arrived here with my dear brethren, Messrs. Fisk and Wolff, just one week before the passover, which we celebrated together on the anniversary of that sorrowful night, when our Lord was betrayed into the hands of sinners, and when he agonized in the garden of Gethsemane.

We partook of the sacrament, in a little upper room, on Mount Calvary, where I lodge. Some of the bread and wine, which you presented me on parting at Paris, and which I had preserved till my arrival here,

> we used as the emblems of that body which was broken, and that blood which was shed, for the remission of sins.
>
> Last Monday we kept our first Monthly Concert of Prayer, on the Mount of Olives, after which we went down to Bethany.

From the letter to Mrs. W. we can make only one extract.

> Of all the places I have visited, Gethsemane and the Mount of Olives, Bethlehem and the field of the Shepherds, Zion and the waters of Siloah, delight me most. I would, also, add Bethany, the town of Martha, Mary, and Lazarus, whom Jesus loved, and whom he used to visit.
>
> The sun shines brightly on the Mount of Olives, which lies before me, and the swallows are flitting along by my windows; but alas! the beautiful place where they used to build their nests is now destroyed—"Even thine altars, O Lord of hosts, my King and my God."

GREEK YOUTHS.

Our readers are aware, that, early in the last spring, two Greek youths arrived in this country, sent out by their friends, at the recommendation of Mr. Fisk, to the care and patronage of the American Board of Foreign Missions. The names of these youths were *Photius Kavasales* and *Anastasius Karavelles.*—We inadvertently omitted to state in our last numbers, that, near the close of October, two other Greek youths, of promising appearance, arrived at Boston, consigned, by the missionaries at Malta, to the same care and patronage. Mr. Temple speaks thus in regard to them:

> The names of these youths are *Stephano* and *Pandoleon Galati;* the former in his sixteenth and the latter in his twelfth year. They have both attended our Sabbath-school for four or five months, and have conducted themselves in all respects very much to our satisfaction. They belong to a very respectable family, which, like almost ever other family of Scio, had the misfortune to lose all its possessions on that beautiful island, when the Turks made it a desolation. These lads, with a younger brother, their mother, and a few of their neighbors, fled from the city of Scio, when the Turks came, and hid themselves, for several days in an old monastery in the mountains, where with scarcely food enough for their subsistence, they remained until they found means of getting on board a small Greek vessel, which accidentally touched at that part of the island, and carried them to the Morea. Thence, not without much difficulty, they succeeded in reaching Malta. The father of the lads is now in the Morea. They are much more favored than many others of their countrymen, as their maternal uncle is a merchant of considerable wealth, and had none of his property on the island of Scio. He has a handsome establishment in Malta, but has several sisters who are dependent on him for a support. He defrays the expense of the outfit and passage of these his nephews. We think these lads of much promise, and earnestly desire that they may enjoy all the best means our country affords, for securing a thorough education.

These youths left Boston, in company with the Corresponding Secretary, on the 11th ult., and will probably take up their residence, for the present, at New-Haven, Con., where they have been joined by their two young countrymen first named.

At the present time, when through our community so much sympathy is manifested for the Greeks; when, in their behalf, meetings are held, addresses made, resolutions passed, and funds procured; it is confidently expected, that these young sons of Greece, who have been sent to our shores for qualifications to exert, in future years, a strong regenerating influence upon the civil, literary and moral character of the interesting people to which they belong, will not fail of receiving the most efficient support. It is pleasing to think of the mutual acquaintance and free intercourse, which may arise between this country, Palestine, and Greece.

JOURNEY OF THE CORRESPONDING SECRETARY.

It has, for several months, been the determination of the Prudential Committee to send one of their number, if practicable, to visit the missionary stations in the Indian country, during the present winter and the ensuing spring. They have supposed, that experience indicates some change to be expedient, in the present mode of conducting these missions; and that, as one improvement, it will be best to reduce the larger establishments, and multiply the smaller ones. To execute this design, and to confer with the missionaries and the natives on various subjects relating to the success of missions, the Committee have deputed the Corresponding Secretary. On the 11th ult. he commenced a journey to discharge this important agency, which will probably occupy at least six months. In the course of his journey, he will endeavor to promote the interests of the Board, especially in the principal cities in the United States.

Communications designed for the Prudential Committee, should be directed as heretofore.

THE

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American Board of Foreign Missions.

PALESTINE MISSION.

JOURNEY OF MESSRS. FISK AND KING FROM CAIRO TO JERUSALEM, THROUGH THE DESERT.

As was stated in our number for December, p. 377, that Messrs. Fisk and King returned to Cairo, from their tour into Upper Egypt on the 24th of March 1823. On the 26th, they attended a Jewish wedding. Of the ceremonies observed on this occasion they have transmitted an account, which we shall probably insert in some future number. The next day they rode out to Shoobreh to see the summer palace and garden of the Pasha, where he puts himself in quarantine whenever the plague appears in Cairo,—a circumstance which, with zealous Mussulmans, is sufficient proof of infidelity. They represent the garden as fine, and the palace as splendid. Here they saw an elephant and a camel-leopard; the former from Bombay, and the latter from Sennaar. The camel-leopard they thus describe:

An interesting animal! Its body is in size like that of a small horse, but shorter. The neck and legs are considerably longer than those of a horse. Its head and neck are formed like those of a deer, its legs like those of a horse, and its hoofs like those of an ox. Its skin is beautifully spotted, red and white. Its aspect is mild and gentle; its motions lively, gay, and proud.

The following extracts, illustrative of the manners, customs, and state of the country, will not be uninteresting before commencing the journey into the desert.

Near Shoobreh we met a crowd in the street composed principally of women and children following some soldiers, who were leading along a number of Arabs with their hands bound. The women were weeping, and shrieking, and crying, "My liver! my liver!" We found, on inquiry, that the young men had been pressed as soldiers by order of government. The process is this. Government sends out men to the villages with orders to return with a certain number of soldiers. They go and seize the first promising young men they can find. One young man had fainted, and an old man was carrying him off, followed by women, who rent the air with their cries.—We had scarcely left this crowd before we met a man carrying a corpse on a mule, probably to bury it. It was merely wrapped up in a mat of reeds. The whole was a piteous and affecting scene.

April 2. Made a visit to the Emir Beshir at his retreat on the banks of the Nile, above old Cairo. He has with him a number of attendants and soldiers from Mount Lebanon, Druses and Maronites. He incurred, some time since, the displeasure of the Porte, and an order was sent for his head. He, however, found a safe retreat with the Pasha of Egypt, through whose mediation, and, if our information is correct, by means of a present of 100,000 dollars, he has obtained pardon, and a firman restoring him to his former authority. He received us very favorably. He knew something of America, and when we told him we were Americans, he gave us a salutation, and an expressive look, which flattered our national pride. When he learned, that we intended going to Mount Lebanon, he said he should expect to see us there, named a place which he said would be the best for learning Arabic, and promised to give us a letter for that place. We were struck with the stout, robust appearance of the Druses and Maronites.

April 3. Called on Osman Nureddin, the President of the Pasha's College. We gave him some literary pamphlets, and Erskine on the Evidences of Christianity in French. He treated us very politely, but received Erskine's work with a look, which showed that it was not very acceptable. Called likewise to-day on the Armenian Bishop, Gregory. He gave us a letter for Jerusalem.

Messrs. Fisk and King were in Egypt about three months, during which time they distributed, or gave away for distribution, 3,700 tracts. They also gave away 256 copies of the Bible or parts of it, and sold 644 (in all 900) for 2378 piastres, or about 183 dollars.

We now commence the description of their journey from Cairo to Jerusalem, in the course of which they passed through the same desert, though not through the same part of it, which the children of Israel passed through, when escaping from Egyptian bondage to the promised land of their inheritance and rest.

Commencement of the Journey.

Monday, *April* 7, 1823. Soon after sun-rise an Arab Shekh came with our camels. We had engaged 13, and were to pay six dollars and a half for each, for the journey from Cairo to Jaffa. Four were for ourselves and servant, one for our guide Mustapha, one for water, one for provisions, four for our trunks of books and clothes, and two for the books of the Bible Society and the Jews' Society. We had purchased four goat skins and four leather bottles, in which to carry our water.

We had hoped to find a caravan going through the desert, but finding it not likely that one would go for some weeks, we prepared to set out alone.

At 9 o'clock we took leave of Mr. Salt and his family, and rode out of town; and after arranging our baggage, commenced our journey at ten in regular order for Syria. As we started, a Turkish Dervish and two or three others joined our caravan. We passed a little way from Matarieh, and the obelisk of On or Heriopolis. Till one o'clock we rode in the edge of the wilderness, with its immense extent stretching away to the right, and the fertile plains of the Nile to the left. At one our road led us into the fields, but still near the desert. At nearly 4 o'clock, after riding more than five hours, course E. N. E. we pitched our tent on the sandy plain near the village Abu-Sabel. Here a number of Mussulmans and several Armenians joined our caravan. They had been waiting at the village for a caravan to pass, with which they might go through the desert.

In the evening we observed the Monthly Concert of Prayer.

Tuesday 8. We arose at 5, and at 6 resumed our journey. At 8, we passed a village in a large grove of palm-trees. At half past 11, having rode on with our guide, trotting our camels till we were almost out of sight of the caravan, we stopped to rest under the shade of a tree. Here we felt the force and saw the beauty of the comparison, "like the shadow of a great rock in a weary land." The caravan came up in half an hour, and we went on. At one, after riding seven hours, course N. and N.E. we pitched our tent on the road near the village Bilbes. Found the thermometer in our tent at 85°. In our room at Cairo it had been for some time from 70° to 76°. We have hitherto had fertile fields on our left hand, and the barren desert on our right. In looking off upon the desert we have observed at a distance the appearance of water. The illusion is perfect, and did we not *know* that it is a *mere illusion*, we should confidently say that we saw water. It sometimes appears like a lake, and sometimes like a river. As you approach it, it recedes or vanishes.—Thus are the hopes of this world, and the objects which men ardently pursue, false and illusive as the streams of the desert.

Account of the Caravan.

Wednesday, 9. Bilbes being the last village before crossing the desert, our attendants were employed in getting things for themselves and their beasts, and we did not set off till half past nine. Several Turks, Arabs and Armenians here joined our caravan. After entering the desert, we counted the persons belonging to the caravan, and found the whole number 74, with 44 camels, 57 asses, one mule, and one horse. Several of the camels are loaded with merchandize, and most of the camel-drivers perform the whole journey on foot. It may be interesting to some of our friends to see a list of oriental names, and to learn with what a "mixed multitude," we passed through the "great and terrible wilderness."

There were *Mussulman Dervishes:* viz. Hadgi Mustapha, of Jerusalem; Hadgi Abdool, Hadgi Khaleel (i. e. the *beloved*,) and Hadgi Saveer, from Bokkaria; Hadgi Kahman (i. e. the *merciful*,) Hadgi Mohammed, and Abdallah (i. e. the *slave* or *servant of God*,) from near Astrachan.

Arabs:—Mustapha, our guide and the Shekh of the caravan; Ismael (Ishmael) and Abdool Assiz (the slave of the Excellent,) who own a part of the camels; and Hadgi Ahmed, the conductor of a part of the caravan. Among the camel-drivers on foot were Moses, Mahommed of El Arish, Hassan, Hadgi Ibrahim (Abraham,) Mahommed of Gaza, Said, Khaleel, Mahommed, a lad, and Selim and Salina, two Bedouins.

Turks:—Hadgi Ibrahim, of Damascus. [He was attended by a black Eunuch, and his form and size would seem to mark him out as a son of Anak. "He seemed built like a tower."] Three soldiers from

Erzeroum; Hadgi Suleiman (Solomon) of Dearbeker; Hadgi Younas (Jonas) of Bagdad; and Hadgi Mahmoud.

Armenians:—Boghas (Paul) from Smyrna; one from Constantinople; Boghas and three others from Koordistan; and Tameer, who passed for a Turkish soldier, but told us privately that he was an Armenian.

Greeks:—One from Tocat, where Martyn died, one from Anatolia, (neither of whom speak any thing but Turkish,) and Elias, a Catholic Maronite from Nazareth.

There were, also, eight women; one the mother of Elias, three Turkish, one an Arab, and three negro slaves.

At half past 2, after riding five hours, we pitched our tent on the plain called Rode el Wolten. Thermometer in our tent at 79°. Asked the Dervish Hadgi Mustapha, what a Dervish is. He replied, "One that eats what he has to day, and trusts God for the future." "Are they priests?" "They are among Turks what Priests are among Christians." "Are they Monks? or can they marry?" "Some marry, others not, as they please." The term *Hadgi*, which occurs so often in the above list of names, means pilgrim, and is a title given by the Turks to all who have performed the pilgrimage to Mecca. The Greeks have adopted the word into their language, and bestowed the title upon all who have made the pilgrimage to Jerusalem.

Journey in the Desert.

Most of the time to day we have been rising a gentle ascent, course E. and N. E. We are now in the desert, out of sight of the inhabited world. Its appearance, however, is not so perfectly barren, as we expected to find it. Almost every where we see thistles, grass, and flowers, growing out of the sand, though thinly scattered, of stinted growth, and of a dry and withered look. When we stop, we select a good spot for our encampment, raise our tent on its two poles; and stretch out the ropes and fasten them to the earth, with pins, and then arrange our trunks and boxes of books, so that they serve us for tables, chairs, and bed-steads.

Thursday, 10. When the caravan stops, the camels are turned out to feed on the thistles, weeds, and grass, which the desert produces. At sun-set they are assembled, and made to lie down around the encampment. Yesterday afternoon four of them, which carried merchandize for an Armenian, went off, and could not be found. Two or three men were despatched in search of them. This morning they were not found, and we arranged our baggage so as to give the Armenian one of ours. The rest of the company, also, gave him assistance in carrying his baggage, and we set off at seven. Saw a mountain at a great distance on our right, and a village far off on our left. In the course of the day the four camels were found at a distance, and brought into the encampment at evening. At 2, after seven hours travelling, we pitched our tent at Mahsima. Thermometer in the tent 84°, in the sun 104°. Here is a well of what we call here in the desert, good water. The goat-skins, which we took to carry water in, were new, and have given the water a reddish color, and an exceedingly loathsome taste.

In the evening they found, that the butter, which they had put up at Cairo for their journey, had, like the manna which the Israelites kept over night, "bred worms," so that they could not eat it.

Thrice, during the forenoon of the next day, the passports of the different companies composing the caravan were demanded, by Arab soldiers, patroling this part of the desert for the purpose of stopping travellers who were destitute of passports. One of the soldiers had in his arms a beautiful *Gazelle*, which at a distance looked like a young deer.

Far off on our right hand, we saw a range of mountains. Our course in the morning was nearly E.; afterwards it varied to nearly N. At 2, after more than seven hours travel, we pitched our tent at Jissar. Those places in the desert where there are wells, or where caravans are accustomed to encamp, have in consequence received names. We give the names as they were repeated to us by our guide. Our road hitherto has been alternately loose, moveable sand, and hard sand mixed with gravel.

The singular combination of events, described in the following paragraph, took place during this day.

After some refreshment, we took a Persian Testament, and Genesis in Arabic, and went to Hadgi Mohammed, the Dervish. We sat down with him on his blanket spread on the sand, with the sun beating on our heads, and then showed him our books. He reads well in Persian and Arabic. Of the other Dervishes, not one knows how to read. While we were reading with him, most of the Dervishes, and several Turks and Armenians, gathered around and listened. Mohammed read in Genesis, and said it was *very good*. Another Turk then took it, and read that God *rested* on the seventh day, and said angrily, that it was infidelity to say that God *rested*. Mr. Wolff tried to explain, but to no purpose, till he said he had given such a book to the Mufti of Jerusalem, who said it was good. This argument silenced him at once. We gave the book of Genesis to Mahommed. While we were sitting with him, Elias the Maronite began to beat his mother, because she did not cook his victuals as he wished. Mr. Wolff went to him, and reproved him severely for such conduct. The Turks said *tauntingly*, "He is a Christian." We were glad they heard Mr. Wolff's admonition, in which he shewed them how inconsistent his behavior was with the commands of the Gospel. The unnatural man at length relented, and went to his mother and kissed her hand in token of acknowledgment. Towards evening two Turks had a dispute which finally led to blows. Hadgi Ibrahim (the Anakite) interfered, and, by loud words and a few blows, settled the quarrel. After this, the Dervish Mustapha became very angry with his ass, and, like Balaam, fell to beating him, and concluded by calling him a *Jew*.

During the next day, they beheld several flocks of sheep and goats, guarded by Bedouin shepherds, and feeding on the scanty vegetation which the wilderness affords. One of the flocks, from which our travellers purchased a lamb, contained about 300 sheep and goats. The shepherd and two boys were spinning cotton with a small spindle, as they walked about surrounded by the objects of their care.—They also met a caravan of 150 camels going to Cairo.

As they proceeded in a northeasterly direction, they found less vegetation, and more sand and hills, than heretofore.

The necessity for their travelling on the Sabbath, was imperious, they being in the midst of the desert, four days from any human dwelling, with a scanty supply of provisions, with no water which was not exceedingly offensive, and with a company of 70 persons, who would all be likely to suffer by delay.—In the afternoon pitched their tents near a grove of palm-trees.

Monday, 14. Hitherto we had generally enjoyed a refreshing north wind, which has served to mitigate the heat, and rendered our journey less tedious, than we had feared it would be. This morning a strong scorching wind from the S. E. commenced. It was indeed distressing. The air sometimes seemed as if it issued from the mouth of an oven. Many of the Arabs bound a handkerchief over their mouths and noses, as a defence against it. After riding six hours and a half, we pitched our tent on the plain of Loolia, near a well of miserable water. The thermometer in our tent stood at 99°. The country we passed was full of sand-hills. The wind sometimes blew the sand over the hills like snow in a storm. This has been a dreadful day.

To avoid the heat of the day, they arose at midnight, and resumed their journey at one in the morning. They continued travelling till noon.

The wind continued from S. E. during the night, and we anticipated another dreadful day. But in the forenoon it changed to the S. W., and we were refreshed by a cooling breeze. The night was so cloudy that not a star appeared. The loaded camels, which during the day travel like a flock, were all tied together when we travelled in the night. One is surprized to see how the Arabs, who are accustomed to the desert, will find their way in a dark night. After 11 hours ride, we pitched our tent at Aboo Jilbana. After the heat of yesterday, and our ride last night, we all find ourselves unwell.

On the Shore of the Mediterranean.

Wednesday, 16. Resumed our journey at five in the morning. Soon came upon a harder road than we had found for several days. It was at no great distance from the Sea. The salt water had overflowed it, and had been evaporated by the sun, leaving a considerable thickness of salt on the ground. At 2, we came upon the shore of the Mediterranean, where the waves were rolling, and foaming, and breaking, in a most beautiful and majestic manner. Turning from the sea-shore, and passing over a mountain of sand, we came in a little while to El Arish, a village situated in the desert. At Messaoudia, a watering place on the sea-shore, the caravan separated, and one part took a different route for Gaza. After riding ten hours and a half, we pitched our tent on the plain near the village. Our sheikh belongs to this place. When he and his attendants met with their friends, we had an opportunity to observe a curious mode of salutation. They took each other by the hand, put their foreheads together, and smacked their lips, but without bringing their faces in contact. They repeated this joining of foreheads and distant kissing four or five times, saying, "Peace;" "Well?" "Thank God;" "How are you?" "Thank God;" "Peace." "God give you peace." "God bless you."

In conversation with the Greek, who is from Tocat, he told us that there are in that place 100 or 150 Greek houses, a bishop, six priests, and two churches. One priest is from Greece, and knows Greek; the rest understand only Turkish, though they perform their service in Greek, repeating the words, parrot-like, without understanding them.

Messrs. Fisk and King represent the Arabs as exceedingly profane in respect to the divine Name, using it with very little reverence, and continually invoking it in confirmation of trifles and falsehoods.

They now began to witness some cultivated fields, and a degree of verdure, for which the sandy hills of the desert were gratefully exchanged. About the middle of the next day, which was Friday, and the twelfth since leaving Cairo, they had a shower of rain. Soon after they crossed the valley of Zaaka.

Entrance into Syria.

After riding nine hours and a half, we pitched our tent at Bur el Khoor, a large plain covered with grass and shrubs, on which several large flocks of sheep and goats were feeding, under the direction of Arab shepherds and shepherdesses. We walked up to the top of a sand hill near our tent, where we had a delightful view of the plain. After being so long in the wilderness, this view was indeed cheering. We have now just left the dominions of Mohammed Ali Pasha, and entered modern Syria. Whether we are yet within the limits of ancient Palestine, or not, we do not know. The valley of Zaaka is no doubt a torrent in the rainy season. Possibly this is the river of Egypt. See Gen. xv, 18, and Josh. xv, 4. If so, we are already in the promised land. While in the desert, we have found comfort in singing,

> Guide me, O thou great Jehovah,
> Pilgrim through this barren land.

From the top of the hill, near our tent, we lifted up our eyes and looked "northward and southward, and eastward and westward," and thought of the dangers we had escaped, and of the prospect before us. How trying it must have been to Moses, after wandering forty years in the wilderness, to be told that he must not enter the good land which his eyes beheld. In the evening read the 6th, 7th, 8th, and 9th chapters of Deuteronomy, which were extremely interesting to us at this time. We are now entering the land of Canaan.

Saturday, 19. In the morning we found that some bold Bedouin had made his way into our encampment, and carried off a saddle. Mustapha went out, and, finding a Bedouin, charged him with stealing it, and began to chastise him. He gave a signal, and a number of armed Bedouins made their appearance at a distance. The surrounding country was full of them; and, as all would be likely to unite together in case of a disturbance, it was thought prudent to leave them in quiet possession of the saddle, and to proceed as soon as possible. At 6, the caravan moved off the ground. As we proceeded, we found a gradual increase of vegetation, and cultivated fields became more frequent. At half past 10, we passed a well of water and some ruins. Two pillars of grey granite were standing. The place is called *Rofa*. This is probably the ancient Rophia, which was the first town in Syria, Rhinocalura (probably El Arish) being the last in Egypt. At half past 11, after crossing a mountain which is called on one of our maps a continuation of Mount Seir, we came to the village Khan Yoanas (the Inn of Jonas,) the first village we have seen in Syria. It is surrounded by gardens, and is inhabited by Mussulmans, who have a tradition that the Prophet Jonas once was here. East of it on a hill is another Mussulman village.

From Khan Yoanas we travelled several hours over a wide and beautiful plain, filled with herds of camels, sheep and goats, which were generally tended by Bedouin women. This is the ancient land of the Philistines. Here we were continally harassed by the Bedouins, who seemed to spring up like Hydras in every corner. First came 10 or 12 armed with swords and matchlocks. Their dress was merely a turban on the head and a piece of cloth tied round the waist. They met our guide and camel drivers, took each other's hands, kissed, and had all the appearance of friends. It was, however, soon found that they wanted money. Our guide told them they must exact nothing from us, because we were Englishmen; for we travel with English passports, and though we tell our attendants that we are Americans, yet they know no difference between us and Englishmen, having never before seen Americans, or heard of America. The name of Englishman is so much respected even among Bedouins, that we were not molested. For two hours, however, as we moved along, our attendants were engaged in loud and violent disputes with these and other companies of Bedouins, who came up after they went away. They extorted a few dollars from the Armenians and Greeks, and at last took an ass from one of the Arabs. Our shekh knew all these free-booters, and it is probably owing to his acquaintance with them, and his faithfulness to us, that they were so easily satisfied, and that we met with so little trouble from them. He says most of the Bedouins are much worse than these, and yet he called these Satans (Shaitan.)

Under a large Sycamore tree we saw women and children threshing barley on the ground with long sticks. Near by was a shepherdess tending a large flock, with her crook in her hand, and the skin of a lamb, having the wool on, thrown over her shoulders for a shawl.

Respecting the Southern Boundary of Canaan.

It is difficult to ascertain the limit, which divided the ancient Canaan from Egypt. God said to Abraham, Gen. 15:18, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." In Josh. 15:4, it is said, that the border of Judah "went out unto the river of Egypt." The question is, what was meant by the *river of Egypt.* D'Anville places it, on his map of ancient Egypt, within about 10 miles of Katich (Casium) and more than 30 from El Arish (Rhinocalura.) We crossed no river, nor any stream of water, however small, between Cairo and Gaza, but we passed the beds of several now dry, one in the valley of Zaaka, another called Silgah four hours, and a third two hours, before reaching Gaza. This last is probably the brook Besor, which David passed over with 400 men in pursuit of the Amalekites, who had smitten Ziklag, and whom he found "spread abroad upon all the earth, eating, and drinking, and dancing," where he "smote them." 1 Sam. 30:16,17.

Country of the Philistines.

At half past 5, after riding 11 hours and a half, we arrived at Gaza; took two small dirty apartments in a large filthy khan, and put up for the Sabbath, thankful that we were not among deserts of sand, or bands of Arab free-booters, so as to be obliged to travel on the Lord's day. Gaza is the city whose gates Sampson carried away, and where he slew 3000 Philistines at his death. We had no very good opportunity to judge of the population of the place, but probably the estimation, given by geographers, of 5000, is not far from the truth. Mussulmans never take a census, unless it be an enumeration of the houses in order to tax them. The city stands on a little elevation. The houses are all built of stone, but make a very mean appearance. The scenery around is beautiful.

At Gaza they found a number of Greeks, and a Greek priest, to whom they gave 13 copies of the Scriptures, and sold 25. But one present knew the Greek language, and to him they gave a Testament. The priest said, that the church had been built twelve centuries. They left Gaza on the forenoon of Monday, April 21st.

We crossed a bridge over the bed of a small river, now dry; and then passed through groves of olives, and fields of grass, wheat, barley, and tobacco. The plains were agreeably diversified by gentle elevations and small valleys. Five hours and a half from Gaza, we saw on our left the village Mijdal, near the ruins of the ancient Askelon, which is now uninhabited. Such at least is the information given us by the Arabs. After riding eight hours and a half, we pitched our tent near the village Esdood, which, from its situation, and from the similarity of the name, we presume to be the ancient Ashdod. It consists of 100 or 150 of what the people call houses, miserable cabins and holes, built of stone, covered with branches of trees, and roots, and these again with earth, so that vegetation appears every where on the tops of them. The place is inhabited wholly by Mussulmans.

Tuesday, 22. In three hours and a half after leaving Esdood, we passed Yibua, a village something smaller than Esdood. In riding through this ancient country of the Philistines, we have seen, at a distance to the east, a range of high mountains. On the west, a range of small sand hills ran along between us and the sea. The country around us was green and beautiful, and the soil of a good color, which might, no doubt, be made very productive by proper cultivation. At present, however, the grass, and crops of wheat and barley are of but a small growth. We saw few villages, and those few are small. There are no scattered houses. The population appears not to be great.

Jaffa.

In ten hours and a half ride after leaving Esdood, they arrived at Jaffa; and, word being sent to Mr. Damiani, the English consul, his Dragoman came to procure them admittance into the city. They took lodgings in the consul's house, which stands by the sea-side, and, as is supposed, at, or very near the place, where Simon the tanner lived, and the Apostle Peter was lodged. At evening the table was served by a man of Greek origin, who was 100 years old, and had been 80 years a servant in the family of Mr. Damiani and his father.

On the 24th they left Jaffa on mules and asses, and, after a ride of four hours, arrived at Rama, or Ramla, the Arimathea of the Scriptures, where they took lodgings for the night in an Armenian convent.

Approach to Jerusalem.

Friday, 25. At half past 5 we set out for Jerusalem, comforted with the hope, that this was the last day of our journey. In about two hours, we saw a Bedouin horseman sitting on the ground, a little before us, with his horse feeding by his side. As we advanced he rose, and boldly put himself in front of us all. The Christians, who were with us, and who rode forward, stopped and turned from him, as if he had been a lion. As soon as Mr. Damiani told him who we were, he let us pass quietly, but tried hard to get something from the rest of the company. He got nothing, however, except a trifle, which the mule drivers gave him, in order to be on good terms with him hereafter. At 8, we crossed a hill, and then entered a valley, which we were half an hour in passing. Soon after this, we came among the mountains. Here we saw, at a distance, a camp of Bedouins. As soon as they saw us, one of their horse-men rode on swiftly, as if to interrupt our path. He came into the road before us, halted, and looked at us again, and then rode off. Had we been Rayahs (i. e. Christian subjects of the Grand Signor,) he would not probably have left us without money. For some time our road lay along the bed of a brook, in a deep ravine, with mountains of rocks rising up like Pyramids on each side of us. By degrees the ascent became more steep, till we reached the height of these ragged mountains, where we had a good view of the plains between us and Jaffa. It was often with difficulty that our beasts could walk, on account of the badness of the road, and the steepness of the mountains. These mountains are covered with small shrubs, suitable for goats, of which we saw several large flocks. There are no forests, but in the vallies and on the sides of the hills are many olives and fig trees. At a place called Sareen, two or three fierce, armed Bedouins appeared, and began to demand tribute. We rode on very carelessly, bid them good morning, and inquired after their health. They began to talk loudly, and ordered us to stop, but we rode on, and they did not attempt to stop us by force. When the native Christians and Jews pass such places, they have no way to get along, but to satisfy the rapacity of these plunderers.

A little past noon they came to a village, which Chateaubriand calls the village of Jeremiah. A little way from it, was a pure stream of water, flowing out of a rock, where they stopped to quench their thirst, and eat some bread and fruit.

Thence we pursued our journey over a road impassable for camels, and very difficult for mules and asses. After crossing a high mountain, we passed through a deep valley, where is a small village called Kaloona. The mountains here are of a peculiar formation. They seem almost as if built by the hand of man, and rise gradually, step by step, like Pyramids. Each step, however, is so fastened into the "Everlasting Hills," as to show you that it was placed there by the hand of Him, who existed "before the mountains were brought forth." On these steps, which are sometimes three or four rods wide, and sometimes only a few feet, you see soil, which produces shrubs, and, when cultivated, vines, figs, and olives. The country continued the same till we were within half an hour of Jerusalem, when all at once Mount Olivet and the Holy City opened to our view. Thus it is often with the last hours of the Christian. He is obliged to pass over a rough and wearisome way, where he is continually exposed to the attacks of enemies, till near the close of life,—till his feet are about to stand within the gates of the New Jerusalem, and then he is favored with some bright visions of the place he is soon to enter.

Reflections on Mr. Parsons.

As we drew near the city, we remembered how our dear brother Parsons, when wars and rumors of wars obliged him to leave the place, turned back his eyes, as he ascended the hill west of Jerusalem, and wept, and said, "If I shall find favor in the eyes of the Lord, he will bring me again, and show me both it, and his habitation." Alas for us! these words were fulfilled in a much higher sense, than he then anticipated. We cannot for a moment doubt, that he did find favor in the eyes of the Lord; and though he was not permitted to return to the earthly Jerusalem, yet his divine Savior has given him an infinitely higher felicity, even that of seeing and enjoying the bliss of that Eternal City, in which the divine glory dwells.

They enter the Holy City.

With feelings not easily described, about four o'clock, we entered JERUSALEM. The scenes and events of 4,000 years seemed to rush upon our minds; events, in which Heaven, and Earth, and Hell, had felt the deepest interest. This was the place, selected by the Almighty for his dwelling, and here his glory was rendered visible. This was the "perfection of beauty," and the "glory of all lands." Here David sat and tuned his harp, and sung the praises of Jehovah. Hither the tribes came up to worship. Here enraptured prophets saw bright visions of the world above, and received messages from on high for guilty man. Here our Lord and Savior came in the form of a servant, and groaned, and wept, and poured out his soul unto death, to redeem us from sin, and save us from the pains of hell. Here, too, the wrath of an incensed God has been poured out upon his chosen people, and has laid waste his heritage.

Messrs. Fisk and King took lodgings in a Greek convent, called the Convent of St. Michael the Archangel, situated but a little distance from the place where it is supposed the Lord Jesus was crucified. Their windows looked out upon the Mount of Olives, from whence he ascended to glory, and where he commanded his disciples to "go into all the world, and preach the gospel to every creature." Mr. Wolff took lodgings with his brethren the Jews.

The first part of their journal concludes with the following request to their brethren and patrons in this favored land, which will draw forth many prayers in their behalf to Him who heareth prayer, and whose eye, doubtless, hath never been regardless of the interesting land in which they now dwell.

Christian Brethren in America;—Pray for us, that the word of the Lord may have free course and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men: for all men have not faith.

DESCRIPTION OF JERUSALEM,

By Messrs. Fisk and King.

Jerusalem appears, in a general view, to be situated on the side of a mountain, descending toward the east, where it is divided from Mount Olivet by the valley of Cedron. The summit of the mountain is considerably higher than the city, so that in coming from Jaffa you arrive near Jerusalem before you see it.

On a nearer view of the city, you perceive that it is built on several hills; viz. Zion at the south-west part, Calvary at the north-west, Moriah at the south-east, and Bezetha at the north-east. According to the ancient descriptions of the city, it included another hill called Acra. This hill it is not now easy to distinguish; at least, we see nothing which corresponds entirely to the description of it given by Josephus. There is a hill between Zion and Moriah, which corresponds well to the east part of Acra. Josephus says, the Valley of the Cheesemongers, which divided Acra from Zion, went out to Siloam. This applies precisely to the hill in question; but Josephus adds, that Acra was in the form of a crescent. This does not apply to the hill of which we speak. Possibly, however, this hill may have been anciently connected with what is now the west part of Zion, and separated by a small valley from the city of David. Before Titus besieged Jerusalem, it had been captured five times, and once "demolished entirely by the Babylonians." Titus spared the west wall and three towers, "but for all the rest of the wall, it was so thoroughly laid even with the ground, by those that dug it up to the foundation, that there was left nothing to make those that came thither believe, that it had ever been inhabited." And since the time of Titus, Jerusalem has been often plundered, and at least partially destroyed. In the space of so many ages, it is to be expected, that some vallies should be filled up, and some hills levelled. It is, also, extremely difficult to trace little ascents and descents in an area covered with buildings of various heights. Whether the west part of what seems now to be Zion, was formerly a part of Acra, or not, it is difficult to decide. The Jews at present call the whole hill Zion. We shall, therefore, speak of it as such, and give the name Acra to the hill, which lies between Zion and Moriah.

The south wall passes over Mount Zion, near its summit, so that a great part of the hill is without the city. South of the hill is the deep valley of the son of Hinnom; the same valley, turning north, bounds Zion likewise on the west. The vallies, which separate it in the city from Calvary on the north, and Acra on the north-east, are not deep. Moriah has on the east the deep valley of Cedron. On the south of it, without the city, is a little elevation, which is marked on D'Anville's map as Ophel; thence the descent is steep, till you come to the fountain of Siloah. The vallies north and west of Moriah at present are not very deep. Calvary was perhaps only a small elevation on a greater hill, which is now the north-west part of the city; but the name is now given to the whole hill. Bezetha is separated from Calvary by a wide valley; and east of Calvary is the dividing valley between Moriah and Bezetha, in which is the pool of Bethesda.

We have viewed Jerusalem from different stations, have walked around it and within it, and have stood on the Mount of

Olives with Josephus' description of it in our hands, trying to discover the hills and vallies as laid down by him near 1800 years ago; and after all our research we compare Jerusalem to a beautiful person, whom we have not seen for many years, and who has passed through a great variety of changes and misfortunes, which have caused the rose on her cheeks to fade, her flesh to consume away, and her skin to become dry and withered, and have covered her face with the wrinkles of age; but who still retains some general features, by which we recognize her as the person, who used to be the delight of the circle in which she moved. Such is the present appearance of this Holy City, which was once "the perfection of beauty, the joy of the whole earth."

Jerusalem, as to general form, may be called a square, or rather a rhomboid, for the north-east and south-west angles are acute, and the north-west and south-east are obtuse. The east wall is nearly straight the whole length. On the north and south sides, the wall makes a bend outwardly, and on the west side it makes an inward bend, so that it would not be very inaccurate to call the city a heptagon. There are, likewise, many little irregularities in the wall.

Near the bend on the west side is Jaffa gate, called, also, the gate of Bethlehem and the Pilgrim's gate and Bab el Khaleel [the gate of the Beloved, i. e. Abraham.] On the south side is the gate of Zion, called also the gate of David. On the east side, near the pool of Bethesda, is the gate of Stephen, called likewise the Sheep gate and the gate of the Virgin Mary. On the west side, between Calvary and Bezetha, is Damascus gate. These four are the principal gates of the city, and are always open from morning till sunset. There are two other small gates, which are opened only occasionally. One is on the south side, a little west of Mount Moriah. Maundrel calls it the Dung gate. The Mussulmans call it the gate of the Mogrebbins. The other, which Maundrel calls Herod's gate, is on the west side, and goes out from Bezetha. On the east side of Moriah is a seventh gate, or rather a place where there was one when the Christians possessed the city, for it is now completely walled up. Maundrel calls this the Golden gate.

We measured the city by paces, and the following is the result:

From the N. W. corner	Paces.	
to Jaffa gate, - - -	300	768 W. side.
to S. W. corner, - - -	468	
to Zion gate, - - -	195	1149 S. side.
to the bend in the S. wall,	295	
to the gate of the Mogrebbins,	244	
to the S. E. corner, - /	415	
to the Golden gate, -	353	943 E. side.
to Stephen's gate, - .	230	
to N. E. corner, - -	360	
to Herod's gate, - -	359	1419 N. side.
to the bend, - - -	250	
to Damascus gate, -	150	
to N. W. corner, -	660	

The total is 4279 paces; and allowing five paces to a rod, this gives 856 rods, or about two miles and two thirds, for the circumference of the city. Maundrel measured the city, and judged it to be two miles and a half in circumference. According to Josephus, it was 33 furlongs in circumference before Titus destroyed it. Mount Zion was then included, and the city seems from his description to have extended further north than it does now. The wall of the city is high, but not thick. From counting the rows of stones we suppose the height, in different places, to be 40, 50, and perhaps 60 feet. There is a castle, with two towers, on the west side, a little south of Jaffa gate, to which travellers have given the name of the Pisan's Tower. For a little distance, near the north east corner, there is a trench without the wall, but now nearly filled up.

In regard to the population of Jerusalem, the following estimate seems to us as probably correct as any one we have heard, viz.

Mussulmans, - - - - -	10,000
Jews, - - - - - - - -	6,000
Greeks, - - - - - - - -	2,000
Catholics, - - - - - -	1,500
Armenians, - - . - - - -	500
Total - - - - - - -	20,000

The Jews themselves say, that they have only 600 families of Sephartim, or Spanish Jews, and 25 families of Ashkenasim, or Polish Jews. But some think the Jews more numerous than the Mussulmans. They occupy, however, a much smaller part of the city than the Turks and Arabs. The Armenians live in and around their convent on Mount Zion; the Greeks and Catholics have their convents and houses on Mount Calvary. The Turks and Arabs occupy Bezetha, and all the eastern part of the city, and have scattered dwellings in every quarter. The Jews live in the dust between Zion and Moriah. The whole area of the ancient Jewish Temple on Moriah, which now encloses the mosque of Omar, is walled in, and none but Mussulmans are allowed to enter it on pain of death. In and near it are four minarets. There are two others on Bezetha, one on Acra, one on Zion, and two on Calvary placed on opposite sides of the Holy Sepulchre, like the two thieves on the right and left of our Lord.

The Jews have a number of synagogues, all connected together, in the quarter where they live. The church of the Holy Sepulchre stands on Calvary. The Catholics have one convent on the same mountain. The Greeks have twelve here, and one near Zion gate. The Armenians have three convents on Mount Zion, a large one and a small one in the city, and another a little without Zion gate, where, it is believed, stood the house of Caiaphas, where Jesus was arraigned, and where Peter denied him. The Copts, Syrians, and Abyssinians have also each a small convent. The houses are of stone, most of them low and irregular, with flat roofs or terraces, in the middle of which usually rises a small dome. The windows are small, and those toward the street have usually strong iron grates for defence, and then fine wooden grates to prevent the women from being seen by those who pass. The streets are narrow, and most of them irregular. There are but few gardens in the city.

Jerusalem is seen to best advantage from Mount Olivet. We however see most of the city from the terrace of the convent where we lodge. The Temple is seen to the best advantage from the terrace of the Governor's house. Here you see, not a single mosque, but a collection of mosques and oratories. The two principal buildings are called el Aksa and el Sahhara. Around them the vacant area is covered with green grass, interspersed with paved walks and trees, which furnish an agreeable shade to the loitering Turk. Ali Bey has given a good description of the Temple, and its various buildings, and of the foolish opinions of the Turks concerning them.

MISSION IN CEYLON.

NATURE OF HEATHENISM.

Extracts from the Journal of Gabriel Tissera, a Native Preacher.

The journal, from which the following notices are taken, was transmitted to us not long since, and inserted in the Appendix to the last Report of the Prudential Committee. The author of it is a young man, now about twenty-one years of age, who has assisted our missionaries, first as an interpreter, and since as a licensed preacher of the Gospel. A finely written letter from him to Dr. Worcester, in which he gave an account of his conversion, was published, as some of our readers may recollect, at pp. 282—286 of the Herald, vol. 16. Respecting the aid which Gabriel received in the composition of that letter, and which we naturally wish to know, Mr. Meigs, in an accompanying letter, wrote as follows:—"You will be able to judge with tolerable accuracy the progress which Gabriel has made in the English language, after reading his letter. After he had written it once, I corrected some of the obvious mistakes, and suggested a few alterations and additions. With this exception you may be assured, that both the sentiments and phraseology are entirely his own. Indeed he understands the grammar of the English language very well, but lacks experience in composition. It is extremely difficult for a native of the East to acquire a correct English idiom. He, however, has made very considerable advances towards the attainment of it."

The letter was written more than four years since; and, as the composition of it is scarcely, if at all, inferior to that of the journal, and as the journal was written subsequently to the letter, it may fairly be presumed, and we believe, that the sentiments and phraseology are as much his own in the latter case as they are in the former. Probably the journal received scarcely any emendations from the hand of another. It came to us in his own beautiful hand-writing, and we sent it to the printer, with only two or three verbal corrections, and a small increase of punctuation.

We have been thus particular in our prefatory statements, that our readers may come to satisfactory conclusions with respect to the proficiency and promise of this young native preacher; and especially, that those, who are educating youths in Ceylon, may be encouraged to perseverance, when they perceive, in the specimen before them, so much inducement to educate liberally the natives of that country.

We ought to state, however, in justice to Gabriel, that scarcely any of the following paragraphs stand in connexion, in the journal, as it was written, and as it stands in the Appendix to the Report. Referring those, who desire to read the journal at length, and the extracts which we have made in their respective connexions, to that Appendix; we have here, for the sake of brevity, and of a better effect, selected the most important illustrations of Heathenism, and arranged them under appropriate heads. They will be found to contain a considerable variety of information.

Pagan Notions of God.

I went to a barber's house, where I was heard by the widow of a man who died of the cholera four days before this interview. There were also the brother of the deceased and some others present. When I told them that we do not worship idols, but worship the only living and true God, the woman said with great surprise, "Ha! it is the *white people's* God." "No," I answered, "God is a God of the black people, as well as of the white." They said that the great God, whom we worship, made the demi-gods, who are worshipped by the heathen. I replied, that I did not believe that there were any demi-gods. They then added, "We worship the idols named Varraven, Pattacaaly, &c.; and these we see with our eyes; but you tell us that God is a *Spirit*. How then can we worship a Spirit, seeing we cannot perceive a Spirit with our eyes?" They were sincere in what they said. For they have been so much in the habit of paying homage to idols, that they think a spiritual being could not be worshipped, because by worship they mean rather the *external attitude* of worship, than that adoration which proceeds from the heart. They have no idea of a spiritual being. They say, that if God has not a body, he could not create any thing:—A *spirit* cannot create *matter*. For their religion teaches, that the universe is created by Brahma, who is not a spirit, but has a body with four faces.

A woman asked, "If you believe God is a Spirit, why do you speak of him in the masculine gender, and not in the neuter?" She further said, that she could make her offerings to her idols, but she could not make them to the true God, for she could not see him. I told her that God sees her, though she cannot see God, and that he requires her heart rather than her property. She said that when she suffers any temporal evil, such as the sickness of her cattle, &c. she applies to her idols, and they relieve her. She added, that such relief cannot be obtained from the God whom I preach, because he is not to be seen that she might pray to him. This should lead Christians to pray for these people, for they are strangers to God, and to the blessings of the Gospel. Nay, they ascribe the very events of the providence of God to stupid idols and imaginary deities.

I next happened to go to a very pleasant family. They expressed their gratitude for our attendance on them when one in the family was attacked with the cholera four years ago. After speaking a few words to them, I repeated the first and second commandments to shew them the sin and folly of idolatry. As soon as I repeated the first words of the first commandment, (which in the Tamul translation is "me"—"before me," &c.) one of the women was struck with admiring astonishment, and said in a transport of joy, "Hear, hear! God speaks!" The reason was, that she had never heard in her life any passage in which God speaks to man, putting himself in the first person, and that she could not but admire and wonder, when she heard that the Almighty ever condescended to address himself immediately to man. For, as far as I know, there is no instance in the heathen religion of Siven's [pronounced Siv′ ven] addressing man, enjoining any moral duty upon him. I say Siven's, because he is next to the supreme god, being, as it were, his agent. For the supreme god, according to the heathen, is a spirit. But he does nothing, and attends to nothing, and every thing which he is to do is done by Siven. Likewise he is not worshipped so much as Siven; and they do not make any image to represent him, because he is a spirit. But Siven [the same as Siva in some parts of India,] as well as all the other gods, has a body. This idea of the supreme god, which the heathen have, will serve to illustrate what they tell me concerning the God of the Christians. "You say God is a Spirit," they tell me, "but a spirit cannot create any thing. So we say our supreme god, who is a spirit, did not create any thing. For in order to create matter the creator must have a body." They also say, that nothing would have been created, if Siven had not had his wife. For their religion teaches them that though Brahma was the creator, yet he did not succeed in creating worlds till Siven joined himself to his wife. It is worthy of notice, that the heathen believe that the supreme god, above spoken of, has no moral affections; to wit, he hates none, and loves none. He has neither love to any thing nor hatred. All the other gods, as the heathens believe, are possessed of these affections; but only the supreme god is, as they say, free from these passions or affections.

Views of the Nature of Holiness.

Though every reasonable man must see at once, that it would be a great imperfection in an intelligent being to be destitute of moral affections, yet the heathen think the holiness of their supreme god consists in this want of moral affections. I often talk to them about the absurdity of this opinion, but they do not appear to be convinced of their error. It is on the same principle, that they consider hermits as the most holy of men. They say that there are, or there were, hermits in some remote parts of India, who eat nothing but dry leaves, who are exposed to heat in the day, and cold in the night, having their hair entangled and their nails growing to a prodigious size, for want of attention to comb the one and prune the other. In short they are described to be very much like Nebuchadnezza when he was driv from men; except that the former are not deprived of their reason, but, as the heathens believe, voluntarily undergo all these sufferings, and are totally engaged in meditating upon, and praying to God. It is supposed, that these hermits live in the wilderness, generally sitting in a steady, motionless posture, having their eyes shut, and their hands in the attitude of prayer. I presume it is believed, that these do not even sleep in the night, but have their mind every moment absorbed in deep profound meditation. This they are supposed to do for many hundred years; for they suppose that these great men live several hundred years. This is what is meant by penance in the above journal. It is said, these sufferings are undergone, not with a view to atone for sin, but in order to go to heaven; for they believe that the hermit who suffers all this, does not deserve it, but suffers it simply to move Siven with pity towards him, who, by these unmerited sufferings, is intreated to take the poor sufferer to heaven, which is the object of the penance. It is evident that many of the above circumstances of the hermit cannot be true; but I introduce the story to shew that the sufferings and the meditation above spoken of, as well as the stoical indifference which the hermits are said to manifest, are considered to be the *sum of holiness* by the heathen. And they have the same idea of the holiness of their supreme god, as shewn above, namely, an indifference to pleasure or sorrow, and a total want of love, hatred, and similar other feelings. May the time soon come, when they shall have a clearer knowledge of the character of God.

Views of the Nature of Sin.

When I told the women in the last mentioned family that they were sinners, they said, "We have never sinned." They were not insincere in saying this, for the heathen have no correct idea of sin. This brings to my mind something that occurred at Changany the other day, namely, Just as soon as I told some women that they as well as myself and all others were sinners, they interrupted me by exclaiming "Righteous—righteous we are. Hell we never shall see; but heaven—heaven—heaven we shall have when we die. Yea hell to us will never be; but always heaven we shall have." They uttered these words very loud and with much feeling. I spent some time in order to convince them of their sinfulness, but came away apparently without success. The heathen often think that they are righteous, and in the way to heaven, or some unknown happiness after death.

Spoke to a man and his family. He said "I am no sinner;" which led me to shew him if I could that he was a sinner. But after all he did not appear convinced of his sinfulness. It is a common opinion with the heathens, that if they had ever sinned, their good works would have atoned for those sins. They even think that often their good works are greater than their sin. They therefore believe that these good works will not only be an equivalent to their sins, but will also lay God under obligation to reward them with happiness after death.

In my way home, I spoke to a woman who was cutting grass. But she said, "What! Am I a sinner? See here; what better deed can I do in the world? For I am going to feed a *cow*. They think that there is great merit in giving grass and water to cows. Many think that simply this will procure them happiness after death, because the cow is sacred to some of their deities.

Views of Justification.

When I told the hearers that in order to be saved they must repent and believe in the Savior, one of them said, "Yes, but what must I *do* in order to be saved?" meaning what *meritorious work* he must do. He meant to say that in his religion he used to do some external ceremonies, and he wished to know what similar ceremony he must do if he should embrace the Christian religion. The idea of salvation by works, is almost inseparable from the mind of a heathen. They have no conception of salvation through free grace. Nor do they have any idea of a Redeemer.

I met with a brahmin and entered into conversation with him. He mentioned means of atoning for sin—such as building temples and rest-houses, and digging wells for the accommodation of strangers. But there are very few who can afford to build temples. There are some who build rest-houses and dig wells for the use of strangers or travellers; but even those that do the latter kind of "meritorious works," as the heathens call it, bear but a small proportion to the body of the people, because even these works cost considerable money, though not so much as building temples. So that the good works [or works of righteousness] which the generality of the people boast of, are but of very little value; for they cost much less than any of the works above-mentioned. All that they mean when they speak of their good works, is, giving a little money for the services in the temple, some rice to brahmins, and sometimes to strangers, and some other little things similar to these. They think that even giving a little water to a man or a cow is meritorious, and as such will be rewarded after death.' I know that a certain rich man in the district employs a laborer every day on purpose to give water to travellers.—The people generally suppose that they cannot obtain happiness after death without first getting property. For otherwise they could not give alms, and do other good works, which, as the heathen religion teaches, is the way to obtain that happiness.

A respectable old woman heard me with her family. She said that she is not a sinner, for she is of the Vellalla cast, and that as the Vellallas cultivate the ground for the benefit of men, they thus atone for their sins, and also work out righteousness for themselves. She also repeated a verse which was addressed to the supreme god, and which she believed to be of so great a virtue, that it would certainly save her soul if repeated at her death.

In this season the heathen of both sexes go to their temples to hear their Pooranas, or sacred books read. Many would not come to the mission premises, fearing that that would defile them and render them unfit to hear the book, or rather that it would undo the righteousness which they have, as they think, already wrought by hearing it. For the heathen believe that simply hearing the Canda-pooranam will carry their souls to heaven.

A man after hearing me said, "Give me a plan how to work out my salvation." He was not content with my telling him, that he must repent and believe in the Savior. Nor was he any more satisfied when I explained to him what repentance and faith were, and who Jesus Christ was. He said, "What good thing shall I do that I may have eternal life?" The people often tell me that merely the affections of the heart, as repentance, faith, &c. are not sufficient for salvation, but there must be some external work which must be done before we can be saved. And they sometimes solicit me with importunity to tell them what that good work is which they must do. These people do not commonly use the phrase "to be saved," or any like it; but they speak of "getting heaven." By this it is evident that they have no idea of their awful condition as sinners. They have no conception of salvation by a Redeemer. A woman who had heard me on a former occasion refused to hear now, saying, "What is the use of hearing you without doing *good works?*" They are quite offended with me when I tell them that good works cannot save us. When I began to talk to another woman the first one said again, "Do not talk to her, for she has done a great deal of meritorious work, and therefore needs not hear what you say, she having already secured happiness after death." Probably the latter had given some money for the ceremonies in the temples and had done several other deeds similar to this. And this is all the meritorious work which has secured happiness after death.

Notions of a Future State.

I say happiness after death, because they believe that the soul transmigrates, and is born in a happy or miserable state according to the deeds done in the present state; and when thus born it lives in that body till death, and then leaves it and is born again, and so on. Thus the souls continue to be born again and again; and the only way of ceasing to be so born is by doing penance, when they are at once taken to heaven whence they never come out. But as to doing what the heathen mean by penance, there is none in the district that do it; only they say that there are some in some distant countries, but it is doubtful. They also believe that there is a hell, but they do not think that the punishment there is eternal, but longer or shorter, according to the magnitude of the sin. They believe that the souls were never created, but existed eternally; they think that only our bodies were created, but the souls were in some manner brought to live in them.

(To be continued.)

MISSION AMONG THE CHEROKEES.

BRAINERD.

FROM the journal kept at this station we select the following notices:

A church was organized at Hightower on the 12th of October last, consisting of six persons belonging to the mission family. Three natives were also received as candidates for baptism.

Oct. 15. Brother John Arch returned from a circuitous tour, which he has been to the eastern extremity of the nation, and visited his relatives, and many of his former acquaintances. He finds a very pleasing change since he travelled in these dark regions a year ago. Then he found multitudes who had never heard of a Savior, and almost all quietly pursuing the old way. Now, in every cabin which he visited, they were inquiring with becoming seriousness. He says that all the Cherokees in these parts are now prepared to receive missionaries; and he wishes to go and spend one year on the Arkansaw, in hope that they also may be prepared. He returned by way of Newtown, and spent the last Sabbath with the Council

They have passed a law that no business shall be done in Council on the Sabbath, nor in the vicinity of the Council during its sessions. On that day every one was cleanly dressed, and the outward observance of the day was strict and solemn.

At the Council of the Cherokees, in November, the Indians directed to the appointment of a Committee to meet the Deputation from the Prudential Committee of the Board, which they understood, by a letter from the missionaries, was to visit them.

In the course of that month, there arrived at Brainerd, on their way to different stations assigned and to be assigned, Mr. Samuel Moseley, a licensed preacher and missionary, with his wife; Messrs. David Wright and David Gage, schoolmasters, with their wives; Messrs. William Holland and Josiah Hemmingway, farmers, with the wife of Mr. Holland; Mr. Ebenezer Bliss, mechanic; together with Miss Electa May, Miss Sophia Sawyer, and Miss Philena Thatcher.

During the same space of time, the following names were assigned to promising Indian children:—*Lydia Huntley*, *Samuel Lincoln*, and *Samuel B. Wilson*;—the two first about nine, and the last about 18 years of age.

A school was commenced at Haweis, (formerly called Turnip-mountain,) about the middle of November.

DWIGHT.

Extracts from the Journal.

Aug. 11. Received intelligence of a skirmish between a party of the Cherokees and some of the Osages. *Ta-kau-to-caugh*, an aged Cherokee chief, somewhat disaffected with the proceedings of this part of the nation, collected, in the course of the last year, as many as would join him, fifty or sixty in number, and set off toward the Spanish country. They proceeded in their remove only four or five days, when they made a stop, and commenced a town on the waters of the Kiamicia between Fort Smith and Red River. It was between a part of these wanderers and some of the Osages that the skirmish took place. Four Cherokees were badly wounded, but none mortally. It is thought by the Cherokees engaged, that some of the Osages were killed, but they are not certain. The Chiefs and head men have heretofore declined doing any thing, which would involve them in any responsibility for the conduct of Ta-kau-to-caugh and his men. They have, in this case, however, sent off a party of men to his assistance, and it is to be feared that all will be again involved in war.

On the 14th they received information from the Postmaster General of the United States, that a Post-office was established at Dwight, and Mr. Washburn appointed Postmaster.

Observance of the Sabbath by a Cherokee trader.

Sabbath 24. Learnt by some of the black people present, that a half-breed Cherokee, who, a few weeks since, opened a large store in the neighborhood of Dwight, keeps it shut on the Sabbath; refusing, contrary to custom, to trade on that day. This man with his wife, all his children, and several of his blacks, were at meeting to day. Before he left home this morning, several applications were made to him to trade, but he told them, *No; if they wished to trade they must come on a week day.* The course adopted by this Cherokee trader is the more singular and worthy of notice, in as much as it is almost, if not altogether unprecedented by white men or others in the territory, and in all the western country, so far as our knowledge extends.

Sept. 1. The vacation in the school having expired, and a number of the children returned, the school was commenced again to day. Very different are the feelings of the natives towards the school now, from what they were a year ago. Then no child was returned for several weeks after the vacation; now they have looked anxiously for its termination, and in some instances have complained that it was so long.

Extract of a letter from Rev. A. Finney, dated Oct. 17, 1823.

At present the affairs of the Mission are in a prosperous train. Health has been more generally enjoyed in our family than in preceding years. Sixty promising children are enjoying the benefits of instruction and privileges of the family. The institution is growing in favor with the people, and at no time since the commencement of our enterprize have we had more of the confidence of the Natives than at present. If we had men and means, our operations would be greatly extended. Several schools might be established in every village, and all the rising generation of this part of the tribe brought under the influence of moral and religious instruction. These lost sheep of the house of Israel might be found, and brought into the fold of Christ, if the gospel could be preached to them;

but our days are consumed with care and labor of a secular nature, while all around us, ignorant of the Savior, are dying untaught the way of life. Never were people more ready to hear, and perhaps never were people unenlightened more desirous to know something of the gospel than these. But it is only at long intervals that we can go abroad among them to tell them the way of life.

CHOCTAW MISSION.

STATION AT BETHEL.

An account of some individuals, who have joined the Church.

Mr. ——— is a white man, a native of Pennsylvania, and has been in this country nearly twenty years.

He is about forty years of age, and has been married sixteen or seventeen years. He has been considered uniformly upright in all his dealings, and free from those grosser vices and incivilities, too common among the white men of this country. He had, some years since, become somewhat intemperate; but was at a certain time, so confounded, and ashamed of particular traits of folly committed in a fit of intoxication, that he solemnly resolved never to taste a drop of spirits afterwards. This resolution he has faithfully kept.

Since he left the circle of his friends in Pennsylvania, the pious instructions of his widowed mother often affected his mind, and constrained him to pray, but the influence of evil examples has lulled him into security. He hailed with joy the coming of missionaries into the country, and has ever acted a most *decidedly friendly* part. The operations of grace on his mind have been gradual and thorough, since the Gospel was first introduced: but more especially since the conversion and decease of his son at Elliot. He considers that event, with the solemn admonitions of his son, in letters written just before his death, as the sanctified means of bringing his wandering soul home to God. He did not openly espouse the cause of Christ, until the day when we first witnessed the special agency of the Holy Spirit here. That was a feast to his soul, and he commenced family prayers the same evening. Since then he has let his light shine, and is certainly not ordinary in religious attainments. It is not common to find in a new believer so much consistent zeal and meekness of temper, amidst so much persecution as he has experienced from his family.

Rosa, a black woman about thirty years of age, was originally from Georgia; where she professed religion in the Baptist connexion. She was sold from place to place, till she came to the Indian country. She enjoyed religious communion with a Baptist church in Tennessee, for sometime immediately preceding her being sold into the nation. When she came away, she came so hastily, that she could not obtain an official letter of recommendation, but received a certificate of a sister in the church, with whom she staid one night on her way.

This, though not sufficient, would have some weight on determining her former character and standing. Since she came into this country she has had every thing to discourage her, and none to stand up for her against the workers of iniquity. How far she conformed to the world I know not. She embraced the first opportunity of hearing instruction with joy, and unbosomed her sorrows to Mrs. Williams with much apparent feeling and penitence.

You will recollect the remarks respecting her, in a former communication. She prayed for teachers four or five years before they came.

Prince is probably more than forty years old, and was born in the Chickasaw nation. He was a noted ringleader in wickedness of almost every species. He took advantage from his station, (that of a negro driver, or kind of overseer,) for the commission of atrocious crimes. He at first opposed the revival, and abused those who were serious; and it was not till after the occurrence of that remarkable instance in the case of a black woman, which has been published,* that he seemed to have any feeling. Her exhortations, and other circumstances, were the means of awakening him: and he has, for the most part, been as active for the cause of Christ since he obtained a hope, as formerly in every evil work. The most unhappy contentions had existed in his family, so that he had left them. This is in a great measure done away, and they live together in peace.

Catrene is at least, I should say, forty-five or fifty, was born in the West-Indies, has lived in New-Orleans and Mobile, and during many years past, in the Choctaw nation. She used to speak the French language altogether, till she came among the Indians. Here she learnt to speak their tongue, and lived and raised her children like the Indians, till within a few years past. She has now learned to speak English, and takes more pains with her children. She has known no other sect of Christians than Roman Catholics, whom she could not understand; consequently was almost as ignorant of God, and of futurity, as a heathen. She was for some months subsequent to my coming here apparently as thoughtless and unpromising, as could be conceived.

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* See the Missionary Herald for April, p. 116. The name of this woman is Kate, afterwards mentioned.

But while the mysteries of God "were hid from the wise and prudent, they were revealed unto this *babe*," as she was in knowledge. And it was most delightful to trace the operations of the Holy Spirit upon her mind. Indeed, I have been instructed often while conversing with her, hearing the simple artless relation of the Lord's dealings with her soul. I have visited her humble cottage, when she has been confined by sickness, and never failed of receiving good by her edifying and heavenly conversation, though it was in broken language. Oh! how have I wished that objectors to missions and infidels might witness and hear what I have among these poor blacks. It is true, there are objectors and infidels here; but they shut their eyes, lest they should see, and be converted. They content themselves with only a superficial view of the subject; and then pronounce it all hypocrisy and deceit.

Kate, the daughter of the preceding, say twenty-five years of age, is the woman whose case has excited so much interest. Nothing has appeared inconsistent with her profession, or the statements already made respecting her. These need not be repeated. I would only add, she does appear like one born again. She grows in grace, and in the knowledge of her Lord, daily.

Solomon (deceased last December,) was between forty and fifty when he died. He had learned to read some before I knew him, and being blessed with a good memory, his mind was more enlightened than the rest. This was a snare to him for some months after he became partially awakened. Though he had been exceedingly hardened, he was sometimes seen weeping bitterly during divine service. He was very punctual in attending meeting from the first opportunity, but there was not that self-abasement and lowliness of mind which we wished to see. He seemed to think that his fellow-servants should listen to him, as he could read and give out a hymn. But his conduct was so disgusting, on the whole, that his fellow-servants, and I must own that myself, had become quite prejudiced against him. It pleased the Lord to give him warning, which, I believe, he understood, of his approaching dissolution. From this moment he appeared in earnest about his soul. His distress increased with his illness; and it appeared thorough. The first time I visited him after he was confined to his room, he looked up, at first wildly, then sprung up in bed, catching my hand, "Is this you, Mr. Williams? God bless you, O may the Lord bless you, and strengthen and help you through all the troubles of this world, and make you faithful in winning souls to the Savior: and may we meet around the throne above." A violent fit of coughing succeeded, which nearly exhausted him. At this interview, he gave me such an account of the exercises of his mind, and the change in his feelings, as satisfied me in the highest degree.

I had one or two more interviews with him which were very interesting. In short all former prejudices were removed from our minds. He had a most triumphant departure.

Donations

TO THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

From Dec. 13th, to Jan. 12th inclusive.

Adams, N. Y. (north so.) Fem. miss. so. by Dea. A. Thomas,	29 36
Amsterdam, Holland, Miss. so. for sup. of Rev. Mr. King, by Claude Crommelin, Esq.	93 14
Andover, Ms. La, for Barley wood, 1,50; la. in *Boston* and *Marlborough* for do. 1,25; Mrs. Leavett, *Saratoga Springs*, for do. 4; Mrs. E. Harrison, *Fayetteville*, N. C. for do. 2,50; for miss. papers for a youth at For. miss. sch. 7,50; Foster's Sermon from do. for do. 50c. mem. of Phillips Acad. by Mr. Steel, 11,10; av. of a little museum by Misses A. & M. Woods, 2;	30 35
(South Par.) Fourth an. pay. for *John Adams* in Ceylon 12; several la. for *Jonathan French* in Ceylon 12; juv. fem. benev. so. for *Justin Edwards* in Ceylon 12; Mrs. D. Poor for Choc. miss. 5; indiv. for wes. miss. 3; by Rev. J. Edwards,	44 00
Amenia, N. Y. Mr. Paine, by Mr. D. Gage,	1 00
Ashfield, Ms. Mon. con. 2,39; collec. in Miss Carter's sch. 61c. by Rev. T. Shephard,	3 00
Ashford, (First par.) Ct. cent so. by Tabitha Palmer, Tr.	13 00
Augusta, N. Y. Fem. miss. society by Dea. A. Thomas,	20 80
Barre, Vt. A friend 93c.; do. for Sandw. Isl. miss. 25c.; contrib. in Cong. so. 2,83; fem. hea. sch. so. Miss M. Paddock Tr. 14,21;	18 22
Becket, Ms. Fem. cent so. Miss M. Higley, Tr. by D. Williams, Esq.	4 25
Bedford, Ms. Young men's ed. so. for *Samuel Stearns* in Ceylon, by Mr. S. Fletcher, Tr. 12; mon. con. by Rev. S. Stearns, 32,05,	44 05
Bedford, N. Y. Hon. John Jay, for for. miss. sch. by Mr. J. P. Haven,	25 00
Belchertown, Ms. Young men's benev. so. Mr. G. B. Woods, Tr.	18 00
Bethlehem, N. Y. Hea. sch. so. Mr. A. Mansfield, Tr. by Mr. J. P. Haven,	24 00
Boatyard, Ten. Mr. Rogan, by Mr. D. Gage,	5 00
Bolton, Ct. m. f. cultiv. by young men, by Mr. E. White, 16; U. mon. con. for Bom. chap. 79,73;	95 73
Boston, Ms. For. miss. so. of Boston and vic.	487 90
Mr. T. Vose. for *B. B. Wisner* in Ceylon, 12; chil. in sab. even. sch. by Mr. N. Trumbull, 2; Mr. A. Lawrence, 20; a few fem. of the Old South chh. fifth semi an. pay. for *William Jenks* at Mayhew, by Mrs. E. C. 15;	49 00
Braintree, Ms. Young Misses in Miss Newell's sch. by Rev. J. Perkins, 1,50; mon. con. 20; mon. con. for Bombay chapel 5; by Rev. R. S. Storrs,	26 50
Branford, Ct. Fem. miss. so. Mrs. S. Frisbee, Tr. by T. Dwight, Esq.	13 06
Brimfield, Ms. The chh. 25; mon. con. (3 of which for Bombay chap.) 11; fem. char. so. 23, 31; by Rev. J. Vaill,	59 31

Brooklyn, L. I. Rev. J. Sanford,	2 00
Brookfield, N. Y. Miss J. More, by Dea. A. Thomas,	10 00
Buffalo, N. Y. thank offering of Parents,	3 00
Cutchogue, L. I. Thanksgiving contrib. by Rev. L. Thomson,	5 00
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Chary, N. Y. Mrs. A. Hubbell, by J. C. Hubbell, Esq.	5 00
Charleston, S. C. Rev. John Dickson, 20; Juv. so. in Miss Rain's sch. for *Mary Christiana Gregorie*, at Carmel, by Mr. J. Tyler, 30;	50 00
Charlestown, Ms. Mon. con. in Rev. Mr. Fay's so. (a part of which for a child at Elliot, to be named, *Warren Fay*, and the bal. for wes. miss.) Dea. Tufts, Tr. 73; fem. chil. of first sab. sch. for hea. youth 10; fem. relig. char. so. 63; relig. char. so. Dea. M. Skilton, Tr. 25;	171 00
Chenango Point, N. Y. Mon. con. 24,62; Mr. J. Munsell 25c.; Mrs. L. Morse 50c.; by Dea. A. Thomas,	25 37
Chili, N. Y. J. Broeraw, 1,50; three indiv. 1,75; J. Baldwin, I. Vorhis, E. Hart, D. Bassett, L. Campbell, J. Vorhis, 1 ea.; R. De forest 2; a bal. 6c. by Mr. J. Gould,	11 31
Clarkson, N. Y. Mon. con. by Mr. J. Gould,	7 50
Clinton, N. Y. Mr. P. Taylor,	15 00
Cohocs Ville, N. Y. Mr. J. Sayre 5; Elizabeth, John, Edwin Downer, Henry Herrick, and Julia Sayre for Ceylon miss. 1 ea.	10 00
Concord, Ms. Coll. in prayer meet. by Rev. Dr. E. Ripley,	8 00
Cornish, N. H. Hea. sch. so. Miss O. Hall, Tr.	4 00
East Bloomfield, N. Y. Mon. con. by Dea. T. Buell,	20 26
East Hampton, N. Y. Fem. so. 13; a fem. friend 2; by Rev. E. Phillips,	15 00
East Haven, Ct. Cent so.	10 00
Eastford, Ct. Mon. con. 7; m. f. by two friends 5;	12 00
Egremont, Ms. Dea. S. Karner, m. f. 8; fem. char. so. 4; by Rev. G. Hayden,	12 00
Elliot, Choc. na. Chil. in Mr. Wood's sch.	5 19
Enfield, Ct. Mon. con. 24; Mr. E. Parsons 3; by Mr. J. Willard,	27 00
Exeter, N. H. So. of young la. for wes. miss. Miss E. A. Gilman, Tr.	20 00
Florence, N. Y. M. f. by Dea. Thomas,	6 00
Fredrick Co. Va. Third pay. for *George Lemmon*, at Elliot,	30 00
Greenbush, N. Y. A friend by Mr. J. Alden,	1 00
Greensville, Va. A friend by Mr. D. Gage,	1 31
Griswold, Ct. A friend,	5 00
Hadley, Ms. Scholars in Hopkins' Acad. for *Edward Hopkins* in Ceylon by W. Porter, Esq.	5 45
Hamp. Chris. Depos. West Hampton, Ms. indiv. m. f. 6,22; *Goshen*, Ms. fem. asso. 8,50; Rev. J. Wright and three of his chil. 1,50; *Williamsburg*, Ms. a fem. friend for the Jews 3; *Canandaigua*, N. Y. Rev. E. Jones 30;	49 22
Hartford, Ct. Coll. after address by Mr. D. Brown, 77,90; a widow's mite for wes. miss. 5; a friend, for Greek youths 2; Gen. Terry, for do. 10; a so. of young fem. for *Louisa Hawes* in Ceylon 12;	106 90
Hartford Co. Ct. Miss. so. J. R. Woodbridge Esq. Tr. *Hartford*, by B. Hudson agent 61,90; *Farmington*, E. Perry, agent, 17; *Canton*, A. Humphreys, agent, 13; from chil. 1,10; *Southington*, Rev. D. L. Ogdon 13,25; *East-Granby*, m. box 2,70; *East-Windsor*, an indiv. 15; Rev. T. Robbins a new year's gift 5; *Windsor*, by J. Sargeant, agent 15,37; *Hartland*, by S. E. Woodbridge agent 14,57;	158 89
Hartford, Vt. (North par.) contrib. by Rev. R. W. Bailey,	12 42
Hartwick and Flycreek, N. Y. benev. so. (half of which for miss. sch.) by Dea. A. Thomas,	30 00
Haverhill, Ms. Mr. E. B. Lebosquet,	3 00
Hawley, Ms. Char. box of N. 2; S. Clark, m. f. 50c.; L. L. Clark, char. box 58c.; E. Clark jun. do. 62c.; W. F. Longley, do. 37c.; for hea. chil. by Hon. T. Longley,	4 07
Hingham, Ms. Mr. J. Wilder,	5 00
Jefferson Co. Va. Fem. benev. so. for *William Walton* at Elliot,	15 00
Keene, N. H. Mon. con. 5; char. box 37c.; for Bombay Chapel, by Rev. Z. S. Barstow,	5 3
Knoxville, Ten. Dr. Kain, by Mr. D. Gage,	5 00
Lenox, Ms. Fem. cent so. Miss A. Walker, Tr. by D. Williams, Esq.	12 00
Leominster, Ms. Mon. con. in Calvin. cong. so. by Mr. A. Smith, 22,85; char. box of a little girl, for hea. sch. by do. 1;	23 85
Leyden, N. Y. Fem. cent so. for Pal. miss.	12 00
Litchfield Co. Ct. For. miss. so. Hon. B. Talmadge, Tr.	43 15
Ludlow, Vt. Cent so. Mrs. M. Witherbee, Tr.	12 48
Lyndeboro, N. H. Mon. con. for Bombay chapel,	4 67
Manchester, Vt. Mon. con. by Mr. E. W. Rosseter,	6 00
Marlborough, Vt. A friend, by Rev. E. H. Newton,	1 00
Maryland, N. Y. Rev. J. Burbank 1; Mrs. E. E. Burbank, 1,	2 00
Massachusetts, A friend by Mr. D. Gage,	1 00
Middleboro, Ms. Z. Eddy, Esq. 3; a fem. friend, for pal. miss. 1; by Rev. A. Bingham,	4 00
Middlebury, Vt. A new year's thank offering, from J. M. Hooker, N. C. Hooker and S. Hooker, 1 ea.; a friend, for Bombay chapel 1;	4 00
Middletown, L. I. Rev. E. King, m. f.	5 00
Monson, Ms. Mon. con. by Rev. A. Ely,	6 73
Montpelier, Vt. Mon. con. by J. Loomis, Esq.	11 60
Natchez, Missi. S. Postlethwaite, Esq. an. sub. 50; G. Tichenor Esq. 8,50;	58 50
Newark, N. J. Coll. after address by Mr. D. Brown, 50; Mr. E. Conger, 10;	60 00
New Braintree, Ms. Mr. J. Woods, av. of cheese,	1 70
Newburg, N. Y. By Mr. D. Gage,	7 87
Newburyport, Ms. Fem. Elliot so. fourth an. pay. for *Daniel Dana*, at Elliot 30; for *Samuel P. Williams*, at do. third an. pay. by Mary Tappan, Tr. 30; mon. con. in Rev. Mr. Dimmick's so. 52,43; do. in do. for Bombay chapel, by S. Tenny, Esq. 15,58; mon. con. in first pres. chh. for Bombay chapel, by Rev. S. Williams, 20,50;	148 51
New Canaan, Ct. Chh. for *Justus Mitchell*, in Ceylon, by Mr. Isham, 33,05; Lydian so. in do. by do. 3;	36 05
New Haven, Ct. Mrs. S. E. Austin, for *Daniel Austin* at the Sandw. Isl. 30, offering of a child 1; coll. after Mr. D. Brown's address 75,70; fem. so. Antoinette Dunning, sec. 57,09; fem. mite so. for *Samuel Mervin* in Ceylon, by Catherine Townsend, Tr. 20; av. of print of Owhyhean youths, by N. & S. S. Jocelyn, (15 having been previously acknowledged,) 20; Mr. J. F. Linsley, by T. Dwight, Esq. 2; a friend of missions 15;	220 79
Newton, Ms. Coll. after address by Mr. D. Brown,	26 65
Newton, N. J. A friend, by Mr. D. Gage,	1 00
New York City, Palestine miss. asso. M. Allen, Esq. Tr. first an. pay. for the support of Messrs. Goodell and Bird,	*1,333,33;
Coll. after Mr. D. Brown's address in Murray st. chh. 162,85; do. in the middle Dutch chh. 88,10; do in the Bowery chh. 47,58;	298 53
Col. H. Rutgers for *Henry Rutgers* in Ceylon, 12; Mrs. Depuyster, for *William Banker*, Ceylon, 24; Mrs. E. Lewis, for *Beal N. Lewis and William Crossfield*, Ceylon, 24; do. for *Daniel G. Gautier*, Ceylon, 12; Mr. T. Hedges for *Timothy Hedges*, Ceylon, by Rev. W. Stafford, 12; fem. for. miss. sch. so. by Mrs. A. Truair, Tr. for for. miss. sch. 50; M. Allen, Esq. for *William Goodell*, at Mayhew, 30;	164 00
Northborough, Ms. Mr. A. Rice, part av. of a team one day in the year,	16 00
North Bridgewater, Ms. Cary m. f. by Mr. J. Cary, for Pal. miss.	8 00
North Brookfield, Ms. Dorcas so. by Rev. T. Snell,	9 77

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* The abovementioned sum of 1,333,33, was received as follows:—from Messrs. Arthur Tappan, 100; Anson G. Phelps, 100; Moses Allen, 100; Eleazer Lord, 50; Elijah Pierson, 50; Geo. P. Shipman, 50; Heman Averill, 25; Wm. Couch, 25; Erastus Ellsworth, 25; John C. Halsey, 25; Abijah Fisher, 20; Levi Coit, 20; Peter Hawes, 12,50; John D. Holbrook, 12,50; and Rev. Calvin Colton of Batavia, N. Y. 30; Coll. in Central Pres. Chh. in Broome St. by Rev. Wm. Patten, 17,44; in brick Chh. by Rev. Dr. Spring, 179,89; in Murray St. Chh. by Mr. A. Tappan, 25,40; in Spring St. Chh. by Rev. S. H. Cox. 40; half of coll. in Middle Dutch Chh. at mon. con. Jan. 5th, 55; fem. fragment so. by Mrs. Mowatt. Tr. 50; a fem. friend 1; a fem. member of Rev. Dr. Spring's Chh. 5; Mrs. Justin Lyman, Middletown, Ct. 2; chil. m. box in fam. of Mr. M. Allen, 47c.; advanced by a friend to complete the sum, 312,13.

North Guilford, Ct. Fem. ben. so. for for. miss. sch. A. Rossiter, Tr. by T. Dwight, Esq.	7	12
North Stamford, Ct. By Mr. Isham,	1	00
Norwalk, Ct. Contrib. for Bombay chapel, 15; mon. con. for *Roswell R. Swan*, at Elliot, 15; by Rev. S. Eaton,	30	00
Norwich, Ct. mon. con. in first so. (of which 3,32 for Bombay chapel,)	5	00
Norwich, Vt. (south par.) mon. con. (12, of which for *Rufus W. Bailey*, in Ceylon) by Rev. R. W. Bailey,	29	10
Orleans, Ms. Fem. miss. so. by Mrs. H. Johnson,	40	00
Orwell, Vt. Fem. cent so. by Mr. J. Scovel,	18	00
Oxford, N. Y. Mon. con. by Mr. J. D. Wickham,	12	00
Parma, N. Y. A. Page, 1; M. Beal, 50c.; indiv. 5,69; by Mr. J. Gould,	7	19
Peru, Ms. Mr. R. Haskell, m. f. for wes. miss.	2	00
Peterborough, N. Y. Mon. con. 6,06; sab. sch. teachers and scholars, 2,38; by Dea. A. Thomas,	8	44
Prattsburg, N. Y. R. Porter, Esq. by Mr. E. Porter, 10; Mr. H. Hopkins, by Dr. N. Niles, 3;	13	00
Princeton, Ms. Mon. con. in Rev. Mr. Phillip's society,	9	00
Reading, Ms. (south par.) Fem. hea. sch. so. by Mrs. B. Upton,	17	69
Rockyhill, Ct. Cong. contrib. thanksgiving day, by Rev. Dr. Chapin,	16	48
Rowley, Ms. (first par.) asso. for *Ezekiel Rogers and William Holbrook*, in Ceylon, 24; mon. con. 6,10; fem. so. for. wes. miss. 10,60; by Mr. W. G. Lambert,	40	70
Royalston, Ms. Fem. cent so. for for. miss. sch. by Miss L. Lee, Tr.	9	55
Salem, Ms. A friend, by Rev. B. Emerson,	1	00
Sangersfield, N. Y. Miss H. Townsley, by Dea. A. Thomas,	1	00
Schenectady, N. Y. Miss. so. of Union College, by Mr. J. J. Gray, Tr.	20	00
Sheffield, Ms. Con. in Rev. J. Bradford's so. for Bombay chapel, by Mr. R. F. Barnard,	17	10
Sherburne, N. Y. Miss M. Butler, by Dea. A. Thomas,		94
South Salem, N. Y. By Mr. Isham,	7	50
Sparta, N. Y. Dea. J. Mc Nair, by Rev. B. F. Pratt,	7	00
Spencer, Ms. Mrs. N. Prouty 1; coll. 11,61; by Mr. S. A. Worcester,	12	61
Springfield, Ms. A friend, for a hea. child in Ceylon, 12; mon. con. in Rev. Mr. Osgood's chh. 11,38; mon. con. for Bombay chapel, 23,62; by Col. I. E. Trask,	47	00
Stafford, Ct. A few fem. for for. miss. sch. 2,85; a friend, for priv. of reading Herald, 80c.; a friend for Pal. miss. 3; mon. con. for Bombay chapel. 1,35; by Rev. H. Smith,	8	00
Staunton, Va. W. Clark, Esq. by Rev. R. Bascomb, 1,60; by Mr. D. Gage, 15,83;	17	43
Stephentown, N. Y. Miss. box in M. Hunter's school,	4	00
Stoddard, N. H. Indiv. for hea. chil. by Rev. J. Robinson,	7	00
Strafford, Vt. Mon. con. 1,42; a bal. 16c.; by Rev. R. W. Bailey,	1	58
Sunderland, Ms. Mon. con. in Rev. Mr. Taylor's so. for Bombay chapel, by Mr. N. Smith,	12	00
Troy, N. Y. Mr. C. Peirce 8; a little girl 50c.	8	50
Tyringham, Ms. Fem. for. miss. so. Miss E. Dow, Tr. 9; Mr. G. Hale, for hea. sch. 1,54; Miss S. P. Dow. 82c.;	11	36
Victor, N. Y. Mon. con. in the Cong. chh. by Dea. A. Williams, 8,75; Dea. A. Williams, 2; Dea. J. Root, 2,25; by Mr. T. Beals,	13	00
Ware, Ms. Aux. for. miss. so. m. f. by Dea. E. Snow, Tr.	50	00
Wareham, Ms. Hea. friend so. Mr. T. Burgess, Tr.	13	00
Westborough, Ms. Contrib. for Bombay chapel, 9,86; mon. con. by Rev. E. Rockwood, 7,14;	17	00
Western, Ms. Mon. con. by Rev. M. C. Gaylord,	6	00
Westfield, N. J. Mon. con. for *Alexander G. Frazier*, in Ceylon, by Mr. J. P. Haven,	15	00
West Newbury, Ms. Mon. con. by Rev. E. Demond,	8	37
Weymouth, Ms. (south par.) mon. con. by Rev. W. Tyler,	17	00
Whitehall, N. Y. A new year offering 12; mon. con. in Pres. chh. 20; by Mr. W. G. Hooker,	32	00
Wilkesbarre, Pa. A young lady, av. of a plaid cloak, 8; by Mr. Gilderslieve, 10;	18	00
Windham, Vt. Av. of gold beads from fem. cent society,	3	25
Windsor, N. H. Fem. cent so. by Mrs. M. Curtice,	3	12
Worcester, Ms. coll. after address by Mr. D. Brown,	68	13
Yorktown, N. Y. Mr. J. H. Purdy, for Bombay miss. by Mr. J. P. Haven,	1	50

Amount of donations acknowledged in the preceding list, $5,264,86.

LEGACIES.

Canton, Ct. Part of the legacy of the late Dr. Solomon Everest (5,525 having been acknowledged previously) by Benjamin Ely, Esq. Exr.	125,00

DONATIONS IN CLOTHING, &c.

Abington, Ct. A bundle fr. fem. cent so. for for. miss. sch.		
Boston, Ms. One doz. copies Lee's spelling book fr. a friend for Emmaus.		
Bridgewater, N. H. A box fr. fem. char. so. by Mrs. S. Melvin,	13	33
Bristol, Vt. see *New Haven*, Vt.		
Cambridge, Vt. A box fr. fem. char. so. Mrs. C. Montague, Tr.	44	77
Dorchester, Ms. A box fr. fem. gleaning circle in Rev. Dr. Codman's so. L. Gilson, sup. for wes. miss.		
Hamp. Chris. Depos. Peru, 1 cask cheese and 1 do. butter, from Mr. A. Frissel, for Mayhew; *Chesterfield*, a coverlet fr. Mrs. Phelps; *West Hampton*, fifteen and a quarter yds. flannel fr. indiv.		
New Haven, Vt. A box of clothing fr. indiv. in *New Haven and Bristol*, Vt. by Rev. I. Hopkins,	74	00
North Brookfield, Ms. A box fr. Dorcas so. by Rev. T. Snell, for wes. miss.	12	90
Rochester, Ms. A box fr. fem. miss. read. so. Hope Haskell, Tr. for for. miss. sch.	26	00
West Dedham, Ms. A bundle from young Misses, for Mayhew.		
Windham, Vt. A box of clothing fr. fem. cent and Dorcas so. by C. & S. Burnap, for wes. mission,	46	07

Committed to the care of Dea. A. Thomas, Utica, N. Y.

Sangersfield, N. Y. Fifteen yards Flannel from Mrs. Townsley; a bag of dried fruits fr. Misses M. Seabury, and A. Townsley.

Sherburne, N. Y. (First so.) a bedquilt from several little girls,

Committed to the care of Mr. Eli Ely, Hartford, Ct.

Marlborough, Ct. Clothing fr. fem. benev. so. by Roxana Lord,	4	47

ERRATA:—The sum of $10 acknowledged in the Herald for March last from *Hawley*, Ms. was received from Hadley, Ms. and the sum of $7,89 acknowledged in the July no. of the Herald from *Bradford*, Ms. was received from *Wareham*, Ms.

EXTRACTS FROM CORRESPONDENCE.

THE following brief extract exhibits an example of the course which should be pursued by friends of missions in the midst of many opposers of the work.

The Female Benevolent Society are again permitted to bring their little offering to the treasury of the Lord. It is indeed like the mite of the widow compared with what others do. But we are a little feeble band of sisters surrounded by a multitude who feel no interest in missionary exertions, and use their influence to suppress every rising feeling, that might favor such a cause.

This little sum is obtained through much exertion and many prayers. Yet we do rejoice that we can do *any thing*. If no more, this small donation will bear testimony of our *love* to this glorious cause, and that we esteem it our highest *honor* to be even *humble instruments* in aiding those, who are sent forth to proclaim the knowledge of a Savior,—assured that it is the cause of God, and that "no weapon formed against it will prosper."

Foreign Intelligence.

BRITISH AND FOREIGN BIBLE SOCIETY.

NINETEENTH REPORT.

The Nineteenth Report of the British and Foreign Bible Society contains a large mass of very interesting intelligence embodied in the space of 66 octavo pages, a very brief abstract of which is all that our limits will allow. We shall pursue the order of the Report itself in giving a brief view, first of the Societies and kindred Institutions in other parts of the world, and then of its domestic concerns.

FRANCE. The Protestant Bible Society of Paris is the Central Institution in this kingdom, and is supported by 36 Auxiliaries, one Consistorial Society, 28 Branch Societies, and 49 Associations; making 114 Biblical Institutions in various parts of France. The Central Society is actively engaged in distributing the Scriptures and supplying its various Auxiliaries. Of Martin's Bible 36,000 copies have been provided, and a stereotype edition of the same version is undertaken, and another of Osterwald's, which is chiefly used in the northern and eastern extremities of France. Various Auxiliaries of the Society appear to be carrying on their operations with vigor and success.

Among the Catholics, whom the Committee of the British and Foreign Bible Society are laboring to supply, the demand for the Scriptures is great. More than 12,000 Bibles and Testaments had been circulated among them during the year, and a donation of 5,000 Testaments recently made to the Society for Mutual Instruction.

The translation and printing of the Carshun, Syriac, and modern Armenian Testaments, and of the Turkish Bible, under the superintendence of literary gentlemen in Paris, were in different stages of progress. Much aid in respect to Oriental translations is expected from "The Asiatic Society for the encouragement of Oriental Literature," recently formed, which is under the Presidency of the Baron de Sacy.

The French Government has remitted the duties on copies of the Scriptures imported into France.

UNITED NETHERLANDS. From the United Netherlands very encouraging accounts had been received. The Central Society at Amsterdam is supported by nearly 60 Auxiliaries. Its funds are in a flourishing state, exhibiting a balance in its favor of more than $26,000. From its depository had been issued 5,896 Bibles and 4,339 Testaments during the last year. The Auxiliaries in various parts were prosecuting their object with laudable zeal.

The Netherlands Society is acting in concert with the British in diffusing the scriptures in the East Indies, and promoting translations into the eastern languages.

SWITZERLAND. Numerous Bible Societies in the different Cantons of Switzerland are supplying the wants of the people with the Scriptures in French, German and Italian. The Society at Basle continues an extensive distribution of the word of God. The Aargovian Society had distributed, during the last year, 792 Bibles and Testaments; the Zurich Society, during ten years, nearly 6,000; the St. Gall Society, during eight years, 21,000; the Geneva Society, during six years, nearly 5,000. The Lausanne Society had disposed, during the year, of 5,000 quarto Bibles, of which 2,000 were kept for distribution in the Canton, and 3,000 sent to Geneva and Neufchatel.

GERMANY. By the efforts of the Wuertemburg Society 63,994 Bibles and Testaments had been distributed within the kingdom during the existence of the Society; 8,148 during the year ending Oct. 1822. The town of Stuttgardt, contributed, during the year, about $1,000. The Society of the grand duchy of Baden had distributed, since its establishment in 1820, about 6,700 Bibles and Testaments; the Hesse Darmstadt Society nearly 3,000; the Giessen Society, in 5 years, 5,165; the Frankfort Society, in one year, nearly 9,000; the Saxon Society 4,064; the Herrnhut Branch of the Saxon Society 12,085, exclusive of a number of Luther's version; the Hanoverian Society, since its formation, 16,784; the Hambro-Altona Society had circulated 20,747, and commenced a new edition of 20,000. Many other Societies were engaged in the same good work.

PRUSSIA. The last Report of the Central Prussian Bible Society had not been received, and on that account the view given of that Institution and its Auxiliaries, which are numerous and well connected, is the less particular. The cause, however, is prosperous. An official letter from the central Society "ascribes to the direct influence of the Bible Society that growing spirit of harmony, which is observable among all classes of Christians in Prussia." Dr. Pinkerton writes from Berlin, "The cause of the Prussian Bible Society, and of every other Christian and humane institution, continues to prosper in Berlin, and genuine Christianity is now making very encouraging progress in every part of the Prussian dominions, but especially in this city." Very encouraging information had been received from many of the Societies. In the Crown Prince every pious and benevolent undertaking finds a protector.

DENMARK. The king of Denmark facilitates the operations of Bible Societies by various privileges. The Danish Society had issued, since its formation, 54,169 Bibles and Testaments in Danish and Icelandic. Its income for the year ending March 1822, [illegible] ding 500*l.* from the British and Foreign Bible Society, was more than $11,000. Among its contributors were 120 students of the University of Copenhagen. The bishop of Lolland, whose diocese comprehends 120 parishes, writes, "We have not less than 12 Bible Associations in this diocese. I have circulated, in this year alone, 2,500 New Testaments." The Secretary of the Icelandic Society says, "It is a well founded opinion, that every family throughout this Island is now in possession of a Bible or a New Testament." The Danish West Indies had been supplied with Creole Testaments for the negroes. In the duchies of Sleswig and Holstein 27,000 Bibles and Testaments had been circulated. The Society for the duchies of Lauenburg-Ratzeburg had issued 2,143 copies; 18,000 were still wanted in the district.

SWEDEN. The Swedish Bible Society issued, during its seventh year, 20,000 Bibles and Testaments from its depository at Stockholm, and had completed an edition of 10,000 quarto Bibles, and struck off a fresh impression of 5,000 octavo Bibles and 15,000 Testaments from standing types, and a new edition of the Testament from large standing types. The Society in the diocese of Gothenburg dispersed 4,888 Bibles and Testaments during its eighth year.

The Norwegian Society, having completed the distribution of the 6,000 Testaments before its new edition of 10,000 left the press, suffered an interruption of its labors. This edition was to be followed by one of 3,000 copies of the whole Bible. Measures had been adopted for translating the New Testament into Norwegian Lapponese.

Other Societies in Sweden were pursuing their object.

RUSSIA. The Russian Bible Society, with 57 Auxiliaries, and 150 Associations, was diligently and prosperously prosecuting its work. Ten editions of the modern Russ Psalter had been published, amounting to 105,000 copies. Of the Esthonian Bible 5,000 had been printed from stereotype plates. The first editions of the Testament in Mongolian, Calmuc, Tscheremissian, and Mordwashian, were expected from the press in the course of the year; the Gospel of Matthew in Zirian, and the Lettonian Bible were partly stereotyped, and the Gospels had been translated into the Ossitinian dialect.—Of works undertaken by Dr. Pinkerton at St. Petersburg, the Tartar Turkish Bible, entrusted to the missionaries at Astrachan, the Mandjur-Chinese Testament, and the Old Testament in Persian were in progress; the New Testament in Servian was completed; and preparations were making at Astrachan for printing the Old Testament in pure Tartar. The Moscow Society had finished printing, during the year, 5,000 copies of the modern Russ Psalter; an edition of the Slavonian and Russ Testament; 7,000 Polish, and 8,000 ancient Greek Bibles. The whole number of copies which it had printed was 57,000.

The Russian Auxiliaries, in conjunction with the parent Society, had advanced far towards the promulgation of the Scriptures in more than 30 languages and dialects.

Dr. Van Ess. This indefatigable supporter of the Bible cause among his Roman Catholic brethren, had circulated, from the commencement of his operations up to May 1822, 456,870 copies of his Testament, 8,934 of Luther's German Bible, and a number in Greek Latin and Hebrew. He says, "The Lord has raised up many Catholic clergymen, who promote the work with energy and spirit."

MEDITERRANEAN. The presses at Venice have furnished 3,700 Armenian Testaments and 2,000 copies of the Psalter, which have been sent to Malta, Smyrna and Constantinople. The corresponding Committee of Gibraltar had distributed 3,175 copies of the scriptures. At Barcelona 10,000 Spanish Testaments had been printed.—The Bible Society at Malta had transmitted, in November 1821, 7,303 Bibles and Testaments in Italian, Greek, Armenian, Arabic, Syriac, Hebrew and French, to Alexandria, Cairo, Smyrna, Aleppo, Candia, Cyprus, Algiers, Tunis and other places. The names of the late Rev. Mr. Parsons and the Rev. Mr. Fisk are mentioned with commendation as zealous coadjutors of the Malta Society.

The printing of the Amharic version for Abyssinia was in active progress; and the publication of the Scriptures, or parts of them, in Ethiopic was soon to be commenced.

ASIA. The Bible Societies in the East Indies are pursuing their objects with vigor.—The Calcutta Auxiliary had increased in strength and efficiency. The Old Testament in Malay was in print, that in Hindoostanee in progress. The Hindoostanee New Testament was under revision, to render it more intelligible to the population of Benares and its vicinity. The Calcutta Committee were about printing 4,000 copies of the Gospels and Acts, and 1,000 Testaments in Bengalee; and half that number of each in Persian and in Arabic. The Society had distributed, during its eleventh year, more than 12,000 copies of the Scriptures; of which 4,000 were Bibles and Testaments in about 20 Asiatic languages. Its income for the year was nearly $5,000. The Committee of the British and Foreign Society had also resolved to print in Persian 5,000 copies of the Testament, 2,000 of the Psalter, and 1,000 of Genesis; and 5,000 Arabic Testaments.

Of 26 versions of the Scriptures undertaken by the translators at Serampore, thirteen were printed, eight more than half printed, two printed as far as the third Gospel, and in another most of Matthew. In aid of these efforts the Committee of the British and Foreign Bible Society had granted $17,777 in the course of the year.

The Committee of the Madras Society were printing both the Old and New Testament in Tamul; and a version in Canarese, two Malayalim versions, and a Teloogoo version were in progress. The Society issued, during its second year, 1,271 Bibles and Testaments in European languages, and 3,059 copies of the Bible, or parts of it, in the languages of India.

Its cash account presented a balance of about $9,200 in favor of its income.

The Bombay Auxiliary prospers. The Gospel of Matthew in Mahratta had been in circulation more than two years. The New Testament in Guzerattee was in extensive circulation, and the Old Testament printing. The Society, since its formation, had distributed 2,086 Bibles and 4,410 Testaments. The receipts for the year were not far from $950 and the balance in the hand of the Treasurer about $6,500.

The Colombo Society was making progress in translating and printing the Cingalese Bible. The book of Genesis had excited so much attention among the Cingalese as to call for a new edition of 1,000 copies. Upwards of 1,300 copies of the Bible, or parts of it, had been issued during the year, in seven different languages.

The whole Bible in Chinese was expected soon to leave the press under the direction of Dr. Morrison. The Missionaries at Sincapore had applied for 1,000 copies of the Chinese Testament.

The funds of the Auxiliary in New South Wales were in a prosperous state. It had received large contributions from the Branch Society in Van Diemen's Land, and from Bible Associations in several towns. Since its formation it had remitted to the parent Society, $6,000, and circulated in the colony 3,773 Bibles and Testaments.

In the Society Islands the Gospels of Matthew, Luke and John had been printed by the missionaries in the Taheitan language.

Africa. The Sierra Leone Auxiliary had pursued its exertions, during five years, with undiminished activity.—From the report of the South African Auxiliary it appeared that many of the Dutch and English colonists, as well as of the Hottentots, were desirous of possessing the word of God. To this Auxiliary the British and Netherlands Societies had sent supplies of Bibles.—The Report of the Bible Society in the Island of Mauritius had not been received.

America. In South America the word of God had obtained, in many places, a most encouraging reception. At Buenos Ayres a small Auxiliary had been formed. In the Brazils, Chili, Peru, the Carraccas, and Honduras, copies of the Scriptures had been distributed and well received. At Pernambuco some Portuguese Bibles were distributed to "crowds of applicants." At Lima 500 Spanish Bibles were sold in two days.

At Demerara, Essequibo, Berbice and Trinidad, the distribution of the Scriptures had produced good effects.

From the Honduras Auxiliary $207 had been received. An Auxiliary recently formed in the Island of Jamaica had raised nearly 300*l.* currency. Auxiliaries at Kingston, Antigua and Barbadoes are mentioned. In the Bahama Islands there is a great demand for the Scriptures. The Treasurer of the Bermuda Auxiliary had $666 waiting to be remitted.

We omit the notices of the American and Philadelphia Bible Societies.

The issues of the Montreal Society in its third year had been nearly double the issues of the two former years. A Committee had been appointed for the purpose of supplying vessels in the port. It was stated that all vessels from the mother country except *one* had been found adequately supplied with Bibles.

The Nova Scotia Society had issued 588 Bibles and Testaments from its depository at Halifax during the year.—The Ladies' Society at Miramichi had remitted $222 to the parent Society.—The Hudson's Bay Auxiliary had made a second remittance amounting to $428.

From Labrador the Committee had received the most satisfactory intelligence respecting the benefits which the Esquimaux converts had derived from the perusal of the Scriptures transmitted to that country for their use.

Five hundred copies of the Greenland New Testament had been recently despatched to that country.

Domestic. The Committee report an increase in the *free* contributions of Auxiliary Societies during the past year to the amount of nearly $40,000. It is spoken of as matter of interesting reflection, and of devout thanksgiving, that, of the contributions remitted from different parts of the country, so large a proportion should have been derived from the humble offerings of the poor.

Among the numerous and efficient Auxiliaries in Scotland, that at Edinburgh was supported by 76 Branch Societies and Associations; and had remitted to the parent Society, during the year, $5,806, of which $4,444 was a free contribution. The Glasgow Auxiliary, supported by a Branch, and 48 Associations, had remitted $3,644, of which $2,311 was a free contribution; and the Presbytery of Glasgow had remitted $2,602, in part of their thirteenth annual collection.

The Hibernian Society was assisted by 147 Auxiliaries and Associations. It had received, during the year, $19,300; and 8,628 Bibles and 7,949 Testaments had issued from its depository.

The number of copies of the Scriptures which issued from the depository of the British and Foreign Bible Society, during the year ending March 31, 1823, was 123,127 Bibles, 136,723 Testaments; which, together with those issued from foreign presses at the expense of the Society, make a total, since the commencement of the Institution, of 3,875,474 copies of the Holy Scriptures.

CONCLUSION.

From the concluding remarks of the Committee we make the following extract.

A review of the state of the British and Foreign Bible Society, both in its domestic concerns and foreign relations, must forcibly impress on its members the duty of renewed gratitude and thanksgiving to the Author of all good, for the success which has attended their efforts, in the circulation of his Holy word. Ascribing the glory of this success to Him alone, and relying on the continuance of the divine favor, they may confidently persevere in their charitable endeavors to supply the spiritual wants of their Christian brethren at home and abroad, or the more pressing exigencies of those countries, over which the sun of righteousness has not yet cast his reviving beams.

It is a melancholy reflection, that, although eighteen centuries are nearly elapsed, since the Gospel began to be propagated, considerably more than one half of the population of the earth is still immersed in the gloom of paganism, or bound in the iron fetters of Mahomedan superstition.

A pious divine of the seventeenth century, contemplating this deplorable destitution, thus expressed his feelings: "I cannot be affected so much with the calamities of my own relations, or of the country of my nativity, as with the case of the heathen, Mahomedan, and ignorant nations of the earth. No part of my prayers is so deeply serious, as that for the conversion of the ignorant and the infidel world; that God's name may be sanctified, and his will be done on earth as it is in heaven." It is impossible not to sympathize with the piety which dictated these sentiments.

In the augmented happiness of mankind the society looks for its reward; and above all, it is animated with the hope that the Scriptures thus distributed may, through the divine blessing, become to them who receive them the power of God to their salvation.

Your Committee will now conclude their Report, in the language of the evangelical prophet, so naturally presented to their recollection by the facts which have been stated in elucidation of the benefits of Bible Societies.

"How beautiful upon the mountains are the feet of him that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

MISSIONS OF THE UNITED BRETHREN.

THE last quarterly number of the United Brethren's Missionary Intelligencer contains a general account of the Brethren's Missions for the year 1822, from which we select the following notices.

The Receipts for the Missions during the year 1822 were as follows:

Semi-annual collections in the Brethren's settlements, - - - -	$6,486 09
Contributions from members and friends of the church not residing in the settlements, - - - -	2,637 72
Extraordinary donations, chiefly from G. Britain, - - - - -	20,297 06
Legacies, - - - - - -	3,134 63
By course of exchange, - - - -	33 94
	32,589 44
More expended than received,	6,309 48
	$38,898 92

In a circular letter accompanying the statement of Receipts and Expenditures, the Committee appointed for the management of the general concerns of the missions say:

To our worthy and respected friends in Germany and Switzerland, Holland, Sweden, Denmark, and North America, we are highly indebted for their liberal contributions, and more especially to the Associations formed in England and Scotland for the support of the Brethren's missions, whose generous attention to our wants, and bountiful assistance, have excited within our breasts the most grateful sensations, and afforded us the greatest encouragement to trust to the Lord in every time of need. He himself has wrought in the hearts of those worthy and generous friends, as well as in the brethren and sisters belonging to our congregations and societies, that willingness to exert themselves in endeavoring to promote the extension and welfare of his kingdom on earth, and we pray him to reward them abundantly, granting them his blessing in all they do in his name, and for his glory.

In all the missionary settlements, being upwards of thirty in number, and in which 162 brethren and sisters are employed, the preaching of the Gospel has produced more or less fruit, and the efficacy of its divine power has been made incontestibly manifest in the deliverance of sinners from the yoke of sin and Satan, and the sanctification of soul and body.

In the island of Antigua several proprietors of plantations, as well as the colonial government, have most generously assisted in defraying the expenses of two new missionary settlements, Cedarhall and Mountjoy. In Jamaica the negroes have shown more hunger after the word of life. The mission among the negroes at Paramaribo, in Surinam, is, by the blessing of God upon it, in a flourishing state; but we regret, that we have been under the necessity of relinquishing the attempt made to bring the gospel to the negroes on the river Neukeer.

The new mission at Enon, in South Africa, becomes more and more firmly established, and the assistants lately arrived, find employment sufficient in caring for the congregation of Hottentots collected in that settlement.

The mission among the Delaware Indians in North America, has caused us much trouble and distress, though we cannot say, that our brethren have labored altogether in vain. On the other hand the success attending the mission among the Cherokees affords a cheering prospect of future prosperity.

The various hindrances and difficulties, which for many years have impeded the zealous exertions of our brethren to bring the gospel to the Calmucks, were certainly very discouraging. Present appearances, however, justify, more than ever, a well-grounded hope of the genuine conversion of many of those heathen, who, in their natural state, are in bondage to the most absurd superstitions.

The jubilee of the establishment of the mission among the Esquimaux in Labrador, fifty years ago, was celebrated on the 9th of August in all the three settlements, Nain, Okkak, and Hopedale, with much blessing, and with the most enlivening anticipation of continuing and increasing prosperity. The venerable British and Foreign Bible Society have most generously printed the gospels, Acts and Epistles in the Esquimaux language for the benefit of this mission, and were pleased to accept the humble free-will offering sent by the converted Esquimaux, in token of their gratitude. The Society has likewise printed the New Testament in the Greenland language, for the use of the Christian Greenlanders in our three settlements on that coast.

It is also stated that permission has been solicited and obtained from the king of Denmark to establish a fourth missionary station on the Greenland coast.

Let us, dear brethren, unite anew to entreat our Lord, the Savior of the world, to accompany the testimony of our missionaries concerning his atonement, with power, and, through demonstration of his Spirit, to vouchsafe a new visitation of his grace among those heathen nations, that yet lie buried in darkness; to grant success to his servants of every Christian denomination, that all may assist in gathering in the reward for the travail of his soul, and to send more faithful laborers into his harvest, endowed with grace and power from on high to do his work. And may he likewise grant a succession of benevolent souls, whom he renders able and willing cheerfully to contribute towards the support of the missions, inspiring them with renewed zeal in the glorious cause in which they are engaged with us.

We trust that he will preserve unto the church of the brethren, both in the Old and New World, that disposition of mind, to persevere in faith in these blessed exertions, that the number of those who believe on him and do his will, may increase among all heathen nations, to whom we are sent.

Our readers, we trust, will very cordially sympathize in the wish above expressed. The United Brethren have hitherto been an example to their fellow-christians, in efforts to extend the knowledge of the Savior, and we earnestly hope that their zeal will not abate, but increase yet more and more.

WESLEYAN METHODISTS.

The following account is taken from the Minutes of the Eightieth Annual Wesleyan Methodist Conference, held at Sheffield, Eng. July 1823.

Number of members belonging to the Wesleyan Methodist connexion:

In Great Britain,		219,398
Ireland,		22,039
Foreign Missions.		
EUROPE.		
Gibraltar,	76	
France,	68	144
ASIA.		
Ceylon and Continental India,	490	
South Seas,	178	668
AFRICA.		
Sierra Leone, St. Mary's, Cape of Good Hope, Little Namacqualand, &c.		352
AMERICA.		
West Indies,	26,171	
Canada,	1,081	
Nova Scotia and N. Brunswick,	2,094	
Newfoundland,	901	30,247
Total		272,848
Number of regular travelling preachers:		
In Great Britain and Ireland,		775
In foreign stations, including assistant missionaries,		137
Supernumerary and superannuated preachers,		109
Whole number of preachers,		1,021
Whole number of preachers and people,		273,869
Add to these the number of members of the Methodist Episcopal church in America, as stated in the Methodist Magazine,		312,540
Number of regular travelling preachers,		1,226
Whole number of Methodists throughout the world,		587,635

MISSIONARY SPIRIT IN SWITZERLAND.

When the news of the dreadful ravages of the fever at Sierra Leone, during the last summer, reached the ears of the young men at the Missionary Seminary of Basle in Switzerland, instead of occasioning despondency, it seemed to animate them with a strong desire to step in and fill the vacancies occasioned by the loss of the missionaries. After hearing of the death of Messrs. Johnson and Schemel, Mr. Blumhardt writes, "It was a remarkable movement in our camp, when this lamentable news was heard among us. Every one of our brethren was preparing himself by the most serious meditations, to come forward, and to offer himself as a sacrifice for the Lord.—Should many more such tidings of an immortal world arrive, we could no longer detain our dear brethren soldiers from going to the spot, where the heroes of the church have fallen. The desire to be employed in the work of conversion amongst the poor negroes, was never stronger in our missionary house, than in these days. May the sovereign grace of the Lord himself prepare them to stand fast on the evil day, and to live and to die as true disciples of Jesus!"—This is the true spirit of Christian heroes.

[*N. Y. Obs.*

The account given us in this article undoubtedly exhibits the true spirit of missions in relation to those mysterious events of Providence, by which men, who are laboring with the greatest fidelity and success in the cause of the Gospel, are taken away from the midst of their labors. Instead of being discouraged by such events from pursuing the work in which they were engaged, others should feel constrained by the necessity of the case to hold themselves in readiness to supply their places, lest the ranks of the army of Jesus be thinned, and the enemy gain advantage. If missionaries were immortal, fewer would be needed. The shorter their lives are, the more necessary that others should be preparing for the work.

The following account, from the London Baptist Magazine, of a native of the sam country, exhibits the spirit of missions in another attitude.

Extract of a Letter from the Rev. W. H. Angas to the Secretary of the Baptist Missionary Society.

Basle, Sept. 24, 1823.

In passing through the Prussian churches, I obtained tidings of a young man, a native of Switzerland, and by name Daniel Schlatter, whom I think the Committee will consider worthy of their attention. He served in the capacity of merchant's clerk in the town of St. Gallen, for a number of years, with great credit to himself, comfort to his family, and advantage to his employer. Very early in life his mother's pious care for his soul, was blessed to his conversion. As he rose in years, he was accustomed to read missionary intelligence with great avidity. As he read, he felt a growing interest in the Lord's work among the heathen, until at length this came to a burning desire, that one day He might open a door for him also into the wide fields of Missionary labor. His prayers to this effect, after some years, were graciously answered, so that he found himself at liberty to apply to the Missionary Institution here for admittance as a student. But, as he had embraced the sentiments of Adult Baptism, he could not, consistently with the rules of the institution, be taken upon its establishment. For the great regard, however, the directors had for his character, and respect for his natural capacity for the work, they liberally paid his travelling expenses to Tartary, where it was in his heart to go, among the Nogaien tribes, as their missionary. Being shut out from pecuniary support from all missionary institutions on the continent, he hired himself out as a groom and house servant to a Tartar chief, by name Abdullah. By this means he thinks to be able to live, until he acquires the language, while he has the best opportunity of becoming acquainted with the Tartar character in all its bearings, and recommending that Gospel, which he hopes soon to be able to preach to them in a speaking life and conversation.

He has, it seems, enjoyed a liberal education, and has by nature a constitution of body, for hardihood and robustness, seldom, perhaps, or never equalled. Indeed, in the possibility of his one day being called to this work, he had, for years previous, prepared himself for enduring hardness and bodily privation in every possible way. For some years he has never slept in a bed, nor drank any thing stronger than water. The extraordinary decision and consistency of his character, his unassuming modesty, and deep piety, have already won a great many hearts to him, on his way through the Prussian states, particularly whenever he met with the friends of Jesus.

In the city of Konigsberg, where he called, and where the excellent of the earth are not a few, he appears to have been well received; and I find by the last missionary accounts from that place, that the Konigsberg Branch Society, Auxiliary to the Berlin Missionary Institution, had remitted him fifty dollars, about 9*l.* sterling, by way of rendering his situation more tolerable, and cheering his solitude with this token of their love. On my way out of Bavaria into Switzerland, I passed through St. Gallen, Schlatter's native place, and where, indeed, are all his relations. I availed myself therefore, of the opportunity to make proper inquiry concerning his character, and found, in every quarter where I asked, all to agree with what I had heard elsewhere, and even much more to his credit. I visited his mother, who is truly a mother in Israel, and who is maintained by her other two sons, in business at St. Gallen. I also called on his aunt, who is considered as the Mrs. Hannah More of Switzerland, and is living in St. Gallen with a numerous family. I found among other things that Daniel had been at home on a visit from Tartary, and returned thither some months ago. There are circumstances attending this visit, which will give a further insight into his character. His affection for his mother (some years since a widow) is almost proverbial in St. Gallen. She was visited with an indisposition, that threatened her life, and conceiving a very strong desire to see her son Daniel once more, he was written to accordingly. This sad news he made known to his master, Abdullah, and obtained his permission to return. He set off, therefore, the same day, a journey of near one thousand English miles, without any other means than faith in God, except that his master, who shed a tear at parting with his servant, gave him one of his best horses out of his stable. If he brought him back it was well; if not, it was no matter. The horse he sold on the road, and sent back the whole proceeds to Abdullah. This, however, though well intended, and done from motives the most noble, gave his master great offence at first, as he took it for a want of confidence in his friendship. Thus he walked by faith, literally, nearly all the way home, and found his mother recovered, though the utter astonishment of seeing him so soon, from so immense a distance, was almost too much for her at first. After spending a few weeks with his mother, he returned to his Tartars again in the same manner as he had left them; and in due course his friends were gladdened in heart by a letter from him, announcing his safe arrival at his post again in health.

It is stated, that the Committee of the London Baptist Missionary Society have taken measures to open a correspondence with this young man, with a view to a connexion between him and the Society.

CHINA.

Freedom of the Press.

OUR readers may judge of Chinese ideas of authorship and the liberty of the press, from the fate of an author named Whang-see-Heou, whose crime is thus set forth in the Report of his judges. "We find," say they, "1st, That he has presumed to meddle with the great dictionary of Kang-hi; having made an abridgment of it, in which he has had the audacity to contradict some passages of that excellent and authentic work. 2nd. In the preface to his abridgment, we have seen with horror that he has dared to write the *little names* (that is, the primitive family names,) of Confucius, and even of your majesty: a temerity, a want of respect, which has made us shudder. 3d. In the genealogy of his family, and in his poetry, he has asserted that he is descended from the Whang-tee. When asked why he had dared to meddle with the great dictionary of Kang-hi, he replied, "That dictionary is very voluminous and inconvenient; I have made an abridgment, which is less cumbersome and expensive.' Being questioned how he could have the audacity to write in the preface to this dictionary the *little names* of the emperors of the reigning dynasty, he answered, 'I know that it is unlawful to pronounce the *little names* of the emperors, and I introduced them into my dictionary merely that young people might know what those names were, and not be liable to use them by mistake. I have, however, acknowledged my error by reprinting my dictionary, and omitting what was amiss.' When asked how he had dared to assert that he was descended from the Whang-tee, he said, 'It was a vanity that came into my head. I wanted to make people believe that I was somebody.'—According to the laws of the empire, this crime ought to be rigorously punished. The criminal, therefore, shall be cut in pieces, his goods confiscated, and his children and relatives above the age of sixteen years put to death. His wives, his concubines, and his children under sixteen shall be exiled, and given as slaves to some grandee of the empire." The sovereign was, however, graciously pleased to mitigate the severity of this sentence, in an edict to the following effect: —"I favor Whang-see-Heou in regard to the nature of his punishment. He shall not be cut in pieces, and shall *only* have his head cut off. I forgive his relatives. As to his sons, let them be reserved for the great execution in autumn. Let the sentence be executed in its other points: such is my pleasure."

[*Chr. Obs.*

Domestic Intelligence.

REVIVALS OF RELIGION.

Massachusetts. A revival at Randolph was noticed at p. 266 of our last volume. On the 23d of December last 75 had been added to the church, since the revival commenced, and family worship had been instituted in twenty or thirty families. In Chatham about 150, in Harwich 100, in Yarmouth 60, and in Barnstable 70 are supposed to have become subjects of renewing grace, during recent revivals. In Carver and Halifax revivals are said to have commenced. In Nantucket is unusual attention to religion. Rev. Mr. Sprague of West Springfield writes to us, "There has been in my congregation, for several months past, an interesting revival of religion, during which as many as 60 or 70 have hopefully become pious." At Massachusetts State Prison 15 of the convicts were baptized by Rev. Mr. Collier, the chaplain, on the third Sabbath in October last.

Maine. The Baptist societies in Albany and Eastport are said to have been visited with revivals. In Albany between 30 and 40 have been recently added to the church by baptism, and more than 20 by letter. From Eastport Rev. Mr. Eveleth writes, under date of Nov. 4th, "I have baptized 28; twelve have been added by letter &c. The revival has been equally extensive in the Christian Society." In Nobleboro' and Jefferson is more than usual attention to religion. One hundred and fifty persons were added to the churches in the vicinity of Hamden during three months previous to December 27th.

Connecticut. During the revival at Millington, it is stated, that 53 had united with the church previously to the first of January, and that more than one hundred indulged the hope of having passed from death unto life, the number increasing weekly. In Colchester about 100 had recently cherished the same hope; and about 30 in Westchester, where a revival had recently commenced.

New-York. Augusta was mentioned in the Herald for January, p. 25. A letter from the pastor of the church, dated Dec. 8th, says, "About one hundred and fifty have been introduced into the glorious liberty of the sons of God. The work still continues." A revival has commenced in Moscow, Saratoga Co. About seventy have united with the church, and the work continues.

Pennsylvania. The following notice of a revival of religion in Jefferson College, Canonsburg, is taken from the Narrative of the state of religion within the bounds of the Synod of Pittsburgh.

But it is peculiarly gratifying to the Synod to learn, that the Spirit of the Lord has graciously visited many of the students of Jefferson college, within the bounds of the Presbytery of Ohio. From the statement of that Presbytery we learn, that, of the whole number of students, (between ninety and a hundred,) the majority are hopefully pious—others under deep conviction of sin, and earnestly inquiring what they shall do to be saved; and at the close of the last session, there were few, if any, of the whole number, who were not under serious impressions. It is scarcely possible to think of a more animating consideration to the Church of God, than revivals of religion in colleges. From these seats of science, thus visited of the Lord, are many youths to go forth into the world, to the help of the Lord against the mighty. Here are the hopes of Zion, and they are bred in the nurseries of learning and piety. Here are the fountains whose streams make glad the city of our God.—May the blessed influence of such revivals extend with rapidity to every seminary in our country, that the Schools of the Prophets may never cease to be replenished from the halls of science and literature.

Delaware. The Wilmington Repository contains a notice of a considerable revival of religion in the Methodist society in that place.

Maryland. A very pleasing revival of religion is going on in Baltimore, particularly in the third Presbyterian Church.

Tennessee. The Synod of Tennessee speaks in encouraging terms of the state of religion within its bounds. The churches of New Providence, Eusobia, Bethel and Columbia have been particularly favored.

MASSACHUSETTS MELIORATING SOCIETY.

MR. SIMON, a converted Jew, employed as an agent for the American Society for Meliorating the condition of the Jews, visited Boston in the month of December last. He is a native of Poland, and has come to this country for the purpose of promoting benevolent efforts in behalf of his nation.

A respectable meeting of gentlemen was held on the evening of Dec. 18th, John Tappan, Esq. in the chair, to consider the expediency of forming a Society auxiliary to the American Jews Society. The meeting was addressed by Mr. Simon, and also by Rev. Messrs. Dwight and Wisner, S. V. S. Wilder, Esq. and some others. A Committee was then appointed to form a Constitution, and report at an adjourned meeting.

This meeting was held on the evening of the 2d ult., when the Committee presented a Constitution, which, with few amendments, was adopted. The Society adopted the style of The MASSACHUSETTS MELIORATING SOCIETY. The following are the officers:

Rev. Thomas Baldwin, D. D. *President.*
S. V. S. Wilder, Esq. } *Vice Presidents.*
S. H. Walley, Esq. }
Rev. S. E. Dwight, *Corresponding Sec'ry.*
Rev. Francis Wayland, *Recording Secr'ry.*
William Ropes, Esq. *Treasurer.*

Rev. Elijah Hedding, Rev. John Codman, D. D., Rev. Samuel Green, Rev. Benjamin B. Wisner, Rev. William Jenks, Rev. Warren Fay, Rev. Daniel Sharp, Col. Joseph Jenkins, Josiah Salisbury, Esq. and Dea. Heman Lincoln, *Directors.*

Measures were also taken to have the interests of the Society promoted by a suitable application to benevolent individuals in its behalf.

HAMPSHIRE EDUCATION SOCIETY.

FROM the Report of the Directors of the Hampshire Education Society, exhibited at their annual meeting, at Northampton, Nov. 1823, we derive the following particulars.

The Society was formed in the year 1815, and incorporated under its present name in the year 1818. The present amount of its *permanent fund* is $4,790 78, *five sixths* of which may be annually appropriated, the remaining *sixth* being added to the fund. During its existence it has afforded assistance in obtaining an education to twenty six young men; amounting in all to $3,741. It has at present five beneficiaries under its care, all members of college. The donations to the Society, from Nov. 6, 1822 to Nov. 3, 1823 inclusive, amounted to $236 09.

THEOLOGICAL SEMINARY, ANDOVER.

THE present number of students is as follows: Resident Licentiates, 5, Senior Class, 45, Middle Class, 51, Junior Class, 36. Total 137.

Graduated from the following colleges:

Yale College,	31	Bowdoin College,	7
Dartmouth College,	29	Union College,	6
Middlebury College,	17	Williams College,	5
Brown University,	11	University of Vermont,	2
Harvard University,	9	Amherst Coll. Institut.,	1
Hamilton College,	8	Not graduated,	6

They are from the following states:

Massachusetts,	46	Pennsylvania,	4
Connecticut,	24	Rhode Island,	1
Vermont,	21	Dist. of Columbia,	1
New Hampshire,	20	South Carolina,	1
Maine,	6	Georgia,	1
New-York,	6	Nova Scotia,	1

BAPTIST THEOLOGICAL INSTITUTION AT HAMILTON, N. Y.

THIS Seminary was established in 1819. The present number of students is 33. Fifteen have already gone out from the school, one of whom has gone as a missionary to the Burman Empire. Several scholarships have been endowed with a thousand dollars each; the interest of this sum being considered as sufficient for the support of one student. The expense of board, including lodging and washing, is only one dollar a week.

MINISTERS IN THE UNITED STATES.

THE following summary view of the number of Ministers connected with the principal religious denominations in the United States is formed from a general view of the ministers and churches, contained in the New York Observer for Dec. 27, 1823. The view is derived principally from "official returns," of different degrees of accuracy, and of different dates from 1819 to 1823.

Presbyterian,	687	German Reformed	73
Baptist,	1,883	*Christian*,	143
Episcopalian,	369	Universalist,	120
Congregational,	846	Catholic,	160
Methodist, trav. 1226			
——— local, 3000—	4,226	Total,	8,598
Dutch Reformed,	91		

It will hardly be doubted, that a summary like the above, must necessarily fall so far below the truth, that a fair estimate of that deficiency will place the whole number of ministers of the several denominations abovementioned, as high as 10,000. Now we should doubtless be accused of want of charity, if we should presume that not more than half of these are well qualified and useful ministers of the Gospel. But suppose it were only one half; then we have 5000 well qualified ministers of the Gospel constantly laboring in the United States. And yet many large sections of our country are in a condition so destitute, in regard to ministers, as to call loudly upon the benevolent for commiseration and assistance. When we look at our own country merely, we feel very deeply the necessity of increasing, by every possible means, the number of laborers in the vineyard of the Lord.

If now we compare the number of laborers in our own country with the number who labor among the heathen, we see how small a part is yet accomplished, in the work of publishing the Gospel throughout the earth. As nearly as can be ascertained from the reports of the various Societies engaged in the work of Foreign Missions, not more than 500 ordained ministers are at present employed among the heathen in all parts of the world; and yet the number of the heathen cannot be supposed to be less than 50 times as great, as the population of the United States. It follows, then, that, in order to supply the heathen world with ministers, as well as the United States are at present supplied, their number must be increased at least 500 fold; nor will our readers be at a loss to perceive, that we have aimed at a very moderate computation. Suppose, then, that these United States were a heathen nation, and that some Christian people had undertaken to bring over their whole population to the knowledge of the truth, and to do it as soon as possible; and that, instead of 5,000, they were employing 10 ministers of the Gospel in the work. Would it be sufficient, that they should only continue to employ the same number of laborers in the field? And would it be sufficient, that each individual, who contributed towards the promotion of the work, should merely continue his annual donations? Or would it be necessary that greater funds be raised, and more laborers employed?

INDIANS IN MISSOURI TERRITORY.

ACCORDING to an estimate made by Governor Clark, there are of Indians in the Territory of Missouri,

In the settlements of the whites, Six Nations, containing - - - - -		12,840
Having intercourse with the whites, but more remote, - - - - -		86,080
Having no intercourse with the whites,—		
	East of the mountains,	24,900
	In the mountains,	29,000
	West of the mountains,	110,000
	Total	262,820

Miscellanies.

REV. MR. WAYLAND'S SERMON.

The Moral Dignity of the Missionary Enterprise. A Sermon delivered before the Boston Baptist Foreign Mission Society. By F. Wayland, Jun., Pastor of the First Baptist Church in Boston. 8vo. pp. 39. Boston, James Loring, 1824.

THIS is a production of more than ordinary excellence. It deserves, and we hope that its intrinsic merit will secure for it, an extensive circulation. It combines much plain truth with no small degree of originality of conception, and felicity of illustration. The classical allusions with which it abounds, and the various and striking imagery so happily employed to enliven attention, are, however, but its minor excellencies. The Author proposes to show, that the moral dignity of the missionary enterprise must immeasurably suffer by comparison with the grandeur of any other human undertaking. And we are greatly deceived, if he has not fully established the point he had in view.

His text is taken from Matthew 13:38; "The field is the world." In the introduction he illustrates the "emotion of sublimity" by referring to the experience of all men, "whilst surveying aught in the material world of terror or of vastness;" "and while noticing the grandeur of human enterprize in the efforts of the Patriot and the Philanthropist." In reply to the inquiry, What must be the elements of that enterprise which may claim to be ranked with the sublime, he says, "To that alone has been awarded the meed of sublimity, of which the conception was vast, the execution arduous, and the means to be employed, simple, but efficient." Though malice may sometimes have frowned even on such an enterprise, and other motives may have prompted the attempt to divest it of its glory, yet "there is enough of dignity in man to respect what is great, and to venerate what is benevolent;" and, of consequence, "the opposition of interest" and "the laugh of folly" have been in the end ineffectual. But notwithstanding this dignity of man, which deserves the "honest tribute" paid to it, the author observes,

> Whilst he is awake to all that is sublime in nature, and much that is sublime in morals, there is reason to believe that there is a single class of objects, whose contemplation thrills all heaven with rapture, at which he can gaze unmelted and unmoved. The pen of inspiration has recorded, that the cross of Christ, whose mysteries the angels desire to look into, was, to the tasteful and erudite Greeks, foolishness. And we fear that cases very analogous to this may be witnessed at the present day. But why, my hearers, should it be so? Why should so vast a dissimilarity of moral taste exist between seraphs who bow before the throne, and men who worship from the footstool? Why is it that the man, whose soul swells with ecstacy whilst viewing the innumerable suns of midnight, feels no emotion of sublimity when thinking of their Creator? Why is it that an enterprise of patriotism presents itself to his imagination beaming with celestial beauty, whilst the enterprise of redeeming love is without form or comeliness? Why should the noblest undertaking of mercy, if it only combine among its essential elements the distinctive principles of the gospel, become at once stale, flat and unprofitable? When there is joy in heaven over one sinner that repenteth, why is it that the enterprise of proclaiming peace on earth, and good will to man, fraught, as it would seem, with more than angelic benignity, should, to many of our fellow citizens, appear worthy of nothing better than neglect or obloquy? pp. 10, 11.

"The reason for all this" is left to be inferred; and the preacher prosecutes his design, by directing the attention of his hearers to the grandeur of the object; the arduousness of its execution; and the nature of the means, on which we rely for success.

Respecting the "Grandeur of the object," he says, "*The field is the world.* Our design is radically to affect the temporal and eternal interests of the whole race of man." This field he first surveys *statistically;* and supposes that, of the eight hundred millions who inhabit it, but two hundred millions have any knowledge of the Gospel, and that of these not more than half will render us any assistance; so that "there are seven of the eight hundred millions to whom the gospel must be sent."

He then surveys it *geographically*. Our own Continent, Europe, Africa and Asia pass in successive review, and supply materials for a melancholy picture. After glancing at the various abominations that pollute the earth, he says, "We have looked upon all this; and our object is to purify these abominations from the face of the whole earth."

> Point us to the loveliest village that smiles upon a Scottish or New England landscape, and compare it with the filthiness and brutality of a Caffrarian kraal, and we tell you that our object is to render that Caffrarian kraal as happy and as gladsome as that Scottish or New England village. Point us to the spot on the face of the earth, where liberty is best understood and most perfectly enjoyed, where intellect shoots forth in its richest luxuriance, and where all the kindlier feelings of the heart are constantly seen in their most graceful exercise; point us to the loveliest and happiest neighborhood in the world, on which we dwell; and we tell you that our object is to render this whole earth, with all its nations and kindreds and tongues and people, as happy, nay, happier than that neighborhood. p. 17.

Again;—

> The object of the missionary enterprise embraces every child of Adam. It is as vast as the race to whom its operations are of necessity limited. It would confer upon every individual on earth, all that intellectual or moral cultivation can bestow. It would rescue a world from the indignation and wrath, tribulation and anguish reserved for every son of man that doeth evil, and give it a title to glory, honor and immortality. You see, then, that our object is not only to affect every individual of the species, but to affect him in the dire extremes of infinite happiness and infinite wo. And now we ask, What object, ever undertaken by man can, compare with this same design of evangelizing the

world? Patriotism itself fades away before it, and acknowledges the supremacy of an enterprise, which seizes with so strong a grasp upon both the temporal and eternal destinies of the whole family of man. pp. 19, 20.

The "arduousness of the undertaking" results of necessity from its magnitude;—"a large moral mass is not easily and permanently affected;" we have to operate on a race speaking a thousand different languages, we have to contend with the sordid interests of men, with "the blackest darkness of ignorance," with systems venerable for their antiquity, and with "the depravity of the human heart, grown still more inveterate by ages of continuance in unrestrained iniquity." Hence the enterprise requires consummate wisdom,—unwavering perseverance,—the holiest self-denial,—a courage that "will, year after year, look death every moment in the face, and never shrink from its purpose,—and, above all, the sublimest exercise of faith.

"The means by which this moral revolution is to be effected," namely, "the preaching of Jesus Christ and him crucified," are next considered—in their simplicity—in their benevolence—in their efficacy. Each of these particular topics is happily illustrated. Of the efficacy of the Gospel, the author says;

Its efficacy has been proved by human beings of all ages, from the lisping infant to the grey-headed sinner. All climates have witnessed its power. From the ice-bound cliffs of Greenland to the banks of the voluptuous Ganges, the simple story of Christ crucified has turned men from darkness to light, and from the power of Satan unto God. Its effect has been the same with men of the most dissimilar condition; from the abandoned inhabitant of Newgate, to the dweller in the palaces of kings. It has been equally sovereign amidst the scattered inhabitants of the forest and the crowded population of the densest metropolis. Every where and at all times it has been the power of God unto salvation to every one that believeth. pp. 30, 31.

It would give us pleasure to indulge our readers with longer extracts, if our limits would permit. One more must suffice. In reply to those who "tell us of the difficulties, nay, the hopelessness of the undertaking," and "assure us that our cause is declining," after saying first that "the assumption is utterly gratuitous," and secondly, that, though the cause *were* declining, the command of God is binding still, he adds,

Again, suppose all that is affirmed were true. If it must be, let it be. Let the dark cloud of infidelity overspread Europe; cross the ocean, and cover our own beloved land. Let nation after nation swerve from the faith Let iniquity abound, and the love of many wax cold, even until there is on the face of this earth but one pure church of our Lord and Savior, Jesus Christ. All we ask is, that we may be members of that one church. God grant that we may throw ourselves into this Thermopylæ of the moral universe.

But even then, we should have no fear that the church of God would be exterminated. We would call to remembrance the years of the right hand of the Most High. We would recollect there was once a time, when the whole church of Christ not only could be, but actually was, gathered with one accord in one place. It was then that that place was shaken as with a rushing mighty wind, and they were all filled with the Holy Ghost. That same day, three thousand were added to the Lord. Soon, we hear, they have filled Jerusalem with their doctrine. The church has commenced her march. Samaria has with one accord believed the gospel. Antioch has become obedient to the faith. The name of Christ has been proclaimed throughout Asia Minor. The temples of the gods, as though smitten by an invisible hand, are deserted. The citizens of Ephesus cry out in despair, Great is Diana of the Ephesians. Licentious Corinth is purified by the preaching of Christ crucified. Persecution puts forth her arm to arrest the spreading "superstition." But the progress of the faith cannot be stayed. The church of God advances unhurt amidst racks and dungeons, persecutions and death; nay, "smiles at the drawn dagger, and defies its point." She has entered Italy, and appears before the walls of the eternal city. Idolatry falls prostrate at her approach. Her ensign floats in triumph over the capitol. She has placed on her brow the diadem of the Cæsars!

After having witnessed such successes, and under such circumstances, we are not to be moved by discouragements. To all of them we answer, *Our Field is the world.* The more arduous the undertaking, the greater will be the glory. And that glory will be ours; for God Almighty is with us. pp. 34—36.

SCRIPTURE ILLUSTRATIONS.

Isaiah i, 8.

The daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers.

At the beginning of the rainy season, great quantities of melons, cucumbers and gourds are planted to serve for the principal food of the inhabitants;—but as the plants grow in the open country, it is customary to raise a little mound in the middle of the field, with a small hut upon it, to furnish shelter for the guard, who is to drive away thieves, and especially monkies, which come there in great numbers for plunder. In case of invasion the guard gives a signal, and all the peasants in the neighborhood run to chase away the thieves. For two or three months this poor watchman fulfils his painful employment in the midst of rains, thunders and lightnings.—*Forbes' Memoirs.*

Isaiah xiii, 21.

But wild beasts of the desert shall lie there.

In my second visit to Birs Nimrood, while passing over the last tracts of the ruin-spread ground, at some little distance from the outer bank of its quadrangular boundary, my party suddenly halted, having descried several dark objects moving along the summit of its hill, which they construed into dismounted Arabs on the look-out, while their armed brethren must be lying concealed under the southern brow of the mound. Thinking this very probable, I took out my glass to examine, and soon distinguished that the cause of our alarm were two or three majestic lions, taking the air upon the heights of the pyramid. Perhaps I never had beheld so sublime a picture to the mind, as well as to the eye. These were a sort of enemy, which my party were accustomed to dread without any panic fear; and while we continued to advance, though slowly, the hallooing of the people made the noble beasts change their position, till, in the course of twenty minutes, they totally disappeared. We then rode close up to the ruins; and I had once more the gratification of ascending the awful sides of the tower of Babel. In my progress I stopped several times to look at the broad prints of the feet of the lions, left plainly in the clayey soil; and, by the track, I saw that if we had chosen to rouse such royal game, we need not go far to find their lair. But while thus actually contemplating these savage tenants, wandering amidst the towers of Babylon, and bedding themselves within the deep cavities of her once magnificent temple, I could not help reflecting on how faithfully the various prophecies have been fulfilled, which relate, in the Scriptures, to the utter fall of Babylon, and abandonment of the place; verifying, in fact, the very words of Isaiah, "Wild beasts of the desert shall lie there," &c.—*Sir R. K. Porter's Travels in Persia.*

Matthew xxii, 12.

And he saith unto him, Friend, how camest thou in hither not having a wedding garment?

By the following statement, it will appear how peculiarly necessary it was, and still is, to possess, in the east, what may be termed a dress of ceremony for special occasions. "There is a vulgar rumor, that, when a Christian wishes for an audience, a message is delivered to the Grand Signor, setting forth, that a dog, naked and hungry, begs to be admitted: to which is given this reply, Clothe him, and feed him, and bring him in. The pelisse is a badge of honor in Turkey, the same as the garter or court robes are in England. But perhaps the humiliating expression of clothing may arise from the nature of the Frank's dress, which is considered by the Turks as no dress at all. It is reckoned indecent, in the short oriental or Mameluke costume, to make an ordinary visit without that outer garment which covers one like a college gown."—*Sir F. Henniker's Notes during a visit to Egypt, &c.*

MISSIONARY SALES.

A VERY good plan for increasing the funds of Missionary Societies has been recently adopted in Great Britain. We refer to Missionary Sales. The friends of the cause are invited to send in such articles as they can most conveniently spare, and, at an appointed time, they are put up at auction, and the proceeds of the sale are paid over to the Society. The articles contributed are usually the production of the taste and ingenuity of the donor; but donations of other kinds, such as books, clothing, manufactured goods, agricultural produce, &c. are thankfully accepted. Our benevolent Societies would do well to adopt this plan. There are thousands in this country who would cheerfully contribute articles that would bring twenty dollars at such a sale, who would not give five dollars in money.

[*N. Y. Obs.*

American Board of Foreign Missions.

FOURTEENTH ANNUAL REPORT.

EVERY successive year multiplies the triumphs of grace, and increases the confidence of those who "fight the good fight," in the rapid approach of the day, when all the kingdoms of the world shall become the kingdoms of Christ. There is reason to hope, that, before many years more shall have passed away, the Gospel will be preached to every creature, churches will be established in all lands, and the Lord "will be as a dew unto Israel." But to these results systematic and persevering exertions are necessary. To the prayers of faith, must be added the labors of love. Not some individuals only, but the great body of Christians throughout the world, must come up with one heart and soul, "to the help of the Lord against the mighty." And to this strong and universal effort things appear now to be tending.

It does not become us to speak particularly of the merits of the Report, which we wish, by this article, to introduce to the notice of our readers. It will be sufficient to say, that it embodies all the leading facts in the history of the operations of the American Board during the last year. Many of these facts have been already published; but not in the connected form, and with all those explanations given to them in this document. A condensed and succinct view of each missionary station, of the receipts and disbursements of the Treasury, and of various subjects connected with the general cause of missions, is required at the close of each year, to justify, not only the past proceedings, but the future plans of the Board, and to satisfy the Christian public, that their labors and sacrifices are not in vain in the Lord. Such a view is furnished in the Report before us. Regard to the feelings of those, who have contributed to the funds, leads us to wish that it may have an extensive circulation; and regard to the interests of the missionary cause inspires us with the hope, that it will be read with attention, and with a spirit of piety. The body of the Report contains somewhat less than 150 pages, and the Appendix about 50 pages more.

At present, we can do no more than subjoin the concluding remarks of the Prudential Committee.

> After this survey of the plans and operations, in which a kind Providence has permitted the American churches to be engaged, is there not occasion for gratitude, that our feeble instrumentality has been thus employed? Who does not rejoice, that missions are planted in Asia, in the islands of the sea, in the wilderness of our own continent; that schools are established, in which multitudes of children are taught the way to heaven; that the Word of God is distributed, and the Gospel of the kingdom preached, in different languages; that churches are formed in pagan lands, divine institutions enjoyed, and converted heathens evidently prepared to unite in the song of Moses and the Lamb? Who does not rejoice, that so many openings are discovered, into which evangelical laborers may enter, and proclaim the message of everlasting love?
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> Let us proceed, then, with courage, in this highest and holiest undertaking, that ever admitted the agency of mortals. Let us look at the immense field, which remains to be subdued and cultivated; let us make a faithful and sober estimate of the means, which are placed at the disposal of the people of God; and let no despondence, or want of faith, quench the ardor of our hopes, or cramp our plans and exertions. Why should there be any hesitation, in presenting the claims of a world lying in wickedness, or in describing the responsibility of men as stewards of their Master's property? What is to be gained by tempering and accommodating the commands of Christ, in such a manner as to suit the views of the selfish and unbelieving? Is it not rather the duty of every Christian to keep before the mind the miserable condition of the nations still remaining without hope, and without God in the world? Should not these perishing millions lie, as a heavy burden, upon the soul, till all is done, which men can do, for their salvation? It is the gracious ordinance of heaven, that men can do much, and are required to do much, in this amazing work.
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> How delightful it would be to behold a large Christian community, possessing within itself vast resources of talents and property, expending its full strength in the attempt to rescue from ruin souls now held under the cruel dominion of Satan; to witness one wide spreading, universal eagerness to throw some weight into the right scale, in the contest which exists between Christ and his enemies; to compare, without any danger of blushing at the comparison, the sacrifices which men will make for Christ, with those, which they will make to support a popular war against a rival nation, or to carry on a system of domestic improvements, or to obtain the reputation of power and public spirit and magnificence. How glorious a triumph it will be, when the Gospel prevails over selfish and sordid feelings at home, while its conquests are rapidly succeeding each other abroad; when the news of heathen tribes, brought within the pale of Christianity, shall be received, by our whole population, with elevated joy and humble thanksgiving; and when wisdom, and learning, and talents, and wealth, and industry, shall bring their cheerful tribute, and lay it, with grateful adoration, at the feet of the Redeemer.

ANNIVERSARIES.

MASSACHUSETTS.—*Foreign Mission Society of Boston and the Vicinity.*

THIS Society held its annual meeting in Boston on the 1st of January. A Sermon was delivered by the Rev. B. B. Wisner.

Hon. William Phillips, *President.*
Josiah Salisbury, Esq. *Vice President.*
Rev. William Jenks, *Secretary.*
Henry Hill, Esq. *Treasurer.*
Mr. Charles Stoddard, *Auditor.*

The receipts of the Society for the year 1823 amount to $1,951,61.

Foreign Mission Society of Northampton and the neighboring Towns.

The annual meeting of this Auxiliary was held at Hatfield, Oct. 14, 1823. Sermon by Rev. John Woodbridge.

Rev. Joseph Lyman, D. D. *President.*
Rev. Solomon Williams, *Vice President.*
Daniel Stebbins, Esq. *Secretary.*
Dea. Ebenezer S. Phelps, *Treasurer.*
Hon. Jonathan H. Lyman, *Auditor.*

The receipts of the Society from Oct. 8, 1822 to Oct. 6, 1823, inclusive, were $520,29.

CONNECTICUT.—*Foreign Mission Society of Litchfield County.*

This Auxiliary held its annual meeting at Litchfield on the 12th of February, and a Sermon was delivered by the Rev. Charles Prentice.

Hon. John Cotton Smith, *President.*
Rev. Lyman Beecher, D.D. } *V. Presid's.*
Rev. James Beach, }
Rev. Joseph Harvey, *Secretary.*
Hon. Benjamin Talmadge, *Treasurer.*
Mr. John P. Brace, *Auditor.*

The receipts of the Society for the year ending Nov. 25, 1823, are as follows:—from Litchfield, 175,25; South Farms, 20,06; Milton, 7,25; Northfield, 5,51; Bethlem, 150,82; Burlington, 8; Canaan, 22; Colebrook, 60; Cornwall, 68,51; Goshen, 347,38; Harwinton, 49,98; Kent, 42,95; New Hartford, 68; Norfolk, 54,60; New Milford, 12,25; Plymouth, 106,42; Roxbury ,83; Salisbury, 15,50; Sharon, 56,12; Southbury, 44,21; Sherman, 29,36; Torrington, 60,72; Torringford, 81,90; Warren, 49,15; Washington, 90,22; New Preston, 77,17; Watertown, 185,17; Winchester, 68,29; Winsted, 50,92; Woodbury, 29,75; Contribution at annual meeting in Litchfield, 102,61. Total, $2,154,95.

Missionary Society of the Western District of New Haven County.

The annual meeting of this Society was held at North Milford, Oct. 14, 1823. The collections for the year amounted to $356. The amount of the preceding year was $179,71. We have not learned the names of the officers.

FORMATION OF ASSOCIATIONS.

MASSACHUSETTS. *Worcester Co.* Brookfield; *First Parish.* Gentlemen's Association; Rev. Eliakim Phelps, *President,* Mr. Silas Henry, *Vice Pres.*, Dea. Josiah Cary, *Secretary,* Dr. Lawson Mirick, *Treasurer,* and eleven *Collectors.*——Ladies' Association: Mrs. Eliakim Phelps, *President,* Mrs. Matthew Wood, *Vice Pres.*, Miss Dorothy S. Merriam, *Sec.* Mrs. Thomas Bond, *Treas.*, and twelve *Collectors.* Formed Jan. 7th.

CONNECTICUT. New Haven. Gentlemen's Association: Rev. Samuel Merwin, *Pres.*, Dea. Nathan Twining, *Vice Pres.*, Rev. Thomas F. Davies, *Sec.*, Mr. Cleaveland J. Salter, *Treas.*, and ten *Collectors.* Formed Dec. 21st.

A Ladies' Association was also formed; the names of the officers have not been communicated.

ABSENCE OF THE ASSISTANT SECRETARY.

PULMONARY complaints of a threatening aspect have rendered it necessary for Mr. Anderson, the assistant Secretary of the Board, to suspend for a time his labors at the Missionary Rooms, and to spend the remaining part of the cold season in a warmer climate. He sailed on the 15th ult. for the port of Havanna, intending to spend some time in the interior of Cuba. The hope is indulged, that this measure will be the means of his restoration to confirmed health, and that he will be able, on his return, to resume and continue his useful labors. In the mean time, the Prudential Committee have made such arrangements for the supply of his place, and that of the Corresponding Secretary, that the objects of the Board will, it is hoped, continue to be accomplished. Letters for the department of the Corresponding Secretary may be addressed as usual.

Recent Intelligence.

SOUTH AMERICA.

Messrs. Brigham and Parvin, who were mentioned at p. 4th of our last number, as having sailed for South America, under the direction of the Board, arrived at Buenos Ayres on the 24th of October last. In a letter dated Nov. 8th, Mr. Brigham writes, "I find that there is here a wide field opening for usefulness." Their plans of operation were not yet matured, nor their prospects well ascertained. By a vessel which was expected to sail in a few days we hope for further intelligence.

CHEROKEES OF THE ARKANSAW:—DWIGHT.

A MEETING of delegates from the several missionary stations beyond the Mississippi was noticed pp. 172—174 of the last volume of the Herald. By a letter recently received from Dwight we are informed that the second meeting of the kind was held at that station on the 4th—7th of November last. Some account of this interesting meeting may be expected in our next.

From the Southern Intelligencer.

APPEAL FOR THE HEATHEN.

Christians, hear those notes of anguish
  Raised by many a wretch forlorn;
Far beyond the sea they languish;
  Without peace or hope they mourn.

See them from on high suspended!
  Lo! they hang in empty air;
By their cruel priests attended,
  See them mount the funeral pyre.

View the infant suckling, wrested
  From its *mother's* fond embrace;
See it, of its robes divested,
  Thrown to feed the bestial race!

See! ah see! in sacred Ganges
  Thousands die to please their god;
On its banks the wild beast ranges;
  There no friend makes his abode.

Lo! at distance, slow advancing,
  Rolls their god's terrific car;
Round it twice ten thousand dancing,
  Rend, with fearful shouts, the air.

Why that groan, when all are joyful?
  Why those shrieks that pierce our souls?
'Tis the voice of one all woeful,
  Over whom the death car rolls.

This their god? ye Christians wonder!
  Tell the reason, if you can,
Why the veil was rent asunder
  When our Jesus died for man?

Ah! ye miserable heathen,
  Christians oft have heard your sighs,
But, to guide your feet to heaven,
  Scarcely lift to God their eyes.

Wake, O Christians! self-deluded,
  Lovers still of worldly gain;
Wake! and, from the world secluded,
  Urge the *proud ship* o'er the main.

Fill it with the light of glory
  Beaming from the world above;
Send to other lands the story
  Of a Savior's dying love.

Die Eitelkeit.

THE

MISSIONARY HERALD.

VOL. XX. MARCH, 1824. No. 3.

American Board of Foreign Missions.

PALESTINE MISSION.

JOURNAL OF MESSRS. FISK AND KING, AT JERUSALEM.

OUR last number contained an account of the journey of Messrs. Fisk and King through the Desert, and of their arrival at Jerusalem on the 25th of April, 1823. We now proceed with some extracts from their journal written after their arrival at the Holy City. With these we shall incorporate, in a few places, extracts from a private journal, written by Mr. King during the same period.

April 26, 1823. Called on the Governor of Jerusalem with a letter of introduction from the Governor of Jaffa. He welcomed us to the city, with many compliments. Toward evening we took a walk on mount Zion. A part of it is covered with the tombs of Greek and Armenian Christians. On the east and south sides, it is plowed and cultivated. Near the summit is a little walled village, containing a mosque and a few mussulman's houses. The Jews call this village the City of Zion, and it is generally believed to contain the tombs of David, and Solomon, and the other kings of Israel.

The following day being the Sabbath, Mr. Wolff and Abraham Shliffro, a Jew, who seems to have been convinced of the truth of Christianity, called at the rooms of Messrs. Fisk and King, to unite in the appropriate exercises of the day. A number of persons came in, in the morning, to purchase the Scriptures;—but were refused, because it was the Lord's day. In the afternoon the Greek priests called to welcome the missionaries to the city, bringing with them various tokens of their friendship.

On the 28th, towards evening, they walked out from Jerusalem, and visited the garden of Gethsemane, the valley of Jehoshaphat, the pool of Siloah, and the valley of Hinnom.

Garden of Gethsemane.

We went out at Stephen's gate, which is sometimes called the Sheep gate. We then descended the hill, passed the bed of the brook Cedron, which contains no water except in the rainy season, and then came to the Garden of Gethsemane, one of the most affecting and interesting spots on earth. It is a small plat of ground, with a low enclosure of stones. In it stand eight venerable looking olives, which seem as if they might have remained there from time immemorial. The side of the hill was covered with Turkish women, and the road was full of armed Turks of fierce appearance, occasionally firing off their muskets for amusement. It would have been unpleasant, and perhaps unsafe, to remain long in such a place. We could only walk over the field, and indulge a few transitory meditations.

Mr. King's first visit to the Garden of Gethsemane is thus described.

After waiting a little time for two men to accompany me, I went out of the city, passed over the brook Cedron, and entered the Garden of Sorrow. It lies at the foot of the Mount of Olives, and within a stone's cast of the brook Cedron. In it are eight large olive trees, whose trunks show that they are very ancient. They stand at a little distance from each other, and their verdant branches afford a refreshing shade. The land on which they stand, and around them, is sandy and stony, and it appears like a forsaken place. Around it is the appearance of a little wall, composed of small stones, and broken down. On entering this Garden, I requested the two men with me to sit down under one of the olives, which they did, and I went a little distance from them, to another olive, and read the 53d chapter of Isaiah, and also, in the four Gospels, the scenes of that sorrowful night, when the Son of Man was betrayed into the hands of sinners. During this, some dark, fierce looking Bedouins, armed with long spears and swords, advanced on horse back, and I was not without some fear that they would think me alone, and attack me. After looking at me very attentively, and at the two men under the olives, at a little distance from me, they passed by. The momentary fear which this excited, brought to my mind, more impressively, the scene, when Jesus was betrayed, and taken by a multitude, who "came out against him with swords and with staves."

We then followed the bed of Cedron at the foot of Mount Moriah. The hill is high and steep, and the wall of the city stands on its brink. On our left was Mount Olivet, still covered with olive trees. Near the bed of the brook is a small monument, called Absalom's Pillar, and believed by the Jews, to be the one referred to, 2 Sam. 18:18. It is near the west end of the valley of Jehoshaphat, or the King's dale. Near this is another monument called the Sepulchre of Pharaoh, but why so called, nobody has been able to inform us. The valley of Jehoshaphat was deep, with steep sides. This valley, we are told, runs to the Dead Sea, but how far it bears the same name, we do not know.

Pool of Siloah.

On the east side of the valley is a small village called Siloah, and back of the village is a hill, distinct from Mount Olivet, which is called the Hill of Offence, because supposed to be the hill, on which Solomon built the High places, mentioned 1 Kings 11:7. Near the south-east corner of the city, at the foot of Zion and Moriah, is the pool of Siloah, (See Neh. 3:15.) whose waters flow with gentle murmur from under the Holy mountain of Zion, or rather from under Ophel, having Zion on the west, and Moriah on the north. The very fountain issues from a rock, twenty or thirty feet below the surface of the ground, to which we descended by two flights of steps. Here it flows out without a single murmur, and appears clear as crystal. From this place it winds its way several rods under the mountain, then makes its appearance with gentle gurgling, and forming a beautiful rill, takes its way down into the valley, towards the south-east. We drank of the water, both at the fountain, and from the stream, and found it soft, of a sweetish taste, and pleasant. The fountain is called in Scripture the "Pool of Siloam." It was to this, that the blind man went, and washed, and came seeing. John 9:7—11.

As I came up from this pool, (Mr. King writes,) a Mussulman Arab, that stood near, looked at me with all the wildness of a man possessed of the devil, and endeavored, by the distortion of his countenance, and the rolling of his eyes, to express towards me the highest contempt and spite possible. I never saw a more frightful figure, except at the Insane Hospital in Paris.

Leaving this place, we pursued our way amidst the roaring of wild Arabs and infatuated Turks, who seemed to be prowling about, in vast numbers, in the valleys and over hills, which made us feel that it was quite unsafe to be without a Turkish guard. We had with us two men in the Arab dress, but they were Christians, and unarmed. At this time there are multitudes of Turks here, with their women, from Damascus, and other places, come, as they say, to visit the tomb of Moses, which they suppose to be two or three hours distant from Jerusalem, towards the Dead Sea. They lie round about Gethsemane and the valley of Jehoshaphat, and it is dangerous for us to go much among them.

The Potter's Field.

South of this valley, rises a mountain of huge ragged cliffs of rocks, between which are little spots of cultivated ground. One of the most rude and rugged spots, and which is close to the valley of Tophet, is pointed out as the field purchased with the money, for which Judas betrayed his Master, and which is called the Potter's field, or the field of blood. Here Judas is said to have been buried, and perhaps it was here he hanged himself. Acts 1:18. There are trees standing near the brink of huge cliffs and precipices, and if he hung himself on one of these trees and fell, it is very easy to see why he should have burst asunder, and all his bowels have gushed out. There are many tombs in it hewn out of the solid rock, and it looks desolate, and is uninhabited.

From the valley of Jehoshaphat we turned west into the valley of Hinnom, or "the valley of Slaughter," called also Tophet, where the children of Israel caused their children to pass through the fire to Moloch. See Jer. 7:31,32. In this valley we pursued our way towards the west at the foot of Mount Zion, and returned through Jaffa gate, to our lodgings.

On the 29th they sold all their remaining copies of the Turkish Testament in the Armenian character, and many more were wanted. One man followed them half way to their lodgings, and begged them, for the love of God, to let him have one. He would not believe them, when they repeatedly assured him, that they had parted with the last copy.

Visit to Bethlehem.

The next day they visited Bethlehem. The journal continues;—

We went out at Jaffa Gate, crossed the valley west of Mount Zion, ascended a steep rough hill, and then came to a tolerably level road, leading S. S. W. In an hour and a quarter, we came to the Greek convent of the prophet Elias. Thence the road to Bethlehem is a little nearer south. In half an hour from the convent we came to Rachel's tomb; or, at least, to the place which Jews, Mussulmans and Christians, all visit as such. Instead of a simple pillar, which Jacob erected, (See Gen. 55:20.) there is now a stone building, evidently of Turkish construction, which terminates at the top, in a dome. Within this edifice is the tomb. It is a pile of stones covered with white plaister, about 10 feet long, and nearly as high. The inner wall of the building, and the sides of the tomb, are covered with Hebrew names, inscribed by Jews.

West of this place, at a little distance, is a village, now called Ephratah, which has been called by some, Rama. If this were one of the ancient Ramas, it would be easy to see the force of that glowing description of the scene which transpired at Bethlehem, when Herod sent, and destroyed the young children. The lamentations and wailings of bereaved mothers were so great, that they were heard even in Rama, and Rachel sympathized with them, and wept in her grave.

In half an hour from this tomb, we came to the city, where was born, 1800 years ago, "a Savior who is Christ the Lord," where "the day spring from on high" first visited our world, where the Savior incarnate was first adored by man. As we entered the city, a multitude of little children, dirty and ragged, came out to meet us, and, holding up their little hands to receive alms, they began to sing, "Pilgrims go in peace," "Pilgrims go in peace." The Greek, Catholic and Armenian convents are together, a little east of the village, and encloses the supposed place of our Savior's Nativity.

Here they were introduced by a letter from the Greek convent at Jerusalem. Having passed through the church, they were conducted to the spot, sacred as the birth-place of our Lord, and to the manger, in which he is said to have been laid. A great number of lamps were burning over these venerated places, and the whole wore an appearance of splendor, widely different from that of a stable.

The field of the Shepherds.

From this place a Greek priest accompanied us to the Shepherd's field. It is twenty minutes ride from Bethlehem, a little south of east. The way to it is rough and stony. Bethlehem itself is on a hill, which seems like a pile of rocks, with here and there a patch of verdure. Between the rocks, however, where it is cultivated, vines, figs and olives appear to grow in luxuriance. On our right as we descended the hill, was a little mean looking village, in which it is believed that the Shepherds lived.

We rode along among the rocks and cliffs, reflecting how David here once tended his flocks, and learned to sing the praises of Jehovah; and how the Prophet Samuel came to anoint him king, and how the Son of David here made his appearance in our world;—when, all at once, a delightful valley, covered with green fields, opened to our view. Its beauty was heightened by the barren rocky hills all around it. As we entered it and rode along, it was delightful to imagine how a multitude of the Heavenly Host, came flying down from heaven upon the tops of the mountains, and, hovering over this verdant spot, where the flocks were resting, sung, "Glory to God in the highest, and on earth peace, good will towards men." Near one side of the plain is a field of olives, enclosed by a wall, with a subterranean Church in the centre of it. This is pointed out as the very spot where the Shepherds were, when the angel announced to them our Savior's birth. Our guide told us that the Greeks and Catholics had a long dispute about the possession of this place. The case was carried before the Grand Signore, and the Greeks, by dint of money, gained their cause. In this church the Christian Arabs now assemble for worship. Over this church, are the ruins of another church, and of a convent, which stood above ground. Under an olive tree near by, we sat down, and read Luke 2d: sung, "While Shepherds watched their flocks by night," and Hymn 3d, book 1st, and then united in giving thanks to the God of heaven, for the glad tidings which were here announced, and which had come to our ears in a far distant land, and to the ears of our dear christian friends, who were also at this time remembered by us. After this season of devotion we gathered some flowers in the field, and returned to Bethlehem. Many maps and geographies place Bethlehem south-east of Jerusalem. It is in fact west of south.

Conversation with a Rabbi.

May 1. The young Rabbi Isaac ben Shloma and Rabbi Joseph Marcowitz, an old man of eighty, called on us. We asked Rabbi Marcowitz, when he thought the Messiah would come. He looked very wise, changed his position, began to move his body backwards and forwards, and then said there are two things about which it is not lawful to inquire, one is, what took place before the foundation of the world; and the other is, when the Messiah will come. In support of the first point he quoted Job 38:4—6. Here we felt no disposition to dispute him. In regard to the other point he said, "Daniel has declared that the time is sealed up; and what fool will pretend to be wiser than Daniel?" We then inquired, whether there are not Jews, who do endeavor to ascertain the time. He said he would give an answer of great understanding, and then confessed that there are such Jews, but said they are not upright but wicked. We then inquired, whether, in his opinion Shiloh, in Gen. 49:10, means the Messiah. He said Shiloh was the name of a place. Rabbi Isaac said that, in Gen. 49:10, it means the Messiah; and when it means a place, it is spelt differently. The old man seemed angry at this, and said to Isaac, "I have more understanding than you." We then examined more than twenty passages in the Hebrew Bible, in which the word Shiloh is the name of a place, and found the orthography in every place different from what it is in Gen. 49:10. Another Jew came in, and interrupted the conversation by informing the Rabbi of the death of a Jewish woman. During her sickness, Rabbi Marcowitz had tried to cure her by the virtue of the ineffable name. Application had also been made to a wizard to cure her by his enchantments.

The folly and wickedness of such proceedings were pointed out to them by a reference to 1 Sam. 15:23, Exod. 22:18, and Deut. 18: 10,11. Rabbi Marcowitz confessed witchcraft to be wrong but said, "To tell men their duty, when we know they will not do it, is not necessary."

May 2. The missionaries visited the church of the Holy Sepulchre. It is not the same building described by Chateaubriand; that was burnt soon after he visited it; this was erected by the Greek Christians a few years since. The journal describes it minutely; and also the ceremonies of the following day—the day preceding Easter Sunday, according to the opinion of the Oriental Christians. After having witnessed these impious scenes the missionaries say; "we felt as though Jerusalem were a place accursed of God, and given over to iniquity. The Jews hate the name of Christ, and when you mention it, some of them will almost gnash on you with their teeth. The Turks exalt the name of their False Prophet above his most glorious name, and are pre-eminently distinguished for hypocrisy, tyranny and lying. The Greeks and Armenians profane the temple of the Lord, and seem to know very little of the true nature of Christianity."

An unpleasant occurrence.

Lord's-day, May 4. The afternoon was interrupted by an exceedingly unpleasant affair. We went to witness the service in the Greek church, and after the service, while we were conversing with the Metropolitan, a man came to tell us, that a Janizary had come to our rooms to carry us before the Moolah, or Turkish Judge. We returned to our rooms, and inquired of the Janizary, what was the occasion of his being sent. He told us it was in consequence of a complaint from a Dervish in relation to some book. This Dervish was Hadgi Mohammed, who came with us through the desert from Egypt. He was poor, and not well provided for the journey, and we gave him water, bread, coffee and tea, from time to time as he had need. He knew how to read and seemed intelligent, and we therefore often conversed with him, and gave him a copy of Genesis, which he read apparently with interest. One day, in the desert, he showed us a beautiful Persian manuscript. It contained a poem on Mecca, with representations of the temple. We offered to purchase it, and finally agreed with him for three dollars, gave the money, and took the book. He continued with us, till we arrived at Gaza. After that we saw no more of him, till we had been three days in Jerusalem, when we met him in the street, and saluted him as a friend. He, in return, saluted us as friends.

After this he called several times at our rooms. We gave him coffee, according to the custom of the country, and read and conversed with him. One day we showed him a Persian Testament, and he sat on his heels, at least an hour and a half, reading in it. One day he wished to borrow the book, which he had sold us, in order to copy it. We had some fear that he wished to borrow, and not return again; and therefore invited him to come, and copy it in our room. This morning he called again, and said an Effendi wished to see the book. We told him to invite the Effendi to call on us and see it. He said 'very well,' and went away. We told the Janizary how the case stood, and sent him to tell the Judge, and to say, likewise, that if the

Dervish wished for the book, he must send the money, and we would give him the book. He soon returned, and said the Judge had given him positive orders to bring us before him. Mr. Damiani, son of the English consul in Jaffa, was with us, and after consulting together, we concluded to go, and lay the case before the new Governor, leaving the Janizary, in the mean time, at our rooms. To be conducted by a Janizary through the streets of the city, like criminals, and be brought before a public tribunal, even if attended with no other ill consequences, would give our enemies here occasion to triumph, and might injure us very much in the estimation of the public. We would willingly have given up the book, but, if we did, it might appear as if we were afraid, or as if the story of the Dervish were true, and we had endeavored to keep the book unjustly. The Governor received us with marked attention, and made a thousand professions of good wishes. We told him the whole story of our acquaintance with the Dervish. He said the fellow came to him with his story in the morning, but he said at once that it was false, and drove him away. He pretended that we borrowed the book, and gave him the three dollars, either as a present, or for the use of the book. The Governor told us that he knew the character and rights of Europeans, having served ten years in the Divan of the Sultan at Constantinople. He then gave orders to one of his officers, to go and bring the Dervish and bastinado him; he likewise sent to the Moolah, saying that Englishmen would not be brought to trial before him.

We requested that the Dervish should receive no other punishment than a reprimand, and directions to speak the truth, and conduct uprightly for the future. Upon our intercession the sentence was revoked. Meantime the officer, not finding the Dervish himself, brought in the Shekh of all the Dervishes in Jerusalem. This old man, after conversing a little while with the Governor, turned to us, and said the Dervish was a man of no understanding,—a fool,—a madman. The thing being thus settled to our satisfaction, we came away, giving thanks to him, who has the hearts of all men in his hands, that it had terminated so happily.

Conclusion of the affair.

Monday May 5. This morning a Turk came from the Dervish with three dollars, and requested the book. We sent our servant with it to the Governor, judging it better to have the whole affair terminated by him, since we had once submitted it to his hands. Our servant returned, and said that, when he took the place of a servant, standing before the Governor, as his own attendants do, he told him to sit down, ordered coffee, and offered him a pipe, talked about us as his friends, called the Dervish a fool, and sent us a profusion of compliments. Such compliments are very cheap, but even in this country they are worth a little.

Monthly Concert on Mount Olivet.

The afternoon was a highly interesting season to us. We made our first visit to Mount Olivet, and there bowed before him, who from thence ascended to glory, and "sat down on the right hand of the majesty on high." There we held our first Monthly Concert for prayer in the promised land;—there, where our Lord first commissioned his disciples to go and preach the Gospel to every creature, promising to be with them even unto the end of the world. There we have been permitted to look up towards heaven, and plead with him to hasten his second coming.

Description of the Cave of Jeremiah.

The same day they visited the cave of Jeremiah, near to the gate of Damascus;—said to be the place where the prophet wrote his Lamentations. Here they found twenty-five or thirty Jews, one of them an old man, who passes much of his time in the cave, and hopes to die there. They thus describe the cave.

It is one of the rudest and grandest caves we ever saw. It is about forty paces long, thirty wide, and thirty or forty feet high,—the roof supported by two huge pillars. It is evidently a natural cave, though it has been altered by art. The interior is damp, and through some parts of the vaulted roof, water is continually oozing. The interior forms a kind of semicircle. The entrance is nearly as wide as the cave itself, and over it the rock rises forty or fifty feet perpendicularly. Just as you enter the cave, there is a cleft in the rock, on the left hand, called the bed of Jeremiah, where it is supposed he used to sleep. Whether it be fact or fiction, the thought of Jeremiah writing his Lamentations in this place is certainly sublime. There we read from Lamentations, and then the first eight verses of Jeremiah 9th;—a most exact description of the character and conduct of the present inhabitants of Jerusalem!

Proceeding on their way to Mount Olivet, they came to a vault filled with muddy water, which passes for the dungeon in which Jeremiah was kept by Zedekiah, till enlarged by the kindness of Ebed-melech. Jer. 38. Thence they passed over the brook Cedron, by the garden of Gethsemane, and ascended the mountain where David went up weeping, 3000 years ago, and where David's Lord and ours wept, as he beheld the devoted city, in which he was about to suffer.

From Mount Olivet you have a view of the Dead Sea, where Sodom and Gomorrha stood, and of the mountains beyond Jordan, from one of which Moses viewed the promised land.

Descending from the mount on the east side, they came to the spot where tradition says Christ mounted the ass, on which he rode into Jerusalem. Near to this are some ruins, that are said to mark the spot where Bethphage stood.

Bethany.

Turning back toward Jerusalem we came to Bethany, the town of Mary and Martha and Lazarus. It is at present a small Mussulman village on the declivity of a hill, and all around is uneven and rocky.

Here, of course, they visited what is called the grave of Lazarus. It is a natural cave, and is in no way unlike many others in the vicinity. The ruins of the house where Lazarus and his sisters lived are yet pointed out, and, from their solidity and venerable appearance "it is easy to believe them as old, at least, as the time of our Savior."

Valley of Jehoshaphat.

With some olive branches from Olivet, and some flowers from the mansion house of Lazarus in our hands, we returned by a winding way around the south of Mount Olivet, till we came to the brook Cedron, where it enters the valley of Jehoshaphat. This valley seems like a frightful chasm in the earth, and when you stand in it, and see Mount Zion and Moriah, towering above it with steep hills and precipices, on your right hand and left, you can easily feel the force of those sublime passages in the prophet Joel, in which the heathen are represented, as being gathered together there to be judged. The prophet seems to represent the Almighty as sitting in his holy temple, or on the summit of Zion, to judge the multitudes in the valley beneath him; and then executing his judgments, while the sun and the moon are darkened, and the stars withdraw their shining, and Jehovah roars out of Zion, and utters his voice from Jerusalem, and the heavens and the earth shake; and it is thus made manifest, to the confusion of idolaters, and to the joy of the true Israel, that God dwells in Zion, his holy mountain, and is the hope of his people, and the strength of the children of Israel.

In consequence of not reaching the city till after sunset, when the gates are shut, they were kept waiting without, till a message could be sent to the Governor to gain his permission to have them opened. "This reminded us," they observe, "of their unhappy situation, who will one day be shut out of the Holy City New Jerusalem, without any one to intercede for their admittance, and who must wander among dogs and sorcerers and murderers during an eternal night."

During the two or three succeeding weeks, they were diligently engaged in such missionary labors as their circumstances would permit. With the Jews, Turks, and Catholic and Greek Christians, they had frequent opportunities of free conversations, and of reading and expounding the Scriptures. In some instances, truth seemed to carry with it at least a momentary conviction to the understanding, but in others it was warmly opposed.

Profaneness is a vice so prevalent, that Mr. Fisk remarks concerning the expression, "By God,"—"I scarcely meet with a person of any sect or character, who does not thus take the name of God in vain."

Some of the Christians at Jerusalem are disposed to question the propriety of considering the missionaries as Christians at all, because they use neither graven images nor pictures, and contend against them as unscriptural.

It may be proper to state here, that the succeeding part of the journal was prepared by Mr. Fisk at Antoora on Mount Lebanon, while Mr. King was residing at a convent at some distance from him for the purpose of studying the Arabic language.

Turkish exactions.

May 23. The Greek priests of the principal convent told me that since the present war commenced, that is, within two years, the Turks have exacted from that convent more than 3,000 purses. A purse, in the language of Turkey, is 500 piastres, a little more than $50, making a sum total of more than $150,000. As no Greek pilgrims now visit Jerusalem, the income of the convent is cut off, and they are now obliged to borrow money at 12 or 15 per cent interest. Should the present state of things continue long, they will necessarily find themselves extremely embarrassed.

Monastery of the Cross.

May 24. In the morning we walked out to the Greek monastery of the cross, west of Jerusalem. A little way from Jaffa gate we passed a collection of Turkish graves, and a large reservoir for rain water, at present dry. It is said to have been originally the work of David, and has been called by some travellers Gihon. See 2 Chron. 32:30. In 15 or 20 minutes from Jaffa gate we came to the top of the hill which overlooks Jerusalem. It is not, however, high enough to give a fair view of the city. You only see the castle, minarets and domes rising above the wall. Thence we descended to the convent, which stands in a valley about half an hour from the city. It is called the monastery of the cross, "because here is the earth, that nourished the root, that bore the tree, that yielded the timber, that made the cross. Under the high altar you are shown a hole in the ground, where the stump of the tree stood, and it meets with not a few visitants, so much verier stocks than itself, as to fall down and worship it." There is an old library in the convent. The books are heaped together in the utmost disorder. Among them there are some in Greek, Ethiopic, Syriac, and a large number in Georgian. The Superior told us that this monastery was built by the Georgian Christians many centuries ago. There are no persons in it except the Superior and a few domestics. When we came away, they invited us to visit them again, saying, "The convent is yours;" the oriental way of saying, "make yourselves at home."

In the afternoon of the same day they visited several synagogues belonging to the Spanish Jews, and one belonging to the Polish Jews; about 30 persons were present at one of these, and 40 at another. The roll of the law was read by one of the rabbies, and each individual of the assembly, repeated his prayers in a whisper, after bowing. They visited also the synagogue of the Caraites. There are but three families of this sect in the city. Here they were shown a manuscript copy of the Old Testament, said to be 400 years old, and two copies of the law in rolls, one of them said to be of the same age. All these manuscripts are without the points.

Tombs of the Prophets.

May 26. They went to visit what Jews, Turks and Christians call the tomb of Samuel and his mother Hannah at Rama, now called Nabu Samuel, (the prophet Samuel,) two hours from Jerusalem. There is a mosque over it, and around it are a few stone huts inhabited by Arabs. They also visited, on their return, what the Jews call "the tombs of the last Sanhedrim," and also the spot venerated as the tomb of the prophetess Huldah, (2 Kings 22:14,) and the tombs of the prophets, Haggai, Zechariah and Malachi. Uncertainty hangs over all these traditions.

In a conversation with his Arabic master, Papas Isa Petros, Mr. Fisk stated to him the ecclesiastical usages and religious opinions of Christians in America. To many of the particulars his answer was,—"like the first Christians;" and he afterwards added, that he thought the American churches must be more like the first Christians than any other churches at the present day.

During our residence at Jerusalem, brother Wolff occupied a room on the side of Mount Zion, near the residence of the Jews, with whom he labored almost incessantly. Brother King and I had separate rooms in a Greek convent, where we "received all that came in unto us, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ." The preceding pages will give some idea of the manner in which we labored. We have lately been encouraged by meeting with the Rev. Lewis Way, whose name is well known to you, and the Rev. Mr. Lewis from the university of Dublin, now a missionary from the London Jews Society. Mr. Way has hired, for a year, a building which was erected for a Jesuit's college. I am now residing with him; he has repaired and furnished the house, and hopes it will be permanently a residence for missionaries, converted Jews, and Bible Society agents. He hopes to visit Jerusalem, before leaving the country, in order to commence some establishment there. His wealth and his readiness to use it in the service of Christ enable him to do much. When shall we see other rich men ready to leave their palaces, travel abroad, and expend their treasures, not in pursuit of pleasure, but in seeking the restoration of the long lost sheep of the house of Israel?

We have received a continuation of this interesting journal, bringing the account of the labors of our missionaries in the land which was once the inheritance of Israel, down to the 14th of July last. We have not room in the present number for so much of it as we believe our readers would wish to find in our pages, and therefore reserve further extracts to be inserted in our next.

MISSION IN CEYLON.

NATURE OF HEATHENISM.

Extracts from the Journal of Gabriel Tissera.

(Continued from p. 45.)

Hindoo Superstitions.

Was happy to see the Maniagar's wife and daughters. As I knew that the Maniagar's family is very much prejudiced against Christianity, I was obliged to go into their house without their knowing it. His wife was rather disgusted, because I saw the cooking done there. The strict heathen of a certain class do not allow their cooking to be seen by any who eat meat or fish. For these, like the brahmins, never eat meat, fish, egg, &c. Nor would they even touch meat or fish. They live upon vegetables, milk, &c. This class of heathens, as well as the brahmins, will be greatly offended if their cooking utensils should be touched by a person who eats meat, &c. A brahmin would not even eat his food in the presence of such a man. They suppose that their food, as well as the cooking utensils, is defiled or becomes ceremonially unclean, if it should be seen or touched by such a man. My feelings were sometimes hurt to see that those heathens who do not eat meat, would not permit a Christian to handle their drinking pot, if he wants to drink water; but they would only pour it into his hands. They do this because they consider Christians very unclean, according to their ceremonial law—even as unclean as a person of the low cast, for they treat this in the same way.—I saw a heathen who had just bathed, and was ready to do his ceremony for the morning. I requested him to read in my Testament, but he was very reluctant to touch it, supposing that even the touch of a Christian book would defile, and so unfit him for his religious rite. If a heathen, that is bathed and ceremonially clean, should come in contact with another that is not bathed, or if he should touch a Christian, he must go and do his ablution again.

In one of my visits a woman became so angry at my preaching the Gospel to her, that she took a large stone and was going to throw it on me. But she was forbidden by her son and others, and so she threw it *near* me, though not *on* me. Her anger was increased by my walking near her garden with my *shoes* on. For in order to go to her house I must first walk by this garden. The heathen pay an idolatrous regard to useful plants, rice, &c. Taking off the shoes is a mark of respect in this eastern world, so that we never enter a house without taking off our shoes. Now the heathen sometimes take off their shoes, when they walk by a field of rice, or any other kind of grain or herb. By this conduct they mean to shew some kind of idolatrous respect to this rice, herb, &c. as mentioned above. For they fancy that these plants would be offended, if they should be dishonored by one's walking near them with his *shoes* on; and that, when so offended, they would not yield much fruit. This was the reason why the woman's anger was so great. In addition to this superstition I might mention another, which prevails among these people. Some of the most strict heathens think that their houses are defiled, if a Christian should go in there. They were doing the ceremony of purification in a house, immediately after I had left it. They were purifying that part of the house where I sat, for they believe that simply my sitting there, rendered it unclean.

The head-brahmin called at my house. Most of the people in this parish and in several other parishes are, (as the heathens use the term,) his disciples. The people generally fall down at this man's feet and kiss the ground. They lay themselves flat with the ground, with their faces downward.

I called upon the sick schoolmaster. I was grieved when I saw some leaves of the margosa tree near him. These leaves they consider as sacred to the goddess who, as they suppose, inflicts this epidemic. Since the cholera made its appearance, the people have been almost incessant in their nocturnal ceremonies in the temples, which are generally attended with beating of drums, blowing of trumpets, &c. The people believe that, in the time of pestilence, companies of evil spirits, who are servants to the goddess, range through the country early in the morning, at noon, and in the night, in order to smite them with the cholera. They are therefore very reluctant to leave home in these hours. They call the goddess, "*Mother*" or "*Lady*" by way of honor. When any person is taken with the epidemic, the people think that this imaginary goddess has visited that house; and they begin to pay reverence to her, (supposing her to dwell among them,) which they continue to do as long as the plague prevails in the family. They do the same when a person is taken with the small pox. The people sometimes even worship the patient, believing that the goddess in some manner inhabits the patient. They make vows to the goddess, promising to give her gold ornaments, cows, &c. The heathens call all epidemics "*The play of the goddess;*" especially the small pox is so called. By this expression, they mean to say, that the goddess not only avenges herself, but also makes sport by inflicting mortal plagues on the people.

I was called by an alarm to a family where the wife of a man had just been taken with the cholera. I tried to talk to them, but as they were in a confusion, they did not hear what I said. In such distress the heads of the families frequently thus address themselves to the goddess, "O Mother! O Lady! Here is thy slave," pointing to the patient, "do not revenge yourself upon him [or her.] Take these presents and be reconciled."—They often administer no medicine, fearing that if they did, they would displease the goddess by thus attempting, as they suppose, to counteract her. They say, "To you, Mother, I leave this patient; do as you will."—They pay their vows even before the desired relief is obtained; yea they often pay them even if the patient dies. They do not mourn for those that die in the cholera, because they fear that this respect to the deceased would provoke the goddess, seeing that these have fallen victims to her wrath, as they heathens consider.

In my visits this day I noticed, as before, that the heathen believe the false stories about their gods as surely as the most certain and well known facts in the world. It is perhaps impossible for those in Europe or America fully to comprehend to what delusions the heathen are given. They place the most implicit confidence on what is taught them in their books, however absurd it may be, yea, however repugnant to common sense. It is also obvious that the difficulties which we have to encounter, in a country where a system of false religion has been established, are very great.

Scripture Illustrations.

They do not permit us [Christians] to go into the temple, for they consider us ceremonially unclean. None but the heathens, or rather the Hindoos, are allowed to go in; and even they are not admitted unless they first bathe themselves. Generally none but the brahmin is to go into the innermost place where the idol is set up on an altar. It is needless for me to say that the brahmin himself must first bathe. They offer meat-offerings, that is, offerings of boiled rice and of things made with rice flour. They heave these meat-offerings before the idol. The heaving and the offering are all done by the brahmin of the temple, who is the priest. The people bring to the priest or brahmin what they want to offer. They often bring fruits for an offering. The brahmin burns frank-incense before the idol. In many of these particulars there is a similarity between the rites of these people and those of the Jews.—The heathen have elevated spots in groves or under large trees, where they make some ceremonies. In this respect, as well as in many others, they are like the idolaters mentioned in the Bible.

Called upon a respectable family, where I talked some time to the women, when the man of the house returned from his daily ceremony of rubbing on ashes. In performing their daily worship, they first bathe in a tank or a well, and sit near it to do their ceremony. They next repeat their prayers or forms of Sanscrit words commonly a hundred and eight times, and count their fingers and the lines on the fingers to measure the number of times. This illustrates what our Savior said concerning the repetitions in the prayers of the heathen. Most of the people do not understand those Sanscrit words, so that they pray for themselves in an unknown tongue.

Their mourning for the dead bears some resemblance to that of the Jews. The men shave their heads; and the women strike on their breast. The latter practice, I suppose, is exactly the same as what was done by the women who were witnesses of our Lord's crucifixion.

I met a company of men, who had been to bury some person that died of the cholera. They were going into the water even in that unseasonable hour, because they suppose that by touching the corpse they have contracted ceremonial uncleanness, and they fear that the house would be defiled if they should go in there without bathing. I felt for them and spoke to them. It will be observed that here is another particular in which the ceremony of these people resembles that of the Jews.

This being a full moon we have no children in the native free schools. The teachers and the people think that the children would injure their capacity for studying if they should study on a new or full moon. These and many other days they consider astrologically bad. And therefore they do not lay the foundation of a house, or marry, or take medicine on those days. They have a fasting and some ceremony on the new moon. It brings to my mind the feasts and the new moons of the Jews.

In my visit this day to some families at Sangaretty I met with a blind old man. I talked to him about his soul, but he confined his thoughts to the disease of his body. He thought that he was made blind by some witchcraft of his enemies. When I told him to go to Dr. Scudder at Panditeripo, he asked, "Does the physician there practise magic? For nothing but magical art can remove the spell." They often attribute incurable diseases to witchcraft, and they believe that cures are effected by magic. There are persons in this country who practise magic. Here are also diviners who pretend to tell facts which are not communicated to them by any of their organs of sense. It is like what Joseph alludes to when he says, "Wot ye not that such a man as I can certainly divine?" I rather refer to Joseph's words, because these diviners are generally applied to when any thing is lost or stolen. Here are also fortune-tellers who look on people's hands, and, as they pretend, tell beforehand whether these will be happy or miserable in life, whether they will have children or not, &c. In short here are all the different kinds of wizards mentioned in Deuteronomy, 18th chap. 10th and 11th verses.

I was welcomed by a family where I went in and found that the man of the house was absent. He is steward of the temple of the goddess Maary Ammen. The man is busy in the temple; for they made a great sacrifice there last night, and are this morning carrying the carcases of the animals which were sacrificed, to a little river in the neighborhood. By this they attempt to remove the epidemic from this parish, and carry it away as far as that river, for that is one of the boundaries of Batticotta. This naturally leads my mind to the passage where the high priest is commanded to carry the different parts of the sin-offering *out of the camp*, though there is this difference between the two cases, that the latter was intended as a type of Christ's removing the guilt of sin, while the former is done, as the heathens mean, to remove a plague from the people. But the difference will not be very great, if we consider that the heathen view this and every other plague as a punishment inflicted on them by their deities because these have been, as they suppose, provoked by their sins.

Moral Tendencies of Heathenism.

In this season the heathen of both sexes go to their temples to hear their Pooranas, or sacred books, read. The book that is most commonly read in their temples is Candapooranam, or the history of the god Candaswamy. Although the heathen hear the reading of this book with much reverence, it is interspersed with bad examples of the gods.—When I spoke to a man about the sinfulness of fornication, he said, "We may do as our gods did. They married, and so taught us by example that we also must marry. They committed fornication, which we also may do." I then began to reflect upon the contrast between Christianity and Heathenism; for, in the former, we are commanded to be holy as God is holy; "Ye shall be holy, for I the Lord your God am holy:" while, in the latter, the gods as it were say, "Be ye unholy, for we your gods are unholy."

The following paragraph from the letter of Tissera to Dr. Worcester, alluded to at the head of these extracts, p. 70, will form a very appropriate conclusion of the whole.

We are placed among a race of benighted heathens, whose gods are the work of men's hands;—who profess to worship devils;—who think that their souls are not superior to the lives of animals;—who do not care for the salvation of their souls;—in short, who know little of God or of a future world. Their standard of morals is very low. They have very inadequate ideas of the great evil of sin. Their temples generally abound with indecent pictures. What they call "sacred books," are full of all manner of vice. Their own vicious lives can be surpassed in wickedness only by their fabulous gods and goddesses. They fear death as a temporal evil. They have strong prejudices against the Christian religion.—These miserable heathens, dear Sir, are dropping into eternity almost every day. Their miseries call aloud for help. I earnestly beseech you, and all those in that blessed country, America, who love the Lord Jesus in sincerity, to do your utmost in order to send us faithful laborers to labor among the heathen, and to win souls to Christ.

TILLIPALLY.

Extracts from Mr. Poor's Journal.

(Continued from vol. xix, p. 212.)

July 9, 1822. This morning Marial's father and elder sister came here with a determination to take her from the school. Agreeably to her father's request it has long been determined that Marial should be married to Porter, who was the oldest boy in the boarding school, but now acts as an interpreter in the mission, at Batticotta. Her father, in making the agreement for her dowry, has endeavored to defraud her of some property left her by her deceased mother. Having been unable to succeed in this, and thinking that he could not while she remained here, he determined to take her away, and, if possible, marry her to a heathen. Marial was in great trouble, and wept much, but was constrained to go with her father. As he had, in a very formal manner, committed her to our care, I endeavored to show him the impropriety of his conduct, and to dissuade him from his purpose, but in vain. Her leaving us under such circumstances was very unpleasant to us, and we have reason to fear that she will be ill treated by her father and other relations. If she be indeed a lamb of the flock, we know that she will be under the watchful care of the great Shepherd.

13. These are festival days at a noted temple in this neighborhood. At this season the people appear to boast themselves in idolatry, and manifest peculiar feelings of hatred and contempt of the Christian religion. This spirit affects all classes, even many of the children in our boarding school. Our patience is often put to the test, by the ingratitude and obstinacy of those whose welfare we are laboring to promote. We have been much tried of late by petty thefts committed in our premises. Within two nights, four boys have been robbed of their clothes while asleep. We would not forget, that the ignorance and wickedness of this people are two important reasons, which render it necessary for missionaries to labor among them.

Favorable influence of Sir Richard Otley.

Sept. 2. The Supreme Court of the island is now holding a session at Jaffna. On Saturday evening was favored with a visit from Sir Richard Otley. On the Sabbath he attended service in the church. On this occasion about two hundred boys, and twenty girls, from the day schools connected with this station, assembled and recited the several catechisms which they have learnt. Several headmen of the parish, and other inhabitants were present. After the service Sir Richard Otley was pleased to make a short address to the audience, in which he urged the importance of their availing themselves of the advantages furnished them by the missionaries, for obtaining useful instruction. Most of the girls who were present had never before attended church. Their attendance yesterday is much to be attributed to the particular encouragement Sir Richard has given to female instruction, both by personally recommending the importance of the subject, and by quarterly donations for the promotion of the object. I was gratified and encouraged by his visit. To day have attended the monthly prayer meeting at Panditeripo. The subject brought before us was the nature and object of Christ's exaltation at the right hand of the Father.

Weekly Church Meeting.

10. This evening attended the weekly meeting of the members of the church; find much pleasure in bringing before them the treasures of the Gospel, and in exhorting them to stand fast in the faith. Their temptations are great; they are indeed as lambs in the midst of wolves. O that it may appear that they are not wolves in sheep's clothing. After meeting, Smead requested me to call his uncle, who is now here on a visit from Trincomalee, and converse with him. He said his uncle was much disposed to listen to what he had told him concerning the Christian religion. I accordingly conversed with him, and gave him some tracts which he promised to read.

19. This afternoon attended the weekly meeting of the schoolmasters connected with the station: Though they are more favorably situated than any other class of men, for obtaining instruction, and for professing their faith in Christ, (if they had any,) they too have their objections to the Gospel, and reasons for continuing in a state of impenitence. Their mode of reasoning on this subject is similar to that of multitudes in Christian countries. Whatever class of persons I address, I am constantly reminded that *faith* as well as salvation, is the gift of God. But it hath "pleased God by the foolishness of preaching to save them that believe."

This evening heard of the death of brother Parsons. Another motive to diligence, and fidelity! May even his death be the means of emitting some rays of light in the dark region where his bones are laid.

Oct. 15. A memorable day. Am now entering on the seventh year of my residence among this heathen people. May it be a year of sweet release to many captive souls in Tillipally.

23. Seven years have now elapsed, since I left the shores of my native country. Am ever disposed to regard the anniversaries of that event as seasons of special thanksgiving and praise.

Native Tamul Bible Association.

26. Attended the first anniversary meeting of the Native Tamul Bible Association at Mallagam. From the Report it appears that nearly 300 rix dollars were collected during this year. Of this sum about one half was contributed by natives, most of whom are idolaters. They have a general impression that the Bible is a good book, and that to contribute to the Bible Society is an acceptable kind of charity. They are, however, influenced mainly by the example of others, and by a desire to please their superiors. Aside from the money that may be collected, some important advantages may be anticipated from the formation of this society, as it will be a medium of circulating the Scriptures among the people.

Charles Scott, Esq. collector of the District, presided at the meeting. J. N. Mooyart, Esq. Christian David, most of the missionaries in the District, and about one hundred natives were present. Five or six addresses were made on the occasion, in which the objects of the society were stated, and motives to perseverance suggested. In consequence of witnessing such unexpected scenes in a heathen land, my hopes and expectations are highly excited in regard to the future. Yet I would remember that "the Lord seeth not as man seeth."

MISSION AMONG THE CHEROKEES.

JOURNAL OF MR. BUTRICK.

We have received a journal of Rev. Mr. Butrick, containing some account of his labors among the Cherokees during the latter part of last autumn. His time was principally employed in travelling from one place to another, teaching publicly and from house to house the religion of the gospel. On the 26th of October he preached at New-Town, the seat of Government of the Cherokee nation.

> Here I had the pleasure of addressing the chiefs and headmen of the nation in the room occupied, during the council, by the Supreme Court. Our friend John Ridge was my interpreter. I conversed principally respecting the Holy Bible, its origin, its contents, its importance, &c. Here, as in other well regulated congregations, the most perfect order was maintained; and it was peculiarly gratifying to find that the Sabbath was observed, as in Christian societies.

From various notices in the journal it appears that Mr. Butrick generally found the people ready to hear, and met with some instances of serious inquiry, and with others of hopeful conversion. On a visit at Creek Path he remarks, "I find many of the people here who have united with the Methodist society. May the great Shepherd of Israel, present them faultless before the throne of his glory." Among them he mentions one man with his wife, one or two daughters, his mother, one brother, and two sisters. He found in them the appearance of Christian sincerity.

BRAINERD.

Beneficiaries in the School.

For the names of children, supported by the donations of societies or individual benefactors, in the school at Brainerd, we refer our readers to pp. 172 and 342 of the Herald for 1823, and to p. 46 of the last number. By comparing the list of names on p. 172 with a similar list contained in the journal of the mission for September last, we find added to the latter the name of William Kerr.—David Parker, Vinson Gould, Mindwell W. Gould, and Bethuel Dodd, who were said, in the February journal, to be absent from the school, were mentioned as present, in that of September. John D. Paxton had finished his school education, and was residing in the family of Mr. Charles R. Hicks. Caroline Smelt had been adopted into the family of Mr. Milo Hoyt. Ann Porter had been taken from the school by her father, and was married. Mary Mason and Betsy Mayhew were in the school at Carmel.

CARMEL.

A state of seriousness among the natives at Carmel, (Taloney,) was mentioned somewhat particularly in the Herald, vol. xix, pp. 117, 118. Under date of Jan. 12th, 1824 Mr. Hall writes to us,

> The seriousness at this place continues, and rather increases. Nine Cherokees, and one white woman, wife of a Cherokee, have been admitted to the privileges of this church. Four or five more give evidence of a saving change, and quite a number exhibit a state of feeling which gives us encouragement.
>
> May we not expect a continued interest in your prayers. We are needy;—the work in which we are engaged is of infinite moment;—we have no strength of our own. O that God would grant to us, and to all who are engaged in efforts for the salvation of the heathen, every necessary qualification.

CHEROKEES OF THE ARKANSAW.

DWIGHT.

Meeting of Delegates from the Missionary Stations beyond the Mississippi.

In our last number, p. 64, we promised some account of a meeting of delegates from the several missionary stations beyond the Mississippi under the direction of the American Board of Missions and the United Foreign Missionary Society. This meeting was held at Dwight, on the 4th—7th of November last, in accordance with an appointment made at a similar meeting, which was held at Union in November 1823. The delegates present were Rev. Mr. Vaill and Mr. Requa from Union, Rev. Mr. Montgomery from Harmony, and Rev. Messrs Finney and Washburn of the station at Dwight. During the meeting several interesting questions came under discussion, relating to the best means of promoting civilization and Christianity among the Indian tribes. The result of these deliberations is given in the following answers to the several questions discussed.

Question 1. Would it be advisable to endeavor to teach the children of a village while living with their parents?

Answer. In tribes of natives who have already made considerable advances in civilization, and are prepared, in a measure, to appreciate the advantages of education, local schools, established in the different villages of the tribe, especially when their desire for schools is so strong, as to lead them earnestly to request instruction, and to be willing to support their children, would doubtless be attended with beneficial results. But in tribes who subsist by hunting, continue their savage customs and wandering habits, and have made no advances towards civilization, neither desiring instruction, nor able, in any measure, to appreciate the privileges offered to them, children, *remaining with their parents*, are not likely to be essentially benefitted by endeavors to form them into schools.

2. What are the best means of hastening the progress of Indian children in the acquisition of the English language?

Ans. Indian children are greatly retarded in their acquisition of the English language by an excessive diffidence in speaking it. Efforts should hence be made at the outset to overcome this diffidence; to inspire them with a prevailing desire to improve, and to lead them to consider it an honor to make progress, and to speak English as far as they have learned. This can be effected —by paying particular attention to the subject in school, making it a daily exercise; by rewarding them according to the progress made; and by requiring them to ask and answer questions in English, in their intercourse with the mission family.

3. What means are to be used for the religious improvement of the Indian children under our care.

Ans. Religious instruction should be accommodated to their capacities. Incidents, narratives, and occasional opportunities and impressions should be improved. Religious instruction should also be communicated statedly. At least one evening in each week, besides the Sabbath, should be appropriated to this object exclusively. The catechetical method of instruction should be used during a part of every Sabbath.

We would likewise recommend, as a suitable means of communicating religious instruction, and making religious impressions, that they commit to memory every week, and recite every Sabbath, portions of scripture and hymns.

4. Should missionaries be deterred from preaching the gospel, though they have no other medium of communication, than an interpreter, who is in a great measure deficient in knowledge of both the English language, and that of the natives; or one who is immoral in his life, or infidel in his principles?

Ans. Although it is very desirable to have an interpreter fully prepared, by a thorough knowledge of both languages, to communicate clearly and accurately whatever is put to him for interpretation, and disposed to strict fidelity by a real regard to the spiritual good of the natives, it is, nevertheless, the duty of missionaries to sow the seed of the word, making use of the best means which their circumstances allow. Many important truths of the gospel may be communicated through an interpreter of limited knowledge of the languages to be used. We may also, with confidence in God, that he will take care of his own truth, commit the gospel of salvation to the hands of the Spirit, to be conveyed to the unenlightened minds of the heathen, by means of an immoral and unbelieving interpreter, if one of this description be the best we can obtain.

5. May benefit be expected from reading a translation of select portions of Scripture to the people before being able to explain and enforce them?

Ans. Great good *may* be expected to result from translating select portions of scripture and reading them to the people, even when but little explanation can be given.

6. Can we rationally expect that the preaching of the gospel will be effectual among a people entirely uncivilized?

Ans. The success which has actually attended efforts for the conversion and christianization of untutored savages, the command of Christ to preach the gospel to "every creature," and the encouragement derived from the word of God, that, if we cast our bread upon the waters, we shall "find it after many days," present it, as an urgent and immediate duty of missionaries, to preach the gospel, even to those who are uncivilized; and lay a broad foundation for hope of success among a people in the most savage state. There is no exception in the command of Christ to preach the gospel, nor partiality in the providence of God, in the bestowment of his grace. All objections which can be urged, from the degraded state of savages, against efforts to evangelize them, so far from being valid, are arguments in favor of immediate endeavors to communicate the gospel, as the first and principal means for improving even their temporal condition.

7. In preaching to the heathen, ought we to attempt to give a full, systematic view of gospel truth, or select some of the most plain, obvious and important points, and endeavor to enforce these, till an impression is made?

Ans. Considering the limited views, which the heathen of this country necessarily have, in reference to religious subjects, the untutored state of their minds, the difficulty of communicating religious instruction, the practice of the apostles, and the experience of subsequent missionaries; it seems obviously the best course to select the most prominent and important points, and dwell upon these, and enforce them, till they become the instrument, in the hands of the Divine Spirit, of a saving influence. Christ and his cross are the appropriate theme of the Christian missionary.

8. Is it important, in the system of means for the improvement of the Indians, that some degree of government be introduced?—and what course would be advisable for the attainment of this object?

Ans. Judicious laws for the punishment of vice are indispensably necessary to the welfare of any community of depraved men; and little progress can be made by the Indians in adopting civilized habits, while the defence of property and life rests entirely on personal strength and courage. The establishment of some plain and important laws is desirable, also, as a means of cultivating sentiments of justice and truth, and preparing their minds more readily to understand the terms and illustrations employed in religious instruction.

Any measures taken for the promotion of the object should be adapted to the peculiar situation of the Indian tribes, as under the guardianship of the United States, and to the character of the existing customs and policy of the particular tribe in view. Where the chiefs possess little or no authority, and any business which is transacted is done in council, recourse should be had to that body, and endeavors used to convince the principal men of the necessity and advantage of some authoritative regulations; and any aid which may be necessary in their formation, should be afforded them. But great caution must be observed in every case, lest we excite suspicion and jealousy.

9. What course should be pursued in order to excite gratitude in the natives for favors conferred; and to prevent the impression upon their minds, that they are laying us under obligation to them by committing their children to our care and instruction?

Ans. A spirit of gratitude for the blessings and privileges proffered by missionaries to the heathen can be excited in their hearts only by Divine influence; but in this, as in all the purposes of his grace, God is pleased to make use of means.

Among the most probable means we would include the full, clear and frequent representation of their present degradation and wretchedness, of the superlative value and appropriateness of the blessings offered them, and of the happy consequences of accepting these blessings; and shewing that all that is done for them, and offered to them, is entirely gratuitous, subjecting missionaries and their patrons and supporters to many sacrifices, self-denials, trials and labors. To obviate the impression entertained so invariably by parents that they confer a favor, and impose an obligation, by committing their children to the care and instruction of missionaries, we ought *cautiously to avoid all appearance of solicitude to obtain children, never using any persuasion, nor holding out any allurements, either to parents or children.* A simple statement that the school is open, and that all its blessings and privileges are freely offered to such as will receive them, is a course which will, doubtless, in the end, cause the greatest number to be collected, secure their steady and permanent continuance in school, and most promote their improvement. This appears to be the only effectual course to secure any measure of gratitude for the privileges afforded them.

The following sentiments are expressed in the form of resolutions;—

Resolved, That, in bringing those natives who are entirely uncivilized, to a knowledge and practice of agricultural pursuits, it is necessary, not only to exhibit before them an example of a well cultivated and well managed farm, and to give instruction to such individuals as come to seek it, but also to assist them in forming permanent settlements;—and that the payment of their annuities partly in cattle and agricultural implements would admirably forward this object.

Resolved, That, in view of the obstacles which are opposed by heathen rulers to the entrance of the gospel into several populous countries of the earth, and the few instances in which Governments second, in a cordial manner, the efforts of the church; and considering the encouragement which we have, from the divine promise, to hope that rulers and kings will at length submit themselves to the Messiah, and become nursing fathers to the church, it becomes the duty of Christians, and especially of missionaries, to be fervent and assiduous in prayer, that rulers may be disposed to promote the diffusion of truth, and the reformation of the world.

An appropriate discourse was delivered, in the afternoon of Nov. 5th, from Acts 3:12, by Rev. Mr. Vaill, according to previous appointment. One afternoon was appropriated to an examination of the school, that the brethren from Union and Harmony might have opportunity to witness the improvement of the children in their studies.

The following arrangements were made for the next annual meeting.

Resolved, 1. That our next meeting be at Harmony, on Saturday next before the first sabbath in October.

Resolved, 2. That the family at Dwight be requested to appoint a brother to preach a missionary sermon at our next meeting; and that the Family at Union be requested to appoint a substitute.

Resolved, 3. That brethren Dodge, Vaill and Finney be a Committee to prepare a Constitution for our Missionary Convention, and present the same at the next meeting.

Resolved, 4. That brethren Pixley, Chapman and Washburn be appointed to prepare, and present at our next meeting, a communication on the qualifications requisite for Missionaries and Assistant Missionaries among western Indians.

The following brief remarks are subjoined by Mr. Finney.

Our hearts have been rejoiced, if not our hands strengthened, by the "interchange of brotherly counsels," which we have experienced in our humble Missionary Association. The utmost harmony of feeling has prevailed, and we trust that the few days we have spent together will result in lasting good to ourselves and to our brethren from other stations. Separated, as we are, from all intercourse with our fathers and brethren in the ministry, we cannot but esteem those as very precious seasons, when we can meet together and deliberate with those who are pursuing the same course.

We are in a very dark part of the heathen world;—a section of the great field, rough, and hard of cultivation. A large share of faith and patience are peculiarly requisite; yet we think that our Heavenly Father is not leaving us altogether without tokens for good.

Two instances of very serious inquiry are mentioned, one of them a woman who was apparently the most unlikely to be reached by the influence of the Gospel; and Mr. F. adds,—

We feel encouraged, yet would not be too sanguine, lest we be deceived by flattering appearances, and have to mourn over sinners once awakened, but now turned back to a state of greater hardness and insensibility.

RECEIPTS AND EXPENDITURES.

FROM THE REPORT OF THE PRUDENTIAL COMMITTEE.

During the year ending Aug. 31, 1823, the Treasury has received, in donations and legacies, $53,614:22; and, from other sources, $2,194:72; that is, $55,808:94. The expenditures have been $66,379:75, and have therefore exceeded the receipts by more than $10,500. The expenses of the reinforcement of the missions to the Sandwich Islands and to Palestine were considerable, and may be regarded as in some measure distinct from the ordinary expenses of the Board. Yet it should be well understood by the friends of missions, that new expenses must be often incurred, and that it by no means comports with what the church owes to its Redeemer, and to the souls for whom he died, to rest satisfied with present exertions. The Committee do not attribute the deficiency of receipts compared with the receipts of last year, or with the expenditures of the present, to any diminution of interest in the missionary work. It is rather to be attributed to the want of agents, who should visit our churches and congregations, and awaken attention by pleading the cause of millions perishing for lack of knowledge, and by pressing upon the heart and conscience the command of the ascending Savior.

Donations in articles of clothing, provisions, and furniture, and in books and stationary, designated to various missions, or left to the discretion of the Committee, as acknowledged in the Missionary Herald from November 1822, to October 1823, inclusive, are estimated to be worth more than $12,000. Some donations of this kind have probably been sent to the missionary stations, (as in the preceding years,) which have not been acknowledged, because the transmission of them has not been communicated to the Treasurer. The value of these, however, may not more than balance too high an estimate which is occasionally made, respecting those articles which are communicated.

By imparting to the missionaries the avails of labor, either in the form of domestic manufactures, or of the fruits of the earth, many persons are enabled to show their attachment to missions more conveniently and effectually, than they could do in any other manner. Sometimes these articles are purchased with money, and committed to the Board for transmission. It is thought proper respectfully to suggest, therefore, that whenever articles are *purchased* for the missionaries, this business can be more advantageously done by the Treasurer, than by donors, who cannot usually know what articles are most needed.

Cause of Missions.

Extract of a Sermon preached before the Church Missionary Society, Eng. By Rev. William Jowett.

CHRISTIAN brethren, ye who know what it is to have "Christ dwelling in your hearts by faith," what it is to have "Christ in you the hope of glory," tells us, Would you part with that blessed hope for any earthly treasure? Now that you know its value, would you not give the world to secure it? And would you not have others partake, together with you, of this saving knowledge? Would you not give houses full of silver and gold, would you not give worlds, might such a price bring men to the knowledge of the Savior?

Consider the fulness of that privilege to which you are exalted, in possessing this *pearl of great price:* it is to have pardon and peace with God;—it is to have an inward witness of the Spirit in our hearts, that we are the children of God;—it is to gain the mastery of those fleshly lusts, which war against the soul;—it is, by faith, to overcome the world; to feel a holy indifference when it smiles, and inwardly to smile when it frowns;—it is to wrestle with the powers of darkness, without fear, without fainting, and to say, "that wicked one toucheth me not;"—it is, in sickness and sorrow, not to fret and mourn as if without hope; but, as a loving child, to own the rod of a loving Father, most loving, when he chastens;—it is, in the agonies of death, never to lose hold of this thought, "Who shall separate us from the love of Christ?" The whole of this privilege cannot be fully enjoyed on earth; our mortal powers cannot conceive it: therefore, "Beloved, it doth not yet appear what we shall be; but we know, that, when He shall appear, we shall be like him, for we shall see him as he is."

Oh, let us say, then, to the rich and the poor, to the high and the low, to men of every rite and of every religion,—let us proclaim to all nations and kindreds and people and tongues, "Behold the Lamb of God, which taketh away the sin of the world!" Our fellow-men are dying faster than our words can fly to reach their ears! Father of mercies, have pity upon them! and strengthen us, thy servants, that we may bear thy message to them of infinite love, and proclaim to them thy salvation!

May we not then, my brethren, boldly urge the just plea of this Society, on the members of our church, and on the Christian world? In whose name do we plead? In the name of him, who, "though he was rich, yet, for our sakes, became poor, that we through his poverty might be rich."

It is a small matter, surely, that we should ask of you your temporal things. It is nothing unreasonable to say, "Where formerly you gave or collected one talent, now gain ten for Christ; where once you wrote a hundred, take now your bill, and sit down quickly, and write a thousand." But we ask the still greater gift of your prayers: or, rather, we would beseech our Lord himself to pour out his Spirit upon us. "Lord, teach us to pray—to pray always, with all prayer and supplication in the Spirit, and to watch thereunto with all perseverance and supplication for all saints;" especially for all the preachers of God's holy word, "that utterance may be given unto them, that they may open their mouths boldly, to make known the mystery of the Gospel."

Nay, brethren, we ask yet more. We ask many of you to give your own selves, and, if not yourselves, your sons and your daughters, to the service of Christ among the heathen. Why stand ye here, in England, all the day? Is it because no man hath hired you? Our missions faint with crying out for assistance; and our constant prayer to the Lord of the harvest is, that he would send forth more laborers into his harvest.

Fear not, ye tender fathers and mothers, to part with beloved children! Did you not, in the nursery, teach them to lisp their prayers, and say, "Thy kingdom come!" And did you not tell them, from time to time, some of the numerous facts of the missionary history of our day, which might serve to explain that prayer? You did well. And, now that their souls turn to the missionary life, would you stifle the feeling which you excited, and blast the lovely flower which your own hands reared? Let them go in the name of the Lord; and, if it should even be their lot to die in a foreign clime, and to leave you childless, yet know that your God can give unto you a name better than of sons and daughters, even an everlasting name that shall not be cut off.

Let us give, and pray, and labor. Let us emulate the zeal and charity of our Christian brethren of other communions. Let us cause our light to shine before all men. Oh, how long will it be, ere the true light penetrate into the depths of Africa;

and nations, now to us nameless, unite in giving glory to our heavenly Father! Hasten that time, O Lord! and do thou, O quickening Spirit, inflame the zeal of thy people! Blessed consummation! when heathens and Mahommedans shall know the only true God, and Jesus Christ whom he hath sent!—when the Jews shall look on him whom they have pierced!—when the decayed and fallen Christian churches shall repair the waste places, the desolations of many generations!—and when all kindreds of the earth, through that adorable Redeemer, who hath purchased the Church with his own blood, shall have access, by one Spirit, unto the Father!

Donations

TO THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

From Jan. 13th, to Feb. 12th inclusive.

Alabama, Mr. Craighead, rec. at Brainerd,	1 00
Alstead, N. H. mon. con. by Mr. S. S. Arnold, 1,75; Fem. cent. so. Mrs. A. Arnold, Tr. 14,52;	16 27
Andover, Ms. fr. Mrs. Cook, av. of "Barley Wood," by Rev. Mr. Fay,	75
Char. box in the miss. lib. in sem. by Mr. F. E. Cannon, Libr.	5 00
Ashby, Ms. mon. con. for Bombay chapel, by Rev. J. M. Putnam,	4 00
Attleborough, Ms. Mr. L. Reed, m. f. for west. miss.	3 00
Augusta, Me. mon. con. (8 of which for Bombay chapel,) by Rev. B. Tappan,	24 00
Baltimore, Md. Fem. benev. so. for *Nathaniel Ibbetson* at Elliot, by Frances Toler, Pr.	15 00
Coll. in Rev. Mr. Duncan's chh. after address by Mr. D. Brown,	120 00
Bath, Me. mon. con. for Bombay chapel,	10 85
Berkshire, N. Y. (north so.) mon. con. 2,19; coll. on thank. day, by Rev. S. Burt, 2,81;	5 00
Beverly, Ms. (3d. par.) Young la. so. 4th pay. for *David Oliphant* in Ceylon,	15 00
Bolton, Ct. Mr. E. White, prem. rec. for barley,	20 00
Boston, Ms. United mon. con. for Pal. miss.	46 93
Mrs. Wm. Ropes, fourth. pay. for *Mary Reed* at Mayhew, 30; Rachel Basset, by Mr. N. Willis, 25c.; a friend for For. Miss. Sch. 10; chil. in School St. sab. sch. for *Josiah Vinton* in Ceylon, 4,29; miss. box for Brainerd miss. by Mr. John Gulliver, 2; a mem. of the gen. court, 1;	47 54
Boothbay, Me. mon. con. 14,17; fem. fr. of miss. 3; by Rev. J. Weston,	17 17
Bradford, Ms. Fem. asso. in Bradford Acad. by Miss A. C. Hasseltine,	14 60
Bradford, N. H. mon. con.	4 50
Brainerd, Cher. na. found in box of clothing,	5 00
Brandon, Vt. mon. con. by Rev. B. Green, 5; mon. con. for Bombay chapel 2,60; Rev. B. Green's fam. 5;	12 60
Branford, Ct. Mrs. Gillet, by T. Dwight, Esq.	5 00
Brewer, Me. mon. con. for Bombay chapel, by Mr. R. S. Crampton,	1 00
Bridgeport, Ct. mon. con. for native schools, 22,50; coll. for Pal. miss. 5; by Rev. E. Waterman,	27 50
Bridgetown, N. J. Fem. mite so. Mrs. P. Pierson, Sec. for Sou. Am. miss. by R. Ralston, Esq.	22 00
Bridport, Vt. contrib. in cong. so. by Rev. I. Graves,	13 95
Buckland, Ms. av. of quince bush, by Mrs. L. Jones, 4; char. box of Mary Ann Pomeroy, for hea. chil. at Elliot, 1,10; char. so. 7,94; by Mrs. L. Jones, Tr.,	13 04
Burton and Claridon, O. Indiv. for Bombay chapel, 1,75; for 2 cop. of Conver. of the world, 75c. by P. B. Beals, Esq.,	2 50
Byron, N. Y. Fem. miss. so. Mrs. B. Wells, Tr. by J. Taggart, Esq.,	12 00
Cambridge, Ms. a friend,	10 00
Canterbury, Ct. mon. con. by Rev. T. J. Murdock,	11 64
Carlisle, Ms. coll. in Rev. P. Litchfield's so. for Bombay chapel,	6 12
Carlisle, N. Y. miss. so. Betsy Lord, Tr.,	6 00
Carmel, Cher. na. Mr. E. Smith of Con. 3; Mrs. E. White of Ga. 2;	5 00
Caroline, N. Y. a friend, 4; Pres. cong. coll. on thank. day, by Rev. S. Burt, 6;	10 00
Castine, Me. mon. con.	28 48
Castleton, Vt. So. for relig. inquiry, to build a sch. house in Ceylon, by Mr. W. R. Gilkey, Tr. 30; Fem. char. so. for sup. of Castleton sch. for ed. of fem. in Ceylon, 36; by do.	66 00
Cazenovia, N. Y. char. box. of Rev. J. Brown, by Dea. A. Thomas,	6 00
Charlestown, Ms. a friend for west. miss. 5; a friend for Bombay chapel 1; by Rev. Mr. Fay,	6 00
Cherry Valley, N. Y. mon. con. by Mr. A. Crafts,	11 03
Chester, N. H. mon. con. (5 of which for Bombay chapel,) by Rev. J. R. Arnold, 15; (East par.) m. f. by Mr. W. B. Paine, 12;	27 00
Chesterville, Me. mon. con. for west. miss. T. More, Tr. by Rev. B. Tappan,	13 00
Clarksville, Ten. John Hinton, a child, for Indian chil. rec. at Mayhew,	25
Columbia, Ct. a friend, by Rev. Dr. Basset,	10 00
Columbia Village, Ct. Mr. W. Powell, m. f. by T. Dwight, Esq.,	5 00
Concord, Ms. Fem. mite so. for *John White* in Ceylon, 12; for *Ezra Ripley* at Brainerd, 15; by Miss P. Wheeler,	27 00
Concord, N. H. a little girl, for hea. chil.	52
Concord, Vt. Mrs. S. F. Williams 2; Mrs. P. Heywood 1; D. P. Burnett 50c.; Rev. Mr. Hall 1,50,	5 00
Constable, N. Y. Dr. S. Wyman, by Rev. N. S. Prime,	7 00
Cornish, N. H. mon. con. 4; Cong. so., 17,28; Miss R. Smith 1; by Mr. W. Whittelsey,	22 28
Cornwall, Vt. Mr. T. Post, by Dea. Bingham, 50c.; Hea. sch. so. for heath. chil. by Mr. Kitchel, 34;	34 50
Cornwall, Ct. Donations rec. at the For. Miss. Sch. from June 1st to Sept. 1st.*	548 39
Mon. con. for Bombay chapel, by Mr. J. H. Prentice,	15 00

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* This sum, (a part of which is for the erection of a new building,) was received from the following sources; *Amenia*, N. Y. (N. par.) contrib. 6; a lady, 1; (S. par.) contrib. 1,65; *Bozrah*, Ct. Col. Fitch and lady, 2; *Branford*, Rev. Mr. Gillet 3; Dr. Lay and child, 2,06; *Bridgeport*, Young la. sew. so. 10; Dr. J. E. Beach, 1; *Colchester*, Dr. Watrous 5; a friend 2; *Cornwall*, a lady 50c. *Crawford*, (Hopewell con.) N. Y. contrib. July 4th 5; Mr. A. Thompson, 5; Rev. J. Van Doren 2; *Dover*, contrib. 1,80; Mrs. Belden, 50c.; *Durham*, Ct. a lady 50c.; *Ellsworth*, two indiv. 50c.; *East Hartford*, a lady 2; Dea. Morris 2; Mrs. L. Morris, 1; Mrs. L. Morris, 1; Mrs. H. Hart, 1; *East Windsor*, Fem. so. Miss M. B. Tr. 11,64; *Guilford*, D. Loper, 3; a lady 1; *Hartford*, at an assembly when two Chinese youths were present, 49,75; Dr. Bacon 5; D. Wadsworth, Esq. 5; a gent. and lady 10; Mrs. Trumbull 3; Mr. J. Rogers, 10; *Hebron*, Fem. benev. so. 10,25; a friend, 5; *Lancaster*, Pa. Wm. Kirkpatrick, Esq. 5; *Lebanon*, Ct. W. T. Williams, Esq. 2; a marriage fee, 1; *Mansfield*, D. and Z. Storrs, 6; a friend, 2; Mr. E. Storrs, 1,25; Mrs. Atwood, 1; *Middletown*, for Chinese youths, 7; *Milford*, Mr. J. Martin, 1; *Newburgh*, N. Y. Mr. L. Halsey, 10; Rev. J. Johnson 2; Miss S. Johnson, 2; *New Haven*, Ct. Pres. Day, 5; Rev. Dr. Taylor, 5; a lady of Rev. Mr. Merwin's chh. 5; Mr. W. K. Townsend, 5; Judge White, 5; Mr. T. Atwater, 3; Dr. O. Hotchkiss and son, 3; S. Twining, Esq. 3; Rev. T. F. Davies, 3; Mr. J. Brewster, 4; Mr. S. Converse, 2; S. J. Hitchcock, Esq. 2; Dea. Burritt 2; Dr. Monson, Jr. 2; Dr. Ives, 2; Mr. E. Sanford, 2; Mr. L. Dunning, 1,50; L. Griswold, 1,50, Capt. T.

Coxsackie, N. Y. Juv. mite so. 17; mon. con. 13; for Bombay chapel, by Rev. G. R. Livingston,	30 00
Danvers, Ms. asso. in Dr. Wadsworth's par. for hea. chil. by Rev. E. Cornelius, 16,50; (south so.) mon. con. for Bombay chapel 10; fem. for *Mary Poor* in Ceylon, 14; by Rev. S. Walker,	40 50
Danville, Vt. mon. con. (of which 3,04 for Bombay chapel,) 23,54; contrib. 8,93; char. so. 13,30; by Dea. I. P. Dana,	45 77
Dedham, Ms. 1st chh. mon. con. by Rev. Mr. Burgess,	20 00
Deerfield, (Trenton so.) N. Y. mon. con. for Bombay chapel, by Dea. A. Thomas,	5 50
Douglas, Ms. fem. cent so. 3,77; box at mon. con. 4,23; by Mr. D. Holman,	8 00
Dracut, Ms. mon. con. in Pres. chh. by Rev. R. Sears,	11 00
Dunbarton, N. H. Caleb Mills, Esq. (10 of which for west. miss.) by Mr. D. Tenny,	20 00
Dunstable, Ms. mon. con. for Bombay chapel, by Dea. Z. Kendall,	5 66
East Hartford, Ct. M. Stanley, Esq. m. f.	12 00
East Haven, Ct. Fem. cent. so. Mrs. Farnham, Pr.	12 00
Easton, Ms. Gen. S. Leach, to constitute the Rev. LUTHER SHELDON an honorary member of the Board,	50 00
Exeter, N. H. Mrs. M. Dean, 4th pay. for *Ward Clark Dean* at Bombay,	30 00
Fabius, N. Y. mon. con. by Dea. A. Thomas,	1 75
Fairfax, Vt. fem. for hea. sch. by H. Janes, Esq.	1 51
Fairfield, Ct. the chh. by Rev. Mr. Hewit,	20 00
Fairfield Co., Ct. For. miss. so. by M. Marvin, Esq. Tr.	35 00
Fitchburg, Ms. mon. con. for Bombay chapel, by Rev. R. A. Putnam, 12; Mr. A. Downe, for *Abel Downe* at Mayhew, 15; miss. and ed. so. W. Johnson, Tr. for sup. of Rev. A. Thurston, 37;	64 00
Framingham, Ms. miss. aux. so. for west. miss. by Mr. J. Warren, Tr.	5 00
Francistown, N. Y. Mr. P. Clark,	20 00
Freeport, Me. Fem. miss. and benev. so., Mary A. Hyde, Tr. for *Veazie Merrill* at Sand. Isl. 10; mon. con. 6,53; by Mr. E. Merrill,	16 53
Galway, N. Y. mon. con. for Bombay chapel, by Rev. S. Nott, Jr.	28 00
Gardner, Ms. Fem. cent. so. Miss A. A. Osgood, Tr. for. west. miss.	9 71
Georgetown, D. C. Half of coll. at the Rev. Mr. McIlvaine's chh. (the other half being for the Episcopal miss. so.)	19 50
Gilead, Ct. Capt. G. Talcott, by Rev. Dr. Bassett,	10 00
Guilford, N. Y. by Mr. A. Crafts, 16; Fem. char. so. by Dea. A. Thomas, 8;	24 00
Gilmanton, N. H. coll. at commu. seasons for Cher. miss. by Rev. L. A. Spofford, 21,50; mon. con. in cong. chh. 33,30; by Dea. J. French,	54 80
Gorham, Me. mon. con. 2d semi. an. pay. for the *Gorham mon. con. sch. in Ceylon*, by Rev. T. Pomeroy,	30 00
Grafton, Vt. mon. con. by Mr. T. Taylor,	13 37
Granville, Ms. char. box of Mrs. H. Cooley,	6 00
Great Barrington, Ms. mon. con. for Bombay chapel, by Rev. S. Burt,	9 00
Greenfield, Ms. a friend of miss. by Rev. C. Jenkins,	20 00
Groton, Ms. a friend,	2 00
Haddam, Ct. mon. con. for Bombay Chapel, by Rev. Mr. Marsh,	10 00
Halifax co. Va. Young misses at sch. in Mrs. Scott's fam. for Sand. Isl. miss.	2 00
Hallowell, Me. Kennebeck miss. so. Dea. E. Dole, Tr.	50 00
Hamstead, N. H. mon. con. by Rev. J. Kelly, Tr. 9; Fem. char. so. Abigail Kelly, Pr. 7,63;	16 63
Hamp. Chris. Depos. Chesterfield, R. Burnell, 1,17; mon. con. for Bombay Chapel 1,88; *Southampton*, Phins. Strong, 1; *Amherst*, (2d par.) m. f. by R. Dickinson, 5,62; *Cummington*, coll. in box at mon. con. by Mrs. O. Warner, 7,50; *Williamsburg*, fem. miss. so. by Mrs. L. Graves, 10,94; *South Hadley*, young men's relig. so. 16; Jahleel Woodbridge, 2; Saml. White for Pal. miss. 1,50;	47 61
Huntington, Ct. mon. con. 19,52; do. for Bombay Chapel, 10,48; Widow Z. Taylor, for do. 20; by Rev. T. Punderson,	50 00
Hanover, N. J. mon. con. for Bombay Chapel, 7; fem. mite so. for *Aaron Condit* in Ceylon, 8; by C. Voorheis, Esq.	15 00
Hartford co. Ct. miss. so. sales of produce from indiv. 40,53; *Simsbury*, Ct. young men's so. for *Allen McLean*, 14,19; *Tioga*, N. Y. m. f. of a friend, 9; *Vernon*, Ct. fem. so. 20;	83 72
Hartwick and *Fly Creek*, N. Y. Benev. so. for Bombay chapel, by Dea. A. Thomas,	3 27
Hopkinton, Ms. From dec'd. son of Mr. S. Morse, for hea. chil.	1 37
Ithaca, N. Y. Benev. so. Mary B. Perkins, Tr.	50 00
Jamaica, Vt. m. f.	3 50
Jamaica, L. I. E. Wickes, Esq.	8 50
Keene, N. H. mon. con. by Rev. Z. S. Barstow,	3 00
Killingworth, Ct. D. Parmelee, by Mr. N. Willis,	50
Knox, N. Y. a so. E. Williams, Esq. Tr.	12 00
Lenox, Ms. a friend, for west. miss. 6,50; a friend 25c.; by J. W. Robbins, Esq.	6 75
Leicester, Ms. fem. asso. Mrs. Z. Nelson, Tr. 38,33; contrib. in cong. so. by Mr. S. A. Worcester, 23,05,	61 38
Le Roy, N. Y. m. f. by Mr. C. Colton,	4 00
Longmeadow, Ms. mon. con. (4,67 of which for Bombay chapel,) 13,33; Mr. D. Webster, (1 of which for do.) 2; Mr. G. Reynolds, for do. 50c. by E. Ely, Esq.	13 83
Lunenburg, Vt. Hon. E. Clark,	10 00
Lime, N. H. fem. west. miss. so. by Mrs. L. G. Perry,	8 00
Lynn, Ms. m. f. 18; fem. so. for ed. hea. youth, 10; mon. con. for west. miss. 6,62; by Rev. O. Rockwood,	34 62
Manchester, Ms. relig. so. for Arkan. miss. by Rev. S. M. Emerson,	16 00
Manchester, N. Y. m. f. by Dea. A. Thomas,	21 00
Marblehead, Ms. asso. for ed. hea. chil. 12,50; mon. con. 10; by Rev. S. Dana,	22 50
Marlborough, Ms. Miss L. W. by Rev. S. F. Bucklin,	2 00
Marlborough, Vt. a friend, by Rev. E. H. Newton,	3 00
Mansfield, Ct. (south par.) a friend, 3; mon. con. (11, of which for Bombay chapel,) 15; by Rev. A. S. Atwood,	18 00
Medway, Ms. Juv. fem. char. so. for *Jacob Ide* at Mayhew, 30; Fem. benev. so. for *David Sandford* and *Sarah Varnum Kingsbury* at Sand. Isl. by Mrs. M. E. Ide, Tr., 20;	50 00
Middleborough, Ms. Hea. fr. so. Mrs. M. Wood, Tr.	34 35
Middlebury, Vt. mon. con. by Rev. T. A. Merrill, 30; T. Boardman, Jr. av. of corn, 4,50; by Mr. E. Brewster,	34 50
Milbury, Ms. Fem. cent so. Mrs. E. Goffe, Tr. for *Joseph Goffe*, in Ceylon,	16 00
Milan Village, N. Y. mon. con. by J. M. Willard, Esq.	7 00
Monson, Ms. mon. con. for Bombay chapel, by Rev. A. Ely,	6 00
Morgantown, N. C. Major J. Greenlee, by Mr. C. Eddy,	3 50
Natchez, Missi. Mrs. Saml. Postlethwaite, recd. at Mayhew,	20 00

Punderson, 2; Mrs. H. Punderson, 50c.; Mrs. E. Punderson, 1; Mrs. E. P. 2d. and chil. 1,45; Rev. Mr. Herrick, 1; Mr. H. Sanford, 1; Mr. M. A. Durand, 1; Dea. Bostwick, 1; Mr. C. J. Salter, 1; Mr. N. Peck, 1; Mr. R. Sherman, 1; Dr. J. Skinner, 1; Mr. R. Hotchkiss, 1: Dea. Whiting, 1; a friend, 1; *New Preston*, J. Camp, 20c.; *New-York city*, for two Chinese youths, 70; for do. by Dea. Whiting, 10; *N. Lebanon*, S. Jones, Esq. 2; *N. Marlborough*, Ms. Miss. so. Z. Wheeler, Tr. 23; *Norfolk*, Mr. W. Cone, 50c.; *Northford*, Rev. Mr. Noyes. 5; J. Maltby, 50c.; *Norwalk*, N. Camp, 50c.; *Pleasant Valley*, N. Y. O. J. Ward, 3; *Salisbury*, Mr. J. Seville, m. f. 10; *Sandisfield*, Ms. Mr. J. Kilbourn, 21; Capt. H. Allen, 12; L. Brown, Esq. 5; Mr. R. Brown, 5; Mr. S. Brown, 5; Mr. E. Rice, 1; Capt. J. Fuller, 1; *Saybrook*, E. Hart. Esq. 3; D. Lay, Esq. 3; a few young ladies, 3; Miss A. H. Hotchkiss, 2; *Schenectady*, N. Y. Mr. C. N. 5; *Sharon*, Mrs. King, 1; Mrs. P. 50c.; *South Haven*, L. I. benev. fem. asso. Mrs. F. Hicks, Sec. 4; *Somers*, Rev. W. Strong, m. f. 4,50; Mr. O. Chapin, do. 4,50; N. Pease, 50c.; *Stafford*, F. C. so. 1,58; *Stockbridge*, Ms. J. Plumb, 1,80; *Stratford*, J. Otis, Esq. 5; *Washington*, Fem. char. so. 27; D. Nettleton, 1; *West Hartford*, A. Scarborough, 2; *Wethersfield*, J. Williams, Esq. 5, *Windham*, a friend, 2; a lady, 50c.; *Windsor*, Gen. asso. of Conn. when two Chinese youths were present, 14,46; making 548,39.

North Bridgewater, Ms. Evan. so. Rev. D. Huntington, Tr. 30,51; Newell so. Mrs. C. Jones, Tr. (36 of which for *John Porter*, *Daniel Huntington*, and *Mary H. Huntington*, Ceylon,) 54,74; by Rev. D. Huntington,	85 25
New Brunswick, N. J. Coll. after Mr. D. Brown's address,	31 76
Newbury, Ms. mon. con. for Bombay chapel, by Rev. L. Withington,	6 00
Newburyport, Ms. fem. Jews so. for Pal. miss. by Louisa S. Tracy, Tr. 15; fem. for. miss. so. Jane Greenleaf, Tr. 24; Fem. mite so. Mary C. Greenleaf, Tr. 32;	71 00
New Haven, Vt. M. Cowles, m. f. by Rev. B. Green,	1 00
New Haven, Ct. mon. con. in chh. of Yale College, by Mr. J. M. Hunting 11,47; young la. benev. asso. 4th pay. for *Asahel Nettleton* in Ceylon, by Miss A. Dunning, Tr. 25; a friend, fam. m. box, 1,42; mon. con. for Bombay chapel, 17,62;	55 51
New London, Ct. a friend, m. f. 3; a friend 50c.	3 50
New Sharon, Me. Fem. miss. so. Mrs. O. Wyman, Tr. by Rev. J. Peet,	6 00
Newport, N. H. For Bombay chapel, by Rev J. Woods, 1,50; hea. youth so. Mrs. A. Wheelock, Tr. 5,75;	7 25
Newton, Ms. (East par.) mon. con. for Bombay chapel, 4,50; (west par.) mon. con. by Rev. W. Greenough, 22,83; m. f. 13;	40 33
Norfolk, Ct. gent. so. for hea. youth in India, Mr. J. H. Pettibone, Tr. 15,87; la. so. for do. Mrs. E. Roys, Tr. 16,50; Contrib. for Bombay chapel, by O. B. Butler, 83c.; J. Battell, Esq. 12; Mrs. S. Battell 12;	57 20
Norridgewock, Me. Juv. so. for *Josiah Peet* in Ceylon 12; mon. con. 12;	24 00
Northampton, Ms. fem. char. so. by Rev. J. French,	18 00
Norway, N. Y. mon. con. by Dea. A. Thomas,	14 00
Orford, N. H. mon. con. in the first chh. by Rev. S. Dana,	6 00
Otis, Ms. mon. con. for Bombay chapel, 2,50; S. Pelton 1; by Mr. G. Hallock,	3 50
Ovid, N. Y. mon. con. first Pres. cong. (2 of which for Bombay chapel,) 16,48; sab. sch. 1,52; by Mr. J. L. Eastman, Tr.	18 00
Pal. Miss. So. for sup. of Rev. Mr. Temple, by Dr. E. Alden, Tr.	207 00
Panton, Vt. Mr. L. Grandy, m. f.	4 00
Paris, N. Y. Mr. J. Monson, av. of cider, by Dea. A. Thomas,	4 00
Parsippany, N. J. fem. evan. so. (10 of which for schools at Bombay,) 27,09; cong. for *Leopold Dober* in Ceylon, 12,53; coll. in Miss Lyman's sch. 2,38; G. D. Brinckerhoff, Esq. 5;	47 00
Paterson, N. J. mon. con. first pres. chh. 15; for *Sarah Colt* in Ceylon, by Rev. S. Fisher, 12;	27 00
Pelham, N. H. new year offering of Rev. Dr. J. H. Church's cong. for Sand. Isl. miss. 1,25; Ceylon miss. 37c.; Pal. miss. 95c.; Bombay chapel, 3,64; west. miss. 25,39; mon. con. for Pal. miss. 5,15; by Rev. Dr. Church,	36 75
Penobscot, Me. coll. by Rev. J. Fisher,	8 00
Philadelphia, Pa. coll. after address by Mr. D. Brown, in Arch street chh. 110,82; do. in 3d. Pres. chh. Pine st. 100; do. in Pres. chh. Nor. Lib. 43,55; do. in the Bap. chh. Sansom st. 43,81; do. in third Bap. chh. Southwark, 27,60; chil. in sab. sch. of 3d. Pres. chh. by Rev. Dr. Ely, 7; chil. in a small sch. by Rev. Mr. Potts, 1,25; S. Allen, Esq. 50; Miss M. B. C. Livingston, recd. at Brainerd, 5; Fem. mite so. for a hea. child, by miss S. McMullen, Tr. 7; Mrs. Bilsling, for Ind. schools, by Rev. Dr. Ely, 5;	406 03
Pittsfield, Ms. a friend, for Bombay chapel,	2 00
Plainfield, Ms. so. of young gent. and la. fourth an. pay. for *Moses Hallock* in Ceylon, by Mr. E. Bates,	12 00
Pleasant Valley, N. J. J. M. Sherrerd, Esq. 20; char. box of his son 2;	22 00
Poultney, Vt. Dea. Culver, by Mr. A. Crane,	2 00
Portsmouth, N. H. mon. con. for Bombay chapel, by Rev. J. W. Putnam,	7 50
Prattsburg, N. Y. a fem. friend, for ed. orphan chil. 3; a bal. 41c.; by Dr. N. Niles,	3 41
Princeton, N. J. Ladies for *Margaret Thomson*, in Ceylon, by Rev. Dr. Miller, 20; Rev. Dr. Miller, for *Sarah Miller* and *Edward Millington Miller* in Ceylon, 40; young la. in a sch. taught by Miss Hanna, 7; Mrs. Wilson's m. box, 2; a few gent. in Theo. Sem. 25,31; coll. after Mr. D. Brown's address, 33,85; a friend 5;	133 16
Putney, Vt. Dr. N. Chamberlain, m. f. 5; Mr. A. Washburn, by Mr. Sabine 5,	10 00
Richmond, Ms. the chh. 25,57; m. f. 8,43; m. f. by P. Hackley and others, 7; S. O. Coggswell, 2; contrib. for Bombay chapel, 7; by Rev. E. W. Dwight,	50 00
Rochester, Ms. (2d. par.) hea. friend so. an. sub. 7,26; mon. con. 9,51; A. Hendrick's mite box, 1,23; by Abigail Hendrick, Tr.	18 00
Rockaway, N. J. mon. con. for Bombay chapel, by Electa Jackson,	6 00
Rowley, Ms. Fem. cent so. by Miss L. Cogswell, Tr.	18 00
Rutland, Vt. (East par.) mon. con. for west. miss. by Rev. C. Walker,	17 00
Sag Harbour, N. Y. mon. con. by H. T. Dering, Esq.	13 00
Salem, Ms. Juv. benev. so. for *Thomas Spencer* in Ceylon, by Mrs. A. P. Curtis 9; two indiv. 7th semi. ann. pay. for the sup. of *Nicholas* in Ceylon by Rev. E. Cornelius. 40; a so. of fem. in the Tab. chh. for *Samuel Worcester* at Brainerd, by do. 30; a fem. pray. circle 1; mon. con. at Tab. chh. for Bombay chapel by Mr. E. Kimball 14,71;	94 71
Salisbury, Vt. m. f. by M. Noyce,	5 00
Salisbury, Ms. savings of three chil. for Brainerd sch.	2 00
Saratoga Springs, N. Y. Fem. miss. so. Miss S. T. Wayland, Tr.	15 00
Saybrook, Ct. (4th so.) mon. con. for Bombay chapel, by Mr. B. Denison,	2 50
Schoharie, N. Y. fem. cent. so. Mrs. S. Potter, Tr. by Dea. J. French,	6 00
Sharon, Vt. fem. char. so. by Mr. W. Steel,	13 00
Sherburne, N. Y. (west. so.) contrib. for For. miss. sch. by Dea. A. Thomas,	8 35
Shelburne, Ms. fem. cent so. Mrs. E. Childs, Pr.	22 00
Shrewsbury, Ms. mon. con. (7,40 of which for Bombay chapel,) by Rev. S. Allen,	23 40
Somers, Ct. mon. con. (13 of which for Bombay chapel,) by Rev. W. L. Strong,	25 00
St. Alban's, Vt. L. Brainerd, by H. Janes, Esq.	5 00
Stephentown, N. Y. av. of corn raised by sons of Mr. A. Bolls, by J. W. Robbins, Esq.	5 50
Sterling, Ms. fem. miss. so. Miss A. Bailey, Tr.	14 33
St. George, Me. an aged friend, by Mr. J. H. Ingraham,	1 00
St. Johnsbury, Vt. mon. con. by Dea. L. Clark,	2 62
Stockbridge, Ms. mon. con. for Bombay chapel 5; mon. con. 41,38; contrib. at commu. sea. 10; Mrs. H. Olmstead, (dec.) 2; by Rev. Mr. Field,	58 38
Sullivan, N. H. miss. so. 14,12; Mr. Locke 64c.; fem. cent so. by Mrs. Muzzy, 7;	21 76
Taneytown, Md. mite so. for *Greer Davidson* in Ceylon, by Mr. J. Darby,	15 50
Thomaston, Me. mon. con. by Mr. J. H. Ingraham,	4 00
Tolland, Ms. fem. char. so. to constitute the Rev. ROGER HARRISON an Honorary member of the Board, by Mr. D. Marshall, Tr, 50; mon. con. for Bombay chapel, by Rev. R. Harrison, 4,25;	54 25
Topsfield, Ms. subs. for hea. chil.	17 00
Trenton, N. Y. fem. miss. so. 4,37; (Garretts' neigh.) mon. con. for Bombay chapel, 4,26; Dea. L. Younglove 2; do. av. of rye, 8,12; Mr. H. Thomas, 25c.; for Bombay chapel by Dea. A. Thomas,	19 00
Troy, N. Y. mon. con. for Bombay chapel, by Mr. J. Tracy,	15 00
Trumansburg, N. Y. fem. miss. so. Mrs. B. Dunning, Sec.	13 00
Utica, N. Y. mon. con, 7,94; chil. in Mrs. Gridley's sch. 1; Mrs. S. Cooper, 50c.; by Dea. A. Thomas,	9 44
Vergennes, Vt. sab. sch. chil. for hea. chil. by Rev. A. Lovell,	2 07
Wallingford, Vt. Fem. miss. so. for Mrs. Graves, at Bombay, by Rev. C. Walker,	5 00
Ware, Ms. mon. con. (of which 4,61 for Bombay chapel,) by Dea. E. Snow, Tr.	39 61
Wareham, Ms. contrib. of the chh. and so. for Bombay chapel, 9,36; mon. con. 8,64; by Rev. D. Hemmenway,	18 00
Washington city, coll. in Rev. Mr. Post's chh.	

after address by Mr. D. Brown 32; coll. in Rev. Dr. Laurie's chh. do. do. 24,20;	*56 20
Westfield, N. Y. mon. con. 3,66; for Bombay chapel, 2,34; by E. B. Cornwell,	6 00
Westford, N. Y. char. box of E. Williams, Esq. 10; mon. con. for Bombay chapel, by do. 5;	15 00
West Greenwich, Ct. mon. con. for Bombay chapel, by Rev. Mr. Lewis,	27 00
Westminster, Vt. friends of morals and missions, by Mr. H. Hallet, Tr. 32; fem. char. so. Mrs. P. Goodale, Tr. 10;	42 00
Westminster, Ms. mon. con. for Bombay chapel, by Mr. N. Whitney,	2 00
Westmoreland, N. H. mon. con. for Pal. miss. by Rev. A. Pratt,	7 00
Wethersfield, Ct. a lady, by Rev. Dr. Chapin,	1 00
Weybridge, Vt. a friend 1; av. of 2 pr. socks, by Rev. P. Randall, 1;	2 00
Weymouth, Ms. La. for *William Tyler* at the Sand. Isl. by Mrs. A. Loud, Tr.	12 04
Whitesboro', N. Y. mon. con. 28,50; do. at Whitestown factory, 8,92; by Dea. A. Thomas,	37 42
Williamstown, Ms. Mr. J. P. Whitman, for Bombay chapel,	15 00
Wilmington, Del. Fem. Juv. mite so. Miss E. Porter, Tr. 2,59; coll. after Mr. D. Brown's address, 22,44; Harmony so. 9; Indus. so. 3,50; 3d pray. so. of fem. 6,50; Miss J. Black, 6; Miss Harbison 1; Miss Thompson, 1; a gent. 1; little girls, 1,75; Mrs. Moody, 3; two la. 2; a gent. 5;	64 78
Wilton, N. H. read. and Dorcas so. m. f. by Mr. J. Haskell,	21 74
Winchester, Ct. Huldah Wheeler, av. of labor,	5 00
Winchester, N. H. a friend, by Mr. N. Willis,	1 50
Windham, Vt. J. W. Esq. for Sou. Amer. miss. by Mr. J. L. Burnap,	3 00
Winthrop, Me. mon. con. 16,64; a son of Mr. Sears, for hea. chil. 25c.; by Mr. D. Thurston,	16 89
Woodstock, Vt. (Nor. par.) mon. con. for Bombay chapel, by Rev. W. Chapin,	8 25

Amount of donations acknowledged in the preceding List, $5,182, 55.

LEGACIES.

Canton, Ct. Part of the legacy of the late Dr. Solomon Everest, (5,650 having been acknowledged previously.) by Benjamin Ely, Esq. Exr.	175 00
Palmer, Ms. do. do. of the late Dea. Alpheus Converse, by Mr. B. Converse, Exr.	10 00
Williamsburg, Ms. do. do. of the late Mr. Abijah Hunt, by Mr. H. Lord,	5 00

DONATIONS IN CLOTHING, &c.

Andover, Ms. a box, fr. fem. west. miss. so. E. A. Pearson, sec. for west. miss.	45 64
Barley Wood, Eng. A package of pamphlets, &c. fr. Mrs. Hannah More, for the Library of the Board.	
Barnet, Vt. a bedtick fr. Mrs. Reed for Choc. miss.	
Bristol, N. H. a box fr. fem. juv. so. Miss M. Sawyer, sec. for west. miss.	22 18
Dunbarton, N. H. sundry articles fr. indiv.	
Littleton, Ms. a lady, 3 pr. socks, for west. miss.	
Lime, N. H. a box fr. fem. west. miss. so. for west. miss.	27 06
Plymouth, N. H. 2 pr. socks, fr. Miss E. Church.	
St. Johnsbury, Vt. a vest and a number of tracts, fr. Mrs. Paddock, for Choc. miss.	
Springfield, Vt. a bedquilt fr. the misses' sew. so. by Miss E. Smiley, for Mrs. Potter, Creek-path.	
Sullivan, N. H. Two bundles of cloth fr. miss. so. for west. miss.	4 15

Committed to the care of Dea. A. Thomas, Utica, N. Y.

Litchfield, N. Y. a bundle of clothing from fem. so.	
Smyrna, N. Y. 4 1-2 yds. fulled cloth, for For. miss. sch.	5 00
Turin, N. Y. a bundle of clothing for do.	

Committed to the care of T. Dwight, Esq. New-Haven, Ct.

Brookfield, Ct. a box fr. Dorcas so.	20 50
Litchfield, Ct. (south farms.) a bbl. fr. young la. char. so. by Miss L. M. Harrison.	
Monroe, a box fr. fem. char. so.	88 00

Committed to the care of Henry Hudson, Esq. Hartford, Ct.

Williamsburg, Ms. a bundle fr. fem. miss. so. by Mrs. L. Graves, through the Hamp. Chris. Depos. for For. miss. sch.	24 00

ERRATUM:—The sum of 79,73. acknowledged in the last number of the Herald as from *Bolton*, Ms. was collected at *Boston*, Ms.

Note.—The box acknowledged in the Herald for December, from *Albany*, N. Y. we understand was sent from *Pittsfield*, Ms. via Albany.

EXTRACT FROM CORRESPONDENCE.

The following extract of a letter addressed to a member of the Board, and kindly transmitted to us by him, together with his own remarks on the envelope, discover a warmth of feeling, which may well be admired, and imitated too, with great advantage to personal happiness, and to the cause of missions.

"The sweet spirit in which the annexed letter is written, and the encouragement which it affords, I think ought to be made known, and therefore conclude to forward it to you;—advising, that I have addressed the writer, endeavoring to keep alive the holy zeal which seems to pervade her breast, and that of her pious sisters."

"In the year 1822, I visited my daughter living in S. Massachusetts. There, for the first time, I saw the Missionary Herald. On my return home, I determined to become a supporter of the glorious work which it advocates. I immediately subscribed for the Herald. The more I read, the more my heart was enlarged, and my desire daily increased to do something for the cause. After reading the Herald, I lent it to a number of my female friends. At length we agreed to meet, and see what we could do. We formed ourselves into a Society for the purpose of aiding those, who have gone into far distant lands to carry the news of the Messiah, the blessed Savior, to perishing millions. We have about sixty subscribers. For all the encouragement we have met with, we praise the Lord. It is my earnest prayer that the Lord would awaken many more around me to a sense of their duty in this glorious cause.—I think it is ignorance,—yes, this is the reason why so little is done. I am sure it was ignorance in me, that I began no sooner to feel interested in this best of causes; now, my language is daily, "Lord, what wilt thou have me to do?"

Foreign Intelligence.

PROGRESS AND INFLUENCE OF BIBLE SOCIETIES.

FROM the Appendix to the nineteenth Report of the British and Foreign Bible Society we have selected several brief extracts, illustrating the progress of the bible cause, and the effects produced by the dissemination of the Scriptures, which we think will be acceptable to our readers.

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* We are requested to state, that the collections at Washington would have been larger, had more extensive notice been given.

Influence of the Bible among Galley Slaves.

I solicited and obtained permission, to see in private the Protestant galley slaves, that I might ascertain whether the distribution of the Holy Scriptures among them had produced any favorable results. All who had received Bibles still possessed them, and read them assiduously, especially on the Sabbath day The prisoners who were unable to read, collected around those better instructed, in order to hear the latter read aloud the sacred volume.

I thought I could perceive, in the countenances and languages of the greater number, that the feelings of shame and remorse were not yet extinguished in their breasts; and when I exhorted them to abhor their past conduct, and to implore pardon of that merciful God, who graciously accepts the repenting sinner who believes in the name of Jesus, whom he hath sent, I saw tears of compunction steal down their cheeks, and drop on the chains by which their hands were confined. It was not necessary to recommend to them to persevere in the reading of the sacred volume; they assured me that they found too much satisfaction in this religious act to consider it merely as a duty—they derived from it real enjoyment. *M. Martin.*

Its effects on prisoners.

Since I gave them (the prisoners at Montpelier,) some Bibles and Testaments, some have misused them, but a greater number have profited by them. In order to assure myself of this, I request them to shew me those passages, which have arrested their attention during the intervals of my visits; and all those who are able to read, successively inform me of their difficulties, the explanation of which is profitable to all. When difficulties still present themselves, I endeavor to remove them by putting questions; but especially by teaching them to apply the Scriptures to their own consciences.

It has pleased the Lord to bless this endeavor. These people are better satisfied with this kind of exercise than any other; they are attentive, and evince that they learn many things in their captivity, of which they were before quite ignorant; and that at least when they leave this house, they will be acquainted with the true liberty, that of a heart delivered from the chains of sin. Our conversations are sometimes of great interest, and they become more so, as the prisoners increase in the knowledge of themselves, and of the scriptures. They assure me that they read the word of God with increasing pleasure, and they know how to employ themselves during my absence, because each of them endeavors to remember what has been read to them. *M. Lissignol.*

Fourteen Bibles, with several Testaments, have been given to the prisoners confined in goal. The following note has been received from the goaler: "Sir, I am requested to thank, through you, the British and Foreign Bible Society, for the Bibles and Testaments granted for the use of the prisoners; and I shall take the benefit of your kind offer to furnish Bibles and Testaments as they may be wanted here. I have further to state, that I find a greater alteration lately in the minds of the prisoners, from reading the Bible, than I have ever discovered in any others whom I have had under my charge during twelve years." *Letter from a minister in the Bahama Is.*

Influence of Bible Societies on Oriental Literature.

A zeal, truly astonishing in an age in which religion appeared threatened with destruction, extends itself at first to the greater part of Europe; in a short time it crosses the seas, and, by a combination of unheard of efforts, the Holy Scriptures are translated and published in many of the dialects of the Levant, and of the North and South of Asia, several of which, scarcely ten years since, were not even known by name. We might, doubtless, in contemplating this surprising success, be excited to reflections of an order superior to literary considerations. We might ask ourselves, what is that Book which seems to open to itself a passage through the most barbarous regions, and to triumph over every obstacle? We may cherish a hope that a seed is there which cannot remain unproductive of fruit for the benefit of mankind. But, to confine myself to the subject more immediately before me, it is sufficient to observe, that if the knowledge of languages be indispensable for attaining that of people, the study of Asia cannot but advance in a rapid and unlimited degree by means of the translation of one, and that the same book, into the dialects of all those nations by whom it is inhabited; and that the day is not far distant, when the language of the Afghans, or the dialect of the Calmucs, will be studied in London or Paris, with greater facility than was afforded at the close of the last century for the acquisition of the Armenian or the Tamul. *Baron de Sacy.*

The Spirit produced by Bible Societies.

It is one of the most pleasing features of the work of disseminating the Holy Scriptures, and indeed one of its best effects, that the bonds of Christian faith and charity are drawn closer and closer, which unite all the friends of revealed truth, how widely soever they may be separated by national distinctions, by their various degrees of intellectual cultivation, or outward manners and circumstances, or whatever may be their various views and opinions in non-essential matters. It really seems as if we were approximating towards that primitive state of the church, in which, to use the words of Scripture, "All that believed were together, and had all things common, and parted their possessions and goods to all, as every man had need." *Prussian Bib. So.*

Thank God, a spirit of harmony and brotherly love prevails in our Committee, and sweetens our labors. Our connexion with

Basle, Zurich, Schaffhausen, Geneva, and Lausanne, would become still more intimate if we could see and converse more frequently with our brethren at those places; but the expense of travelling is great, and it is not in the power of many to leave their homes and business for any length of time. Our two last general meetings at Bern were real festivals for all our minds. Our Christian friends from Basle and Zurich visited us for several days, and we all felt with David, how good it is for brethren to dwell together in unity. How much we had reciprocally to communicate! How delightful was the union of hearts! How many good counsels and encouraging expressions were interchanged! How consoling and animating for us all were our select devotional meetings! *Rev. J. S. Wyttenbach.*

Patriarchal Views of Bible Societies.

You and I are still alive, yet this terrestrial life is only half life. If we take a retrospective glance, how much we see, which we are happy to have outlived; and again, how much have we experienced here below, which we are glad to have witnessed; for instance, this blessed propagation of the word of God: and what still more glorious things do we anticipate by the eye of faith, which will develope themselves when we are no longer on earth, appear in full blossom and fruit, and justify the ways of Providence, which now seem to us dark and mysterious. This view of things affords some consolation in the present time of confusion of sentiments, when the true and altogether Christian, the half Christian, and the altogether unchristian, are daily more visibly manifesting themselves; each taking his respective station; which will be productive of the greatest consequences. Whatever may lead to this line of demarcation of character, whether with us, or with you, or elsewhere, is it not all under supreme direction? Will it not all work together for good? If, on the one hand, the friends of the Bible increase, and concentrate their forces, and if, on the other, those of opposite sentiments also form a closer alliance, and become more determined in their hostility; what is it but that which our Lord himself has said shall come to pass? As the harvest approaches, the difference between the tares and the wheat, and the ripeness of each, must become more visible. *Antistes Hess.*

I feel more and more the importance of making every effort to forward this great cause, as my time on earth cannot be very long, and I do not know in whose hands it may be left. Indeed I perceive the present period to be a serious crisis for better or worse, which will perhaps determine the moral state of mankind for centuries. God is abundantly sowing his good seed, but the enemy is no less active in sowing his tares. Had not Bible Societies, through the merciful providence of God, been established to counteract the evils of infidelity and ignorance in spiritual things, in what a state of moral degradation would the world have been at this moment! What an awful responsibility shall we incur, if we do not improve the present favorable opportunities! *Count Rosenblad.*

The Principles of Bible Societies.

The cause of the Bible Society has nothing to expect but prosperity and triumph, because it is unquestionably the work of God. The purity and simplicity of its object serve as guarantees of this. None but the enemy of mankind could persuade certain persons of the contrary; for his chief exertions are always directed towards producing division among mankind, and towards the erecting of falsehood in the place of truth. The Bible Society, on the contrary, has this invaluable quality, that in it all confessions of Christians are united in one; for the Holy Scripture is the foundation of each of them. Again, this Society engages in nothing beyond promoting the reading of the sacred writings among mankind, diffusing among them nothing but pure truth. And while the kingdom of darkness, or rather that enemy of man referred to, by subtle disputations and cunningly devised glosses seeks to darken truth, the Bible Society, according to its rules, neither makes nor propagates any comments on the sacred scriptures, but, on the contrary, circulates these writings *without note or comment.* *Prince Galitzin.*

An objection answered.

We shall pass over other questions that are put by the objectors, in order not to leave those without an answer, who demand, 'What spiritual fruit has the treasure of the word of God produced in the hands of the Bible Society?' We confess that it is not easy for us to give an account of this; and we shall simply avail ourselves of the account which the Proprietor of this treasure himself has given us. 'The kingdom of God is, as if a man should cast seed into the ground; and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.'—Mark 4:26,28.

Are you desirous of seeing the springing up of part of the seed sown by the Bible Society? Behold!—In all our seminaries and schools the word of God is now read; people, who formerly never read any thing, or read only what was useless and hurtful, now read the word of God: in prisons, where the convicts used to teach each other new crimes, they begin to read the word of God, and to recognise their Savior: nations that hardly knew the name of Jesus Christ, or were entirely ignorant of him, begin also to read the word of God, and to know their Savior. Do not you see, then, that these things are not tares that are springing up? *Archbishop of Moscow.*

Bible in Syria.

I leave nothing untried to further and extend the views of the Society in these parts. I have to contend with ignorant and fanatical people, but I am happy to say, that they are now less inclined to think as formerly, that the Scriptures which I offer them are vitiated to favor Protestant opinions. Although the seed sown among the Christians of the East produces at present but a thin crop, in comparison to that sown among the more enlightened ones of the West; yet the little it gives becomes very dear to the sower, for he gains it with hard labor. It was reported to me that an orphan girl, aged fourteen years, to whom I gave an Arabic New Testament, when her daily labor was finished, read passages from that holy book to a younger sister. The time is approaching when the word of God will also find here "a good ground, and spring up and bear fruit an hundred fold."

Rev. Mr. Barker.

Bible at Smyrna.

I was very sorry to find how very few knew that the "Food of comfort" was to be had in Smyrna. I lost no time in making it known, and accordingly paid a visit to the Archimandrite Meletius, (the Greek bishop not having yet arrived from Constantinople,) to call his attention to the necessity that the word of God should be dispersed among his people. I was happy to find him much disposed to favor the laudable designs of the Society, and he promised to send me purchasers. I keep open the depot from morning till night, and am rejoiced to say, not without benefit. I have already sold and distributed, these three or four days past, more than eighty Bibles and Testaments in different languages; and I hope the sale will daily increase.

I had forgotten to mention that whilst at Smyrna I paid a visit to the Armenian bishop, with whom I had a long conference on the subject of the Bible Society, and he was so pleased with the Institution that he promised to become a promoter of its interests. He faithfully performed his promise, and preached accordingly to his followers a sermon exhorting them to purchase and read the Holy Scriptures, and actually distributed forty-four Bibles and Testaments after service, which I had sent him for that purpose. The Bishop did not fail to send me immediately the money he received for those books, and this measure brought many purchasers the next and following days to the Society's depot. The Hebrew Bibles you have sent me will be very acceptable to the Jews. I am happy to say that the sum I procured for the Holy Scriptures which I sold at Smyrna, was much more considerable than that at Aleppo.

Rev. Mr. Barker.

Claims of India.

In passing, however, from these contracted fields of labor to the immensity of India, the sphere is vast and the wants of the people incalculable; the supplies too actually furnished, when compared with the population, are scarcely more than a drop to the ocean. This is not the language of discouragement, but of a sober and dispassionate judgment. It is fit that the Committee should steadily contemplate the work before them—that they should embrace the whole field in view—that they should look round on the inhabitants, and languages, and districts, within the boundaries of British India; that they should bear in mind the sublime object of the British and Foreign Bible Society, which, comprehending the whole human race, will not have attained its point, until all shall possess the means of knowing the only true God; and with this enlarged estimate of the demands for exertion, they cannot but consider the labors of past years to have produced only the inconsiderable beginnings of so glorious a work.

Rep. of the Calcutta Bib. So.

MORAVIAN MISSIONS.

The following extract of a circular, published in England, in behalf of the Missions of the United Brethren, we copy from the Christian Observer. It is not a little to the praise of the Brethren, that their efforts for the Conversion of the heathen have so commended themselves to the approbation of fellow Christians, as to occasion liberal contributions from men of other denominations, who, at the same time, have missions of their own to support.

To all who are interested in the cause of Christianity, and the progress of the Gospel, the following statement is offered by individuals wholly unconnected with the United Brethren; and excited to plead for them simply by the excellence of their character, the greatness of their cause, the *rigid economy* with which their plans are executed, and the remarkable success that has attended their labors.

For nearly a hundred years past, and during a period in which the Christian world may be said to have been dead to the interests of humanity at large, the brethren have continued to send forth faithful, humble, diligent laborers—men not contented to offer a sacrifice that cost them nothing, but who, quitting all that they held dear in the present world, all the comforts of a civilized home, have given up their lives to the service of their Redeemer; cheerfully exposing themselves to the baneful climate of the West Indies, or enduring, year after year, the rigors of an Arctic Winter on the coast of Greenland and Labrador, without the accommodations, and barely provided with the necessaries of life. They have persevered in the work set before them, neither yielding to difficulties, nor deterred by dangers and distresses, nor baffled by ingratitude and opposition.

But it is not only on the *excellence* and the *spirit* of the Brethren's missions that we rest their cause, but also on the remarkable *success* which has attended their efforts.

In thirty-three Missionary stations, in Greenland, Labrador, North America, the West Indies, Surinam, South Africa, and Tartary, there are about 32,000 Christian Converts under the care of one hundred and sixty-eight missionaries, whose attention, however, is not exclusively confined to them; for they preach the Gospel also to many thousands of heathens, in their respective vicinities.

The *direct* expenses of all these missions amounted, in 1820, to 6,677*l.* 9*s.* 9*d.*; a sum incredibly small, in proportion to the magnitude and extent of the good effected. But there were arrears and contingencies to be added, partly for the maintenance of aged missionaries, worn out in the service, or of the widows of the deceased missionaries, or for the education of their children: these arrears, when added to the preceding sum, produced a total of 9,431*l.* 17*s.* 11*d.*

The smallness of this expenditure is to be accounted for, not merely by the rigid economy, and self-denying habits of the missionaries, but also by the gratifying fact, that in some of the stations, trades or manufactures, carried on under their superintendence, have been so productive as nearly to cover the whole of their respective expenses. In the Danish West India islands, containing 12,000 Negro converts, the missionaries have exerted themselves so effectually as even to remit 750*l.* during the year 1820, towards the maintenance of other missions.

"The congregations of the Brethren on the continent and elsewhere, amount not, on an average, to more than 8000 persons, and these belong chiefly to the humbler classes of Society; so that their means of contributing to the expenses of the missions are very small: yet they were able, in a great measure, to meet it, until the difficulties and devastations attendant on the late war had so much impoverished the continental congregations, as to throw the burden almost exclusively on those of Great Britain. With every effort, however, on their part, they are not able to raise above 2000*l.* per annum; less than a fourth part of the whole annual expenditure. The Society labors, in consequence, under heavy pecuniary embarrassments, and must have long since relinquished a great part of the missionary stations, and yielded up these Christian enclosures a prey to the powers of darkness, but for the spontaneous bounty of benevolent friends, chiefly in England and Scotland; by whose aid and exertions upwards of 4000*l.* have been collected in aid of the missionary fund. Still an annual sum of 2000*l.* remains to be provided for; to which are to be added, unliquidated deficiencies of former years; and during the present year this deficiency has been greatly augmented, owing to the dreadful devastations produced by hurricanes on two of the South-African stations.

In connexion with the above circular, is mentioned, as forming a new claim to Christian sympathy, the conflagration at Sarepta, accounts of which most of our readers have probably seen. This settlement, situated on the river Wolga, in Russian Asia, near Czarizin, was originally formed, in 1765, by five of the Brethren from Herrnhut. Its population had increased to nearly 500, and a few converts had of late years been gathered from among the Calmucks. On the 9th of August last, three fourths of the whole settlement were laid in ashes. Through the merciful protection of Providence, only two lives were lost.

France.

ABOLITION OF THE SLAVE TRADE.

The Paris Society for Christian Morals has issued a circular, offering a premium of $187,00, for the best essay in favor of the abolition of the Slave Trade, with particular reference to the circumstances of France. The circular is of itself an article on the subject of the Slave Trade of great merit, and calculated to produce a happy effect, and it is much to be wished, that it may call forth the highest efforts of some pen, which has power to move a nation.

India.

BENGAL AUXILIARY MISSIONARY SOCIETY.

A NOTICE of the Auxiliary Missionary Society at Bengal is contained in the London Missionary Chronicle for Dec. 1823. The Society has native chapels in the Durrumtollah, at Mirzapoor, Kidderpore, Chinsurah and Benares. Schools have been established at Kidderpore, Rhobinapore, Chitlah and Tallah Gunge. A female school has also been established, where there is sometimes an attendance of sixteen girls. The establishment of a school press is one of its measures for enlightening the natives. "During the last year the Society's press has printed in Bengallee, 12,500 tracts; in English and Bengallee 18,000; in Hindoostanee 4,500; in English and Hindoostanee 1,500; in Hinduwi, 1,500; amounting in all to 30,000." The Society's funds for the year amounted to about $3,700 and its disbursements to about $5,500.

The existence of such a Society in Bengal, and its strength and efficiency, are certainly very pleasing indications of the progress of Christianity in that part of Hindostan.

CALCUTTA BIBLE SOCIETY.

THE following is copied in the London Missionary Chronicle from the Calcutta Government Gazette.

The twelfth Anniversary of the Calcutta Auxiliary Bible Society was held on the 21st of February last. The principal feature in the Report was its review of the operations and effects of the *Calcutta Bible Association*, instituted in July 1822, which has already collected nearly 6,000 rupees, (about $3,000,) in aid of the cause. Christians of all denominations have been excited to new earnestness in disseminating the Holy Scriptures.

Dr. Marshman presented to the Society a copy of the whole Bible, translated at Serampore into the Chinese language, printed on European paper, in moveable types. It was felt to be an occasion for congratulation, that this important work had been at length so happily completed.

ANGLO-CHINESE COLLEGE AT MALACCA.

The Anglo-Chinese college at Malacca was established in 1818. It has received an endowment of $6,666 from the individual beneficence of the Rev. Dr. Morrison. It was under the direction of the Rev. Dr. Milner till his death, and is now under the care of Dr. Morrison. Seven Europeans and thirteen Chinese have studied in the college. Its object is the cultivation of English and Chinese literature, in order more successfully to diffuse the gospel throughout the Chinese empire. It has a library of about 3380 volumes, of which 2850 are Chinese. Robert Morrison, D.D. *President;* Rev. James Humphrey, *Resident Principal;* Rev. David Collie, *Professor of Chinese;* Le Seen Sang, *Chinese Master;* Nunsid, *Native Siamese Master;* and a *Malay Professor.*

Africa.

INTERIOR OF WESTERN AFRICA.

From the Journal of Rev. Mr. Morgan, on the river Gambia.

On March 15th, 1823, we passed Lemon-Island, which is recommended by the King of Calubah for our settlement. (Thermometer 76.) The river here appears beautiful. The trees on the banks are more various in their foliage, and are interspersed with shrubs in full bloom; and the ground behind appears, by its natural produce, to be of an excellent quality. The land is beautifully diversified with mountains, and large majestic trees. The river here is about two hundred yards over: its surface is as glass; and its course between this and Yannemuroo is frequently interrupted by islands, which enliven the scene. The banks are thinly peopled; and thousands of acres of land, which would pay the husbandman a thousand fold of this country's grain for his labor, are unoccupied, except by reptiles and beasts of prey.

18. We came to anchor at Findefulle, in the King of Barda's dominions.

20. I was informed by a man who is much up the river, that it is more healthy here than nearer the coast. The people were sitting on the banks of the river, some of whom were much astonished at the appearance of the schooner, having never before seen any thing but small craft or canoes. One of them inquired if the masts of the vessel were trees which grew up from the bottom.

The Foollahs seem to be a scattered race of people, and are found in every direction. They reside among different nations, by permission of their kings. They employ themselves in keeping cattle and growing corn, of which the Mandingoes demand of them as much as they please, being, as I am informed, almost entirely dependent for these articles upon the Foollahs, as they are themselves too indolent to cultivate the land. The act for the abolition of the Slave-Trade seems to have made a happy change in the circumstances of the Foollahs. An old Marraboo said, that when he used to trade up and down the river a few years ago, if a Foollah was then caught by the river-side, it was considered by a Mandingo a sufficient transgression to warrant his selling him for a slave; but now they come and go where they please, without fear. They bear a nearer resemblance to Europeans in the form of their features, than any I have yet seen in Africa. The nearest to them, in this respect, are the Loobies, a distinct race of people, who seem to have no settlement, but are constantly wandering from place to place, and make bowls and calabashes. I inquired if the Foollahs were related to the Loobies, and was informed that they had a tradition, that the chiefs of these tribes were originally white; two sons of one father. The Father of the Foollahs having always shewn himself industrious in cultivating the land, and taking care of the cattle, his father, at his death, left all he had to him: but Looby being idle, had nothing given him but an axe, with which he went into the woods to work for his living; and both tribes have continued in their respective occupations ever since.

At three, P. M., we set off for the King's Town, with Cah Munsong, or the River Alcaide, who was our guide. We found a great part of the town burned, as had been reported to us. The women and children fled from us, as though we were monsters, they having never seen a white man before. One young woman, however, distinguished herself from the rest by running for a calabash of water, and falling on her knees, she presented it to the Major on our entering the town. I learned afterwards that the women present nothing to their friends, nor even to their husbands, but in the same humble and reverential posture.

South Sea Islands.

The following notices of the South Sea Islands are derived from a letter of Messrs. Tyerman and Bennett, written at the Island of Borabora, *March* 13, 1823.

RAIATEA.

God appears greatly to have blessed the labors of our brethren, (Threlkeld and Williams,) and they appear happy and satisfied in their work, laboring with much assiduity to promote both the temporal and eternal welfare of these interesting people.

When the brethren came to the island, the beautiful spot in which their settlement is fixed was one vast mass of brushwood, timber, and fruit-trees, with scarcely a single habitation; but now it is a beautiful town, extending along the margin of a fine bay, having several bridges over fine streams of fresh water from the mountains, which fall into the bay. The large and handsome houses of the missionaries, and the very spacious chapel and judgment-hall, occupy the centre of the settlement; while respectable, well-plaistered houses for the chiefs and people extend perhaps for a mile each way, producing a pleasing effect.

The premises of the missionaries are neatly formed and well stocked. The natives also have a great number of well-fenced inclosures for sugar-cane and maize, but especially for tobacco. Our missionary brethren have appropriate places for the natives, in which to manufacture their tobacco—to boil their sugar,—to make salt,—to manufacture smith's work, and for making chairs, bedsteads, and sofas, all which they may be said to do well.

TAMATOA, the present king, who is a very respectable intelligent person, and regarded by our brethren as sincerely attached to the truth, has more than once or twice remarked, that when he reflects how often he has allowed his people to offer sacrifice to himself, and to worship him as a god, he is covered with shame, and can scarcely believe that God can pardon him; only, he adds, as he was then ignorant of Jehovah and Jesus Christ, he hopes that God has forgiven him for the sake of his dear Son; and that, by his Holy Spirit, the word will so grow in his heart, that he shall not return any more to sin.

Our meetings for public worship have been extremely gratifying, both by the great numbers who have attended, the quiet, orderly, and attentive manner of their behavior, and by the edifying truths which were faithfully and affectionately set before them. It was with much satisfaction we witnessed the baptism of 150 persons on one day, making up the number of baptized about 1,100, leaving a remainder of persons in the island, unbaptized, about 200. With the church, which consists of about 150 members, we had twice the pleasure of communicating at the Lord's table, and we could not but wish that many of our Christian brethren in England could have partaken of our happiness.

TAHAA.

On the 22d of December 1822, the Deputation left Raiatea for the island of Tahaa, which is within a few miles of it. Here they staid seven weeks with great pleasure; there is a prospect of much good being done, and that this island will not be found inferior to any other.

BORABORA.

The mission here is in a very flourishing state, and the schools are singularly well attended.

From hence three converted natives have been sent as missionaries to the *Friendly Islands;* two to *Rimatera,* 300 miles SSW. Two more have been sent to *Maupiti,* 40 miles to the west. Thus seven native teachers have been raised up in these islands.

MAUPITI.

While the Deputation were residing at Borabora, they accepted the earnest invitation of the king of Maupiti to visit his island. Here also they were delighted to behold the rapid progress the people had made in the knowledge of the gospel, and had the happiness of being present at the baptism of 74 persons; 291 having before been baptized, in all 365. Here also they partook, with the church, of the Lord's Supper, and assisted at the formation of an Auxiliary Missionary Society. The subscription amounted to nearly 1000 bamboos of cocoa-nut oil. Every child that has left the breast subscribes one.

South America.

LANCASTERIAN SOCIETY AT BUENOS AYRES.

A SOCIETY was formed at Buenos Ayres during the last year for the purpose of establishing Lancasterian schools both in the city and country. Messrs. Brigham and Parvin have forwarded to us a printed copy of the Constitution, accompanied with a list of subscribers. An annual subscription of six dollars constitutes membership. In June 1823 the number of members was 155; annual subscribers of less than six dollars, 11; amount of annual subscriptions $1,923:75, averaging $11:58 from each subscriber, besides donations to the amount of $306:00, all of which, except $16:00 was from members of the Society, in addition to their annual subscription.

Domestic Intelligence.

REVIVALS OF RELIGION.

Connecticut. By a letter from an agent of the Board in Connecticut we learn that a revival of religion has recently commenced in Burlington, Hartford Co., with very flattering prospects.

New-York. A letter received some time since from the Corresponding Secretary of the Board contains the following intelligence from the city of New-York.

Jan. 3. This forenoon I called on Dr. McAuley, and was happy to learn that a considerable attention to religion now exists among his people. About 30 new instances of conviction, or at least of inquiry, have taken place lately. Since he came here in Nov. 1822, no less than 202 have been admitted to his church, of whom 98 are heads of families.

Respecting a revival of religion in the society of Moreau and Northumberland, Rev. Mr. Bacon writes, under date of Jan. 26th, "Within a week the work has received a new impulse, and, if I mistake not, is much more powerful than ever." Seventy had been added to the church. The work extends to three adjacent villages.

Note. A revival in the first Baptist church in the city of Albany, *New-York*, was incorrectly noticed in our last number, p. 57, under the head of revivals in *Maine*.

Virginia. A letter from Rev. Oliver Welch, dated Orange Co. Va. Dec. 24, 1823, states that about 100 have been added to four Baptist churches in that vicinity within a few months.

Tennessee. The following is an extract from a Methodist clergyman in Tennessee, dated Nov. 5, 1823.

> Two years ago I was appointed to Nolachucky circuit.—We had about 800 members when I was appointed to the circuit; we now number more than 1800. There is also a good work in some parts of the Holston district. At the camp meeting near Jonesborough 202 joined the society; at the one near Rutledge 74.

CONNECTICUT MISSIONARY SOCIETY.

From a *History of the Connecticut Missionary Society*, published in the Christian Spectator, we select the following particulars.

The Society is the oldest of its kind in our country. In consequence of frequent and earnest calls for assistance from the new settlements, the General Association of Connecticut, in 1792, petitioned the Legislature for an annual contribution for three years, to be appropriated to missionary purposes. Such a collection has been taken every year from that time to the present. In 1798 the General Association resolved itself into "*The Missionary Society of Connecticut.*" Since that time 170 missionaries in all have been employed. From its organization to the close of the year 1822, its Receipts were $127,525; Expenditures, $98,342. It has a permanent fund of more than $29,000.

The Trustees have at different times endeavored to establish missions among the Indians; but these attempts were made at a time less auspicious than the present, and were not attended with great success. For several years they have directed their efforts chiefly to domestic missions, and prosper in their work.

MAINE EDUCATION SOCIETY.

The Maine Branch of the American Education Society held its annual meeting in Portland, Jan. 17. Sermon by the Rev. Enos Merrill of Freeport. Collection after Sermon $81. Receipts during the past year $624. It has under its care nine beneficiaries, of whom seven are members of College. Officers for the present year, Rev. William Allen, D. D. *President;* Hon. Albion K. Parris, Rev. Edward Payson, D. D., *Vice Presidents;* Rev. Benjamin Tappan, *Secretary;* Capt. Thomas Browne, *Treasurer.*

PORTLAND JEWS' SOCIETY.

The first Report of the Portland Society for promoting Christianity among the Jews states that $419 was received into the Treasury during the past year, $200 of which was from the Female Society in that town. Of this sum $20 have been sent to the American Jews' Society in New-York, and 347 remitted to London, to be applied to the purpose of printing and distributing the Hebrew New Testament.

FEMALE MISSIONARY SOCIETY IN THE STATE OF NEW-YORK.

The "Female Missionary Society of the Western District of the state of New-York" was formed in the year 1805. The Receipts of the last year were $824. Six missionaries were employed during a part of the year, which, the Report says, is "a less number than usual, on account of the difficulty of obtaining them." Three of these have been located among the people to whom they were sent. The others were previously settled.

CORBAN AND GRAHAM SOCIETIES IN BOSTON.

The receipts of the Corban Society for the year ending in September last were $285,34, besides articles of clothing valued at $169,50. During the year assistance had been rendered to thirty three young men preparing for the ministry, chiefly in necessary articles of clothing, amounting to $274,10, exclusive of the donations in clothing mentioned above. Among associations which have contributed their aid, the auxiliary Society in Ashby and an association of young men in Boston are particularly mentioned. The Society has a permanent fund amounting at present to $520. A legacy has been recently received from the late Mrs. Judith Pearson of Boscawen, N. H. consisting of cloth valued at $76,42, and a donation from Mr. Isaac Pearson valued at $38,62.

The Graham society received during the last year $114,47 in money, and $39,84 in other articles; and expended $115,83. Twenty four young men have received assistance.

These two societies are composed of ladies of Boston and the vicinity having for their object the assistance of young men in preparing for the gospel ministry. The Corban Society affords assistance only to students in Theology;—the Graham Society to young men in every stage of their education.

THEOLOGICAL SEMINARY AT PRINCETON.

THE number of students is as follows. First Class 27, Second Class, 39, Third Class, 47; Total 113.

BANGOR THEOLOGICAL INSTITUTION.

THIS Seminary was established in 1815, under the title of the "Maine Charity School." Its present officers of instruction are Rev. John Smith, A. M. *Professor of Theology*, Rev. Bancroft Fowler, A. M. *Prof. of Classical Literature*. Agents are now employed in collecting funds for another professorship. Eighteen students have graduated since its establishment. The present number is—Seniors 7, Juniors 9, Sophomores 10, Freshmen 4; Total 30. The whole course of classical and theological study is completed in four years.

United Foreign Missionary Society.

CIRCULAR ADDRESS OF THE BOARD OF MANAGERS.

A CIRCULAR Letter, recently issued by the Board of Managers of the United Foreign Missionary Society, an extract of which we insert below, contains an appeal to the Presbyterian Church in behalf of Indian missions, which we earnestly hope may not be disregarded. We wish that all the friends of Zion throughout our country might feel, that a work, on which depends the salvation of immortal souls, *must not* be suffered to decline.

The Board of Managers of the United Foreign Missionary Society are once more compelled to state to their fellow-christians in general, and to the Ministers and Churches connected with that Society in particular, the financial embarrassments under which they are laboring. Urged by the command of their God and Savior, to "Go into all the world, and preach the Gospel to every creature," they devised a missionary plan, having the world for its field, but which particularly contemplated the introduction of the Gospel, with the arts of civilized life, among the aboriginal inhabitants of this country.

After mentioning some circumstances which cherished the hope of success, they add;—

The government of the United States, pursuing at the same time a just and philanthropic policy towards the Indians, offering and promptly affording aid to all such benevolent institutions as should heartily engage in the work of their civilization, the directors were encouraged to proceed.

For more than six years has this concern been diligently prosecuted, and the Society now numbers two missionary establishments among the Osages, one at Tuscarora, one at Seneca, one at Cataraugus, one at Fort Gratiot, and a seventh now commencing at Mackinaw.

In all these establishments, the education of youth, withdrawing them from former pursuits, and training them to discipline and labor, are great and primary objects. Nor has the labor of their missionaries been unattended with success. On the contrary that success has been as great as, under existing circumstances, could perhaps have been expected; and the prospects of the Board, so far as the Indians are concerned, are certainly encouraging.

The great difficulty with which the Directors have to contend, is the want of pecuniary means, and that difficulty has at length assumed a very serious aspect. In necessary disbursements, they have incurred a debt to their Treasurer, amounting to the sum of $6000, and expect additional and inevitable drafts to be made upon them shortly to the amount of $3000 more.

To liquidate that debt they have no resourse under Heaven, but in the friends of the missionary cause, and especially in the ministers and people of our churches.

The Government of the United States has redeemed, and will, no doubt, in future redeem, all its engagements to this society. Many of the churches too have come forward, and have set examples worthy of imitation. But it is a fact not to be concealed, that the churches, on a large scale, have never so patronized the institution, either in disseminating the Missionary Register, now published for its exclusive benefit, or by public contributions, as to enable it to operate to advantage. In many parts of the church, no Auxiliaries have been organized, and when they have been organized, we are sorry to say, they have not generally moved with that alertness which had been anticipated.

And now, brethren, in the name of our common Lord, we inquire whether you are prepared to abandon this Institution? Shall our labor be lost—our prospects blasted—our missionaries disbanded—the Indians left to perish—and the property heretofore accumulated by this Board, sold to pay it debts?

We assure you, dear brethren, that, if prompt and efficient relief is not afforded, we see no way at present of avoiding that result.

We know that frequent appeals are made to your charity, but who among you all is the poorer for its exercise?

How long has the Church of God been praying, "Thy kingdom come, thy will be done on earth as it is in heaven;" and now, when God is answering that prayer, when through human agency, under the influence of his Holy Spirit, he is introducing and multiplying means for the accomplishment of these very ends, shall we now, and under these circumstances, become weary in well doing? Are there any among us who can possibly think they have already done enough, or too much for him who has done so much for them? If we deliberately sit down and calculate our means, and see how large a proportion of our daily living is expended in perishable and temporal objects, and how small a proportion is dedicated to such as are imperishable and eternal, will there be much room for self-gratulation? We believe, in most instances, there will not: and if the plans now pursuing in favor of the Red Men of the forest, shall fall through, what is to become of them, and what will become of future missionary operations in their behalf. These whole embodied tribes are that Lazarus who now lies at our door, the perfect child of helplessness and misery, and shall we, or can we, consent to shut up from him our bowels of compassion?

BRIEF VIEW OF MISSIONARY STATIONS.

THE American Missionary Register contains the following brief view of the missions under the care of the United Foreign Missionary Society.

I. UNION MISSION.

Commenced in 1820.—Situated on the west bank of Grand River, about twenty-five miles north of its entrance into the Arkansaw, and about seven hundred miles above the junction of the Arkansaw and the Mississippi.

Rev. William F. Vail and Rev. Epaphras Chapman, *Missionaries;* Marcus Palmer, *Physician and Surgeon;* and Messrs. William C. Requa, Stephen Fuller, Abraham Redfield, John M. Spaulding, Alexander Woodruff, and George Requa, *Assistant Missionaries.* There is a school at this station of thirteen Indian children who live in the Mission Family.

II. GREAT OSAGE MISSION.

Commenced in 1821.—Situated on the north bank of the *Marias de Cein*, about six miles above its entrance into the Osage River, and about eighty miles southwest of Fort Osage.

Rev. Nathaniel B. Dodge, Rev. Benton Pixley, and Rev. William B. Montgomery, *Missionaries;* William N. Belcher, *Physician and Surgeon;* and Messrs. Daniel H. Austin, Samuel Newton, Samuel B. Bright, Otis Sprague, and Amasa Jones, *Assistant Missionaries.* At this station there is a school of fifteen Indian children, living in the family.

III. TUSCARORA MISSION.

This mission having been under the care of the New-York Missionary Society about twenty years, was transferred to the United Foreign Missionary Society in Jan. 1821. It is situated in the Tuscarora village, about four miles east of Lewiston, Niagara Co., New-York.

At this station we have a Church of twenty-one Indian members. The Rev. James C. Crane having resigned the charge of this mission, the vacancy is temporarily filled by the Rev. Mr. Smith of Lewiston.

IV. SENECA MISSION.

Commenced by the New-York Missionary Society in 1811, and transferred to the United Foreign Missionary Society in Jan. 1821. Situated about four or five miles from Buffalo, near the outlet of Lake Erie.

Rev. Thompson S. Harris, *Missionary;* and Mr. H. Bradley, *Assistant Missionary.* There is a church of four Indian members;—also a school of thirty Indian children, living in the mission family.

V. CATARAUGUS MISSION.

Commenced in 1822.—Situated near the shore of Lake Erie, and about thirty miles from Buffalo.

Mr. William A. Thayer, *Assistant Missionary.* A school of twenty-one Indian children living in the family.

VI. FORT GRATIOT MISSION.

Commenced by the Northern Missionary Society in 1822, and transferred to the United Foreign Missionary Society in September, 1823.—Situated on the river St. Clair, about one mile below the outlet of Lake Huron.

Mr. John H. Hudson, *Assistant Missionary.* A school of twelve or fifteen Indian children living in the family.

VII. MACKINAW MISSION.

Commenced in October, 1823.—Situated on the island of Michilimackinack, within the limits of the Michigan Territory.

The Rev. William M. Ferry, *Missionary.* A school of ten or twelve Indian children, living in the family.

Most of the missionaries have wives; and at the various stations there are eight unmarried females, who are occupied in teaching, or in domestic avocations.

Miscellanies.

MISSIONARY SERMON.

The Moral Condition and Prospects of the Heathen. A Sermon delivered before the Foreign Mission Society of Boston and the Vicinity, Jan. 1, 1824. By Benjamin B. Wisner, Pastor of the Old South church, 8vo. pp. 36. Boston, Crocker and Brewster, 1824.

THE Subject of this discourse is one of the deepest interest to every friend of man. If the very large portion of the human race, included under the term heathen, are in such a moral condition, as to create a reasonable expectation, that they will obtain the favor of God, then, certainly, every philanthropist must very greatly rejoice in being convinced of the truth. If, on the contrary, they are, as a general fact, exposed to endless misery, to rescue them must be an object worthy of such an effort, as no human enterprise has ever yet commanded.

The answer to an inquiry so interesting should rest, in the mind of a believer in divine revelation, on the authority of scripture. We fear, however, that many, who acknowledge the Bible to be the word of God, do yet, in their reasonings upon this question, forget their standard, and reason almost in the same manner, as if scripture were entirely silent on the subject. The author of the Sermon before us appeals to the testimony of scripture. To the coincidence of his conclusions with this testimony, it is much to be desired that every reader would confine his attention.

The text of his discourse is in Romans 3:9. "We have before proved, both Jews and Gentiles, that they are all under sin." His design is to consider the application of this declaration to the Pagan world.

> The Apostle, let it be carefully noted, speaks of the Gentiles of his time universally; learned and unlearned, savage and civilized: and concerning all of them, he affirms, that they were "under sin." What is the meaning of this assertion? What the truth it was intended to convey? After, as I trust, a candid investigation, I am compelled to believe, that the writer intended to declare those of whom he speaks to be under condemnation, and exposed to the fearful consequences of sin disclosed in the Scriptures.

After stating his reasons for this opinion, and proving, we think satisfactorily, that such was the meaning of the apostle respecting the Gentiles of that age, he says;—

> The question now arises—Is this decision of the Apostle applicable to the Heathen of the present day?
>
> As a preliminary to the prosecution of this inquiry, I will simply state, that *since the principles of the divine government are ever the same, and since the Bible correctly developes those principles; whatever the Bible declares concerning any description of character in one age, is true of the same description of character in all ages.* This position is so obviously correct that it only needs to be stated to receive the assent of every candid mind.
>
> To determine, therefore, whether the account given by Paul of the moral state and prospects of the Gentiles of that age, is applicable to the Heathen of the present day, we have only to ascertain, whether the character of each is essentially the same. pp. 15, 16.

This inquiry is prosecuted by comparing the present character of the heathen world with "the specifications of Paul respecting the Gentiles of his time," "under the two following heads; those which refer to duties to God, and those which refer to duties to man." His conclusion is, that the character and prospects of the heathen are essentially the same now, as in the days of the apostle. He does not deny that some who live and die in the midst of pagan darkness may be saved;—

> But that those who die in the guilt and pollution of heathenism are lost, the investigation to which we have been attending compels me to believe. To adopt a contrary opinion would be to reject the testimony of Scripture, which I dare not do. And in the guilt and pollution of heathenism, the great body of this portion of our race do, unquestionably, die. p. 34.

We have not room to enter into the particulars of the discussion, but recommend the perusal of the sermon itself; only remarking in the general, that the portrait of heathenism which the Author has drawn, though dark, is yet, in our apprehension, substantially correct. Respecting the uncharitableness, to which some may be ready to ascribe such a conclusion, we quote the words of the discourse;—

> Surely, that is not benevolence which refuses patiently and candidly to inquire into the condition of an alleged sufferer for whom our aid is solicited. Love to the unhappy fellow being will lead us to an honest and thorough investigation of his condition; will produce a desire to ascertain the whole extent of his wants and his wretchedness, that we may learn what is needed for his relief, and may apply the proper remedy. The immortal Howard, when he resolved to attempt the relief of the miseries inflicted by legalized oppression upon the tenants of prison-houses, determined, in the first place, to ascertain the extent of the wretchedness he wished to exterminate. That determination he executed, at the expense of many a wearisome journey, and in the very atmosphere of contagion and death: and thus evinced that his professions of sympathy for this class of his suffering fellow mortals, and of a desire to relieve them, was sincere. Do we desire to relieve the moral wretchedness of those of our brethren upon whom the light of the Gospel has never dawned? Let us imitate this illustrious example. Let us guage and

measure the very depth of that misery into which the heathen are plunged, that we may know what is needed for their deliverance, and proportion our efforts to the arduousness of its accomplishment. pp. 6, 7.

If the charge of deficiency in point of charity, in those who believe that the heathen are under condemnation, must be in part admitted, we think it should rest on a different basis. It is not want of charity to admit the reality of their misery, but, when it is admitted, to make but feeble efforts and slight sacrifices for their relief.

If you have any benevolence, while you weep over the wretchedness of your brethren in Pagan lands, will you not rejoice in having discovered, that you may relieve it?

But can you relieve it? Yes, brethren, you can. The Gospel is a sovereign remedy for the evils which I have spread before you: a remedy whose efficacy has never failed. Wherever it has come, men have turned from their idols unto the living God: the cruelties and abominations of heathenism have fled away: the charities of life, and the numberless delights which endear to your hearts the thought of family and of home, have diffused their blessings: integrity, industry and beneficence have shed their lustre over the nation's character: souls, immersed in the guilt and pollution of sin, and ripening only for fellowship with the spirits in the prison of despair, have been transformed into the likeness of the Holy One; cheered, on earth, by the consolations of his grace; and received to the mansions, he hath prepared for them that love him, in the skies. It has ever been, it will ever be, "the wisdom of God, and the power of God, unto salvation" to a dying world; for, saith Jehovah, "It shall not return unto me void, but shall accomplish that whereunto it is sent." This remedy, my hearers, it is in your power to furnish to the perishing nations.

In the name of benevolence, in the name of philanthropy, I call upon you to contribute to their relief. I call upon you to contribute liberally and promptly; for, behold! while I address you, hundreds of these, your brethren, are closing their probation, and sinking to endless despair! Are you then actuated by the principles of benevolence? Have you the feelings of humanity? I wait for your reply.

AMERICAN INDIANS.

Manner of preserving History.

The chiefs are very careful in preserving for their own information, and that of future generations, all important deliberations and treaties made at any time between them and other nations. Thus, between the years 1770 and 1780, they could relate very minutely, what had passed between William Penn and their forefathers, at their first meeting and afterwards, and also the transactions which took place with the governors who succeeded him. For the purpose of refreshing their own memories, and of instructing one or more of their most capable and promising young men in these matters, they assemble once or twice a year. On these occasions they always meet at a chosen spot in the woods, at a small distance from the town, where a fire is kindled, and at the proper time provisions are brought out to them; there, on a large piece of bark or on a blanket, all the documents are laid out in such order that they can at once distinguish each particular speech, the same as we know the principal contents of an instrument of writing by the endorsement on it. If any paper or parchment writings are connected with the belts, or strings of wampum, they apply to some trusty white man, (if such can be had,) to read the contents to them. Their speaker then, who is always chosen from among those who are endowed with superior talents, and has already been trained up to the business, rises, and in an audible voice delivers, with the gravity that the subject requires, the contents, sentence after sentence, until he has finished the whole on one subject. On the manner in which the belts or strings of wampum are handled by the speaker, much depends; the *turning* of the belt which takes place when he has finished one half of his speech, is a material point, though this is not common in *all* speeches with belts; but when it is the case, and is done properly, it may be as well known by it how far the speaker has advanced in his speech, as with us on taking a glance at the pages of a book or pamphlet while reading; and a good speaker will be able to point out the exact place on a belt which is to answer to each particular sentence, the same as we can point out a passage in a book. Belts and strings, when done with by the speaker, are again handed to the chief, who puts them up carefully in the speech bag or pouch. *Heckewelder.*

American Board of Foreign Missions.

FORMATION OF AUXILIARIES.

Massachusetts. The following copy of resolutions passed at a meeting of the Brookfield Association of clergymen, Jan. 7th, 1824, has been forwarded to us by the Rev. Joseph Vaill, Scribe of the Association.

Resolved, That this Association do cordially approve of the efforts made by the American Board of Commissioners for Foreign Missions, through their Agent, Mr. Samuel A. Worcester, to organize Associations in towns and parishes within their limits, with a view to form one or more societies auxiliary to the A. B. C. F. M.

Resolved, That the members of the Association will do all in their power to form such Associations in their parishes, so far as circumstances, in their judgment, shall render it expedient.

Connecticut. Auxiliary Society of Farmington and its vicinity. Rev. William Robinson, *Pres.*, Rev. Noah Porter, Rev. Bela Kellogg, Rev. Jonathan Cone, Rev. Erastus Clapp, Rev. Harvey Bushnell, *Vice Prests.*, Mr. Horace Cowles, *Sec.*, Col. Martin Cowles, *Treas.* Formed Feb. 12.

This Society is immediately auxiliary to the Hartford County Society. It embraces twelve Associations, viz. those in Farmington, Burlington, Bristol and Southington.

FORMATION OF ASSOCIATIONS.

MASSACHUSETTS. Worcester. *Calvinist So.* Ladies' Association: Mrs. Stephen Salisbury, *Pres.*, Mrs. William McFarland, *V. Pres.*, Mrs. M. Stickney, *Sec.*, Mrs. Samuel Taylor, *Treas.;* and several Collectors. Formed Dec. 26, 1823.

CONNECTICUT. Burlington. Gentlemen's Association: Rev. Erastus Clapp, *Pres.*, Mr. Julius Hotchkiss, *V. Pres.*, Mr. Zebulun Frisbie, *Sec.*, Mr. Gad Frisbie, *Treas.;* and seven Collectors. Ladies' Association: Mrs. Jonathan Miller, *Pres.* Mrs. Bowers French, *V. Pres.*, Mrs. Ira Brownson, *Sec.*, Mrs. Zebulun Frisbie, *Treas.;* and seven Collectors. Formed Dec. 25, 1823.

Canton. Gent. Asso.: Rev. Jeremiah Hallock, *Pres.*, Ezra Adams, Esq. *V. Pres.*, Mr. Jas. Humphreys, *Sec.*, Mr. Rufus Fuller, *Treas.;* and seven Collectors, Lad. Asso.: Mrs. Jeremiah Hallock, *Pres.*, Miss Matilda Fuller, *V. Pres.*, Mrs. Stephen Davis, *Sec.*, Mrs. Ephraim Mills, *Treas.;* and six Collectors. Formed Dec. 31, 1823.

Southington. Gent. Asso.: Rev. William Robinson, *Pres.*, Rev. David L. Ogden, *V. Pres.*, Mr. Chas. Robinson, *Sec.*, Mr. Lucas Curtis, *Treas.;* eight Collectors. Lad. Asso.: Mrs. William Robinson, *Pres.*, Mrs. D. L. Ogden, *V. Pres.*, Mrs. S. W. Woodruff, *Sec.*, Mrs. Lucas Curtis, *Treas.;* nine Collectors. Formed Jan. 19.

Bristol. Gent. Asso.: Rev. Jonathan Cone, *Pres.*, Mr. Bryan Hooker, *V. Pres.*, Tracy Peck, Esq. *Sec.*, Mr. Charles G. Ives, *Treas.;* eight Collectors. Lad. Asso.: Mrs. Jonathan Cone, *Pres.*, Mrs. Noah Lewis, *V. Pres.*, Mrs. Eli Lewis, *Sec.*, Mrs. Bryan Hooker, *Treas.;* seven Collectors. Formed Jan. 22.

Berlin. *Second Society.* Gent. Asso.: Rev. Newton Skinner, *Pres.*, Mr. Elijah Francis, *V. Pres.*, Mr. David Whittlesey, *Sec.*, Thomas Lee, *Treas;* five Collectors. Lad. Asso.: Mrs. Newton Skinner, *Pres.*, Mrs. Seth Lewis, *V. Pres.*, Mrs. Norman Hart, *Sec.*, Mrs. Alvan North, *Treas.;* five Collectors. Formed Jan. 23.

First So. [*Kensington.*] Gent. Asso.: Rev. Benoni Upson, D.D. *Pres.*, Rev. Royal Robbins, *V. Pres.*, Mr. Caleb H. Austin, *Sec.*, Rev. Charles A. Goodrich, *Treas.;* three Collectors. Lad. Asso.: Mrs. Samuel Peck, *Pres.*, Mrs. Eunitia Cole, *V. Pres.*, Miss Catherine P. Hopkins, *Sec.*, Mrs. Royal Robbins, *Treas.;* three Collectors. Formed Feb. 5.

Wethersfield. *First Society.* Gent. Asso.: Rev. Caleb J. Tenney, *Pres.*, John Williams, Esq. *V. Pres.*, Winthrop Buck, Esq. *Sec.*, Dea. Timothy Stilman, *Treas.;* five Collectors. Formed Feb. 4. A Ladies' Association, formed about the year 1810, has remitted more than $900 to the Treasury of the Board. Mrs. C. J. Fenney, *Pres.*, Mrs. John Williams, *V. Pres.*, Mrs. Elizabeth Chester, *Sec.*, Miss Ann Marsh, *Treas.;* five Collectors.

Second Society, [*Newington.*] Gent. Asso.: Rev. Joab Brace, *Pres.*, Mr. Martin Kellogg, Jr. *V. Pres.*, Mr. Daniel Willard, *Sec.*, Mr. Allen Stoddard, *Treas.;* three Collectors. Formed Jan. 29. The Ladies have an Association previously formed; Mrs. Levi Demming, *Pres.*, Mrs. Joab Brace, *Sec.* and *Treas.;* Collectors in the several school districts. This association has agreed to raise $60,00 per. ann. for four years, for the support of a heathen school to be called the "Newington School."

Third Society. [*Rocky-Hill.*] Gent. Asso.: Rev. Calvin Chapin, D.D. *Pres.*, Doct. Daniel Fuller, *V. Pres.*, Mr. Jehiel Robbins, *Sec.*, Mr. William Butler, *Treas.;* four Collectors. Lad. Asso.: Mrs. Calvin Chapin, *Pres.*, Mrs. Josiah Butler, *V. Pres.*, Mrs. Hannah Merriam, *Sec.*, Mrs. Abigail Robbins, *Treas.;* five Collectors. Formed Feb. 6.

Recent Intelligence from the Missions.

SINCE the preceding pages were sent to the press, we have received several communications, which we have room barely to notice.

SANDWICH ISLAND MISSION.

A LETTER from Rev. Mr. Bingham dated Aug. 30, and one from Mr. Levi Chamberlain dated Sept. 1, have been received. It will be recollected that Mr. Chamberlain is one of those who sailed from New Haven in November 1822. These letters do not mention the time at which the reinforcement arrived, but, for this and other important information, refer to communications previously sent, but which have not yet arrived. By a recent arrival at New-Bedford, however, the ship Thames, in which they sailed, was reported as at Woahoo on the 21st of April last. At the date of the letters the general concerns of the mission were in a prosperous state. We are in daily expectation of further intelligence.

SOUTH AMERICA.

Mr. PARVIN writes to us under date of November 20, that a Lancasterian school has gone into operation at Buenos Ayres under the patronage of the Society which we have already mentioned, p. 90.——Copies of the Scriptures met with a ready sale at a price somewhat less than cost.——Mr. Brigham, who had a pretty severe attack of cholera morbus soon after his arrival, was nearly recovered. The missionaries were still unable to speak with certainty in regard to their prospects.

CHEROKEE MISSION.

WE have also received communications from some of the stations among the Cherokees. The most important intelligence is an unusual degree of seriousness among the natives in the vicinity of Willstown. Two give some evidence that they are born again, and others are in a state of inquiry.

LOUISA BATTELLE, one of the beneficiaries in the school at Brainerd, died of consumption in the month of December last.

ERRATUM. In the list of *Directors* of the Massachusetts Meliorating Society, at p. 58 of the Herald for February, the names of Henry Homes, Esq. and John Tappan, Esq. were inadvertently omitted.

THE

MISSIONARY HERALD.

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American Board of Foreign Missions.

PALESTINE MISSION.

JOURNAL OF MESSRS. FISK AND KING.

It will be recollected that the Journal of Messrs. Fisk and King was continued, in our last, down to about the last of May, 1823. We proceed with further extracts.

Journey to the Dead Sea and the river Jordan.

Jerusalem, Monday, June 2, 1823. Busy in preparing for a journey to the Dead Sea and the Jordan. I am sometimes wearied with the perplexity of packing and unpacking books and clothes, procuring provisions, engaging attendants, getting letters and passports, and encountering the fatigues and perils that always attend travelling in this country. I am a pilgrim, a traveller, a stranger. I have no home on earth. I would seek one in a better country. If my pilgrimage is soon to terminate, may I be ready. If I am to live and labor long, may I have grace to do it faithfully.

It was now the Fast of Ramazan, when the Turks eat and drink all night and sleep all the day. Passports and a Guard, which had been promised by the Governor, could not be obtained till five o'clock P. M. of the following day. As often as they applied, they received answer, that the Governor was asleep. The company, consisting of the missionaries, Wolff, Fisk and King, two Turkish soldiers, two other armed Turks, three Germans and a Greek, reached the Convent of St. Saba after a ride of three hours and a half. The road lay along the side of a hill, with a valley several hundred feet deep below;—the sides of it steeper than the roof of almost any house. This is a continuation of the valley of Cedron and the valley of Jehoshaphat. The convent, according to the account of the Superior, was founded in the time of Justinian, 1300 years ago, by an eminent saint, whose name it bears. The number of monks and servants belonging to the establishment is about twenty five.

At St. Saba we were advised not to proceed without getting the Shekh of the Bedouins to accompany us. "Hire the Captain of the robbers to go with you," said one, "and the rest of the gang will not molest you." A messenger was therefore despatched in the evening to find Shekh Ahmed.

The Shekh arrived in the morning with twelve armed men. For five dollars he agreed to furnish them with a sufficient escort. It was composed of the Shekh and four of his followers, armed with muskets, pistols and daggers. At 7 o'clock they left the hospitable monks, and pursued their way eastwardly among steep and rocky mountains. On the top of one of them they saw an edifice which the Turks visit and venerate as the tomb of Moses, but which the Greeks say was a convent, built by a saint named Moses, and called by his name, which the Turks, when they conquered the country, mistook for the name of the prophet.

At the summit of one of these mountains, about an hour after we left the convent, we came in sight of the Dead Sea, but instead of pursuing our course directly towards it, we turned to the north east. I brought away a sample of the rock which composes these mountains, and which was strongly impregnated with sulphur.

After my return to Jerusalem, I made an experiment with a part of this stone, by placing it on hot coals. A strong stench of sulphur issued from it, and it soon began to blaze. The blaze rose four or five inches high, and continued about two minutes. I kept the stone on the coals for half an hour. It was not apparently at all diminished in size, but considerably in weight; and became soft and white like chalk, whereas it was at first hard and almost black. Josephus says that God kindled the fire which destroyed Sodom by a thunderbolt. *Ant. B. I. Ch. xi. Sect.* 4.

The Dead Sea.

A quarter before eleven we entered the extensive plains of the Jordan north of the Dead Sea. At half past 11 we arrived at the Sea. The water looks remarkably clear and pure, but, on taking it into my mouth, I found it nauseous and bitter, I think beyond any thing I ever tasted. It has been said that these "waters are so heavy, that the most impetuous winds can scarcely ruffle their surface." Nothing could be more entirely without foundation. The wind was by no means impetuous when we were there, and yet the waves ran so high, that I found difficulty in filling some bottles with the water. My clothes were wet by the waves, and as they dried, I found them covered with salt. It has been said that birds cannot fly over this sea; but we saw a great number flying about its shores, and I once observed three at a time flying over the water. It is said no vessels ever sail on it. This is true, and the reason is obvious. There are no vessels here, nor is there any person either desirous or capable of constructing one.

The river Jordan.

We wished to see the mouth of the Jordan. Chateaubriand speaks of this as "an essential point which Hasselquist alone had hitherto explored." We informed the Arabs and Turks of our wishes. They objected, but, as we insisted on going, they yielded. We had already been riding an hour on the sea shore, and we were another hour before we came to the stream. Its banks, except near the mouth, are covered with bushes. It is a small river, and, as might be expected in such a plain, its course, near the sea, is very slow and quiet. The bushes and marshy ground did not permit us to follow up the bank of the river; we therefore turned back into the plain. After riding sometime we came to a mound, or little hill, with either a column or a pile of stones on its summit. I inquired what it was, and one of the Arabs said "Nabi Ibrahim;" but another of them told Mr. King, that it was called Galgala. Query. Is this the Gilgal, where Joshua placed the twelve stones which he took out of Jordan? See Joshua 4:19,20. At half past two we arrived at the Jordan, at the place where pilgrims usually visit it, and where the Israelites passed over on dry ground, "right against Jericho." From the Dead Sea to this place the ground is, most of the way, completely barren, and *appears* like a mixture of black earth and ashes. Not a green thing appears. I swam across the river, and took a walk in the plain of Moab, in the inheritance of Reuben, "on the other side Jordan, toward the rising of the sun." After this I sat on the bank, and read the third chapter of Joshua. I also read Matthew third, and offered a prayer in Greek with two Greeks, while Mr. Wolff read in German to the Germans who were with us. I do not suppose a prayer is any more acceptable to God for being offered in a particular place; yet I shall never envy the man, who could read these two chapters and pray on the shores of the Jordan, without any peculiar emotions. After riding over the parched plain, we drank freely of the water of Jordan, though it was muddy. We found the current very rapid, but not deep. While we were on the shore two Bedouin horsemen forded the river. These were the first human beings we had seen, since we had left St. Saba. The whole country which we had passed through is a desert, with no inhabitant except Bedouins, who resort to it, especially in winter, when they find, in different places, pasturage for their flocks.

Jericho.

At six o'clock they reached Jericho, having turned out of the way to visit the ruins of the Greek convent of Jerasmius. They took up their lodgings for the night, men and horses all together, in an open yard of the castle. "The castle itself is little else than a pile of ruins." The walls of the dirty huts that compose the modern Jericho are of rough stone, like the stone fences of New England, the roofs are of bushes and mud. The whole number of inhabitants is about two or three hundred.

At a little distance from Jericho they visited a fountain of pure water issuing from the foot of the mountain Quarantania, on which mountain tradition says that Christ fasted forty days. The stream from this fountain supplies Jericho, and irrigates a considerable tract of land around it, which is consequently very fertile. "This is probably the fountain, whose deadly waters Elisha healed."

June 5. The company arrived safely at their lodgings in the Holy city—"extremely fatigued, but grateful that they had been enabled to perform this interesting journey in safety."

The Arabs call the Dead Sea, Bahar Loot, (the sea of Lot,)—and the River Jordan, Nahar el Chiria, or Shareeah.

Apple of Sodom.

We searched for the famous apple of Sodom, and found two kinds of fruit, either of which, with the help of a little poetic imagination, might pass for the fruit in question. One kind grows in abundance near the Jordan where we bathed. We plucked a few of the apples, which were probably of last year's growth. They were black and dry, and did not in outward appearance correspond with what is said of the apple of Sodom. Perhaps, however, it is different when the fruit first ripens. On opening these apples, (if I may call them so,) we found the inside soft and dry like the pith of an elder, or of a cornstalk that is thoroughly dried. There is no pulp in the inside, and generally but one or two seeds. These resemble apple seeds. We cannot however, fairly judge of this fruit, without seeing it when it first comes to maturity.

The other fruit, which we observed, and which seems to me more like the apple in question, grows around Jericho. It looks very inviting, but its taste is extremely bitter and disagreeable. One of the Arabs told me it was poisonous. Chateaubriand, who thought this the apple of Sodom, says, "When dried it yields a blackish seed, which may be compared to ashes, and which in taste resembles bitter pepper." Whether either of these is the apple of Sodom, or whether there is any such apple, even after all that Josephus and Tacitus and others have said about it, I will not attempt to decide. The Bible says of the Israelites, when they sin, "Their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter; their wine is the poison of dragons, and the cruel venom of asps." Deut. 32:32,33. This is figurative language, and means that the Israelites should reap bitter fruits from their sinful practices, as the inhabitants of Sodom had done. May not all that is said of the apple of Sodom have originated from a similar metaphor?

One of our Arabs was named Nasar Allah, (the Help of God.) I asked him where he liked best to live, in the desert or in the city? He replied, "In the desert." I asked why? His answer was striking and characteristic; "I am a son of the desert, I am not a son of the city."

On the 8th day of June Mr. Fisk had a conversation with Abraham Shliffro, in which Shliffro assented to all the leading truths of Christianity, and said that he did not tell his countrymen his belief, but should do it if they asked him. In reply to the inquiry what he supposed the Jews would do to him if he should do this, he said, "Reproach and persecution I think I could bear; but I fear they would secretly take my life."

Mr. F. was told by a Coptic priest that there are thirty or forty Copts, and among them four priests, in Jerusalem. He could not learn that there were any Syrians, except a bishop, one priest, one layman, and a few nuns. An Abyssinian priest represented the Abyssinians, Copts, Armenians and Syrians as all united and good friends.

June 16. In the afternoon we made a visit to the Greek Metropolitans, and then went into the library of their convent. Among the manuscripts we found an ancient copy of the New Testament, which we spent some time in examining. The disputed passage, 1 John, 5:7, is entirely wanting. The 7th and 8th verses stand thus; "For there are three that bear record, the spirit, and the water, and the blood," &c. Acts 20:28, reads thus; "the Church of the Lord and God, (*Τοῦ Κυρίου καὶ θεοῦ,*) which he hath purchased" &c. 1 Tim. 3:16, and Rom. 9:5, are as in the common copies now in use.

17. We went to the nunnery of St. Mary the Great. There are twenty eight or thirty nuns. Several of their rooms are well furnished, and they received us with much civility. We conversed with them a long time on religious subjects. They remembered the visit of our dear Brother Parsons, and spoke of it with pleasure.

The whole number of Greek convents in Jerusalem is fourteen. Most of them are designed principally for the accommodation of pilgrims. There are generally but very few monks or nuns in them, and in one instance the Superior occupies his convent alone.

Friday, *June* 20. A little past noon we walked down to the west wall of the temple on mount Moriah, where the Jews go on Friday to lament over the destruction of the Temple. The wall where we saw them appeared to be 50 or 60 feet high, in the lower part of it were nine rows of stones, each about three feet and a half thick; and then sixteen rows of smaller ones. These two parts of the wall appear to have been built at different times. Probably the lower stones were employed in the second temple; for, though its walls were thrown down, there is no reason to suppose that all the stones were removed. The Jews themselves say that no part of the wall of the second temple now exists. The Jews pay annually a certain sum to the Turks for the privilege of visiting this place. We found about thirty of them sitting on the ground near the wall, and reading from their Hebrew books. It was deeply affecting to see these lineal descendants of Abraham, most of them poor and ragged, sitting in the dust, and paying for the privilege of weeping, where their fathers sung and rejoiced and triumphed; miserable slaves on the very spot where their fathers were mighty kings! A Jew accompanied us. In the market a Turk, too lazy to light his own pipe, called on the Jew to do it for him. The Jew refused, and the Turk was rising in a rage to pursue him, when, perceiving that the Jew was accompanying us, he desisted. Soon after this a Turkish peasant, who was carrying a sack of water, called to the Jew, in a very domineering manner, to assist in emptying the water into a vessel. We interfered, and nothing more was said. Poor Jews! when will they learn the true cause of their oppression, and repent, and turn to God?

Lord's day, June 22. This is the Pentecost of the Oriental Christians. We arose soon after day break, and went out to mount Zion. Without the city, on the summit of the mount, is the burying place of the Christians. The Greeks hold one part, the Armenians another, and the Catholics a third, all in the same plat of ground. The Greeks resort this morning to that place to pray for the dead. One of the bishops and a great number of priests were present. The multitude stood up while prayers were read, and sat on the ground to hear lessons from the scriptures. During this service three priests, with censers in their hands, walked about among the tombs, and said short prayers whenever requested to do so by surviving friends, from whom they received fees on the occasion. The Greeks do not believe in purgatory, yet they pray for the dead, and have a confused idea that the dead may, in some way or other, be benefited by their prayers.

South-east of this burying ground is a small Turkish village which the Jews call "the city of Zion." It is surrounded by a wall, and contains several houses and a mosque. Here according to tradition are the tombs of David and his successors. See 1 Kings 2:10, and. 11:43, and 14:31. Christians also believe that in this place Christ instituted the Holy Supper; but neither are the Jews now permitted to enter the tombs of their kings, nor the Christians the room where they believe their Lord instituted the holy sacrament. Just before the Greeks concluded their service, the Armenian Patriarch, with a considerable number of priests and people, came out of a convent and went in procession, preceded by a Janizary, as is common on such occasions, to their burying ground, to pray for their deceased friends. We went into the Armenian convent. Its chapel is small but very richly ornamented.

From the burying place the Greeks returned to the city and went to the church of the Holy Sepulchre. The archbishop of Lydda presided. The priests who were to assist him in the service came out from behind the altar, and bowed before it with their faces to the floor, and then in the same manner before the Archbishop, kissed his hands, bowed again, and then prepared to commence their unintelligible repetition of prayers. But I am tired of describing, and even of witnessing this endless round of ceremonies.

26. Busy in preparing to leave Jerusalem. During two months that we have been here, we have sold eighty-four copies of the Scriptures and given away fifty-two, and 770 tracts. Brother Wolff remains to labor a little longer among the Jews, and after that he proposes to rejoin us on mount Lebanon.

On the 27th they left Jerusalem, spent the following night at Ramle, the ancient Arimathea, passed through Lyd, the Lydda of the scriptures, in the morning, and arrived at Jaffa in the course of the second day. From Jaffa they set sail on the 2d of July, in an open boat, for Acre, where they arrived the next morning. They had to wait an hour in their boat, till permission was obtained from the Pacha for them to land. "This is the law concerning all foreigners who visit Acre." On the 4th they arrived at Tyre.

Tyre is a walled village, and stands on a peninsula, which was formerly an island. See Isaiah 23d, and Ezekiel 26th, and 27th and 28th. Maundrel describes Tyre in 1697 as being completely in ruins, "there not being so much as one entire house left." "Its present inhabitants, (he observes,) are only a few poor wretches, harboring themselves in the vaults, and subsisting chiefly upon fishing."

In 1820 the Greek Catholic Archbishop estimated the whole population at 3500. Mr. Fisk inquired of two men, one of whom said 500 Mussulmans and as many Christians, the other said 500 Mussulmans and 300 Christians. The accuracy of such estimates is of course uncertain.

July 5. About six o'clock we left Tyre for Sidon. At half past 11 we saw a village on the mountains on our right, which the Arabs call Sarphant, supposed to be the ancient Sarepta, Luke 4:26, and Zarephath, 1 Kings 17:9,10, and Obad.

20th. At 3 we arrived at Saide, (Zidon,) and took up our lodgings in the house of the English Agent. We soon after had the happiness to meet with the Rev. Mr. Lewis, a missionary from the London Jews Society, who came out with Mr. Way.

By Mr. Lewis they received letters, and Bibles and tracts for distribution, from the missionaries at Malta. Much of the next day, which was the Sabbath, they spent with much satisfaction in his society. "We rejoice, say they, to see the number of missionaries increasing in this country."

The population of Sidon was estimated by one man at 100 or 150 Jews, 300 or 400 Christians, Maronites and Catholics, and 5,000 or 6,000 Mussulmans. By another, 4,000 Christians, and 6,000 Mussulmans.

On the 10th they went from Sidon to Beyrout. On their way they passed two small rivers, of which Mr. Fisk says, "Though these streams are mere rivulets, yet except the Nile and the Jordan, they are the largest I have seen in the East."

13. We called to pay our respects to the Reverendissimo, or superior of all the Latin convents in the Holy Land. We knew him at Jerusalem, and he is now making a tour to visit the convents in these parts. We conversed with him about the Millennium. He does not believe there will be a Millennium. Satan is already bound by the efficacy of Christian Catholic Baptism, as much as he ever will be. The Jews are at last to be converted, and their conversion is to be a sign that the end of the world is at hand. But whether there will be a Millennium or not, he says, is not an article of faith, for the *Church* has never given her decision on the subject.

Beyrout as a missionary station.

14. One consul estimated the population of Beyrout at 14,000 or 15,000; another at only 3,000 or 4,000. Mr. Fisk judges the least number to be nearest the truth. Of this place as a missionary station he writes thus.

Beyrout seems to me to possess many important advantages as a missionary station. It is situated at the foot of mount Lebanon, and a missionary might very profitably spend the hot months of the summer among the convents and villages of the mountains, many of which are within a few hours ride of the town. Occasional visits might be made to Damascus, which is only three days off. On the other hand, it is only one or two days sail to Cyprus. On the coast south of Beyrout you reach Sidon in one day, and Tyre in two, and to the west, in two or three days, you arrive at Tripoli, where I understand there are many Greeks. It would be easy to maintain correspondence with all these places, and to supply them with books. In Beyrout itself a missionary who could preach in Italian might, I think, collect a small congregation immediately; and if he were disposed to open a school, there are probably few places in Syria that would be so promising. Another circumstance which, though not perhaps very important in itself, will yet weigh something in the mind of a missionary, is, that here he will find, oftener than any where else in Syria, opportunities to receive and forward communications. Here, too, he will enjoy the protection of an English Consul, and the society and friendship of several other consuls and their families. I think a missionary family would be more comfortably situated at Beyrout, than at any other place which I have seen in Syria.

LETTER FROM MALTA.

It was mentioned at p. 31 of the Herald for January, that Messrs. Goodell and Bird were, at the date of their latest communications, expecting soon to leave Malta for Palestine. We have received a letter from Mr. Bird, dated Oct. 20th, a few days later than the preceding intelligence. After mentioning the receipt of communications from the missionaries in Syria, he says;—

In this intelligence we found our design of going to Syria this winter entirely confirmed. Although we have every inducement to stay longer in Malta, which can be suggested by considerations of worldly comfort, and although we must spend a considerable time longer *somewhere* in mere study, before we can preach in a foreign language to any effect, yet we are anxious to be at home, and not so much like pilgrims, stopping on our way. We hope to find those in Syria who can give instruction in Italian; if not, we can do tolerably well now with books only. As for Arabic and Armenian, the opportunity for instruction is even better, I apprehend, at Jerusalem, than here; particularly because we shall have daily occasion to speak these languages. We are at present hoping to get a passage within the present week direct to Beyrout, and thence to Jaffa, where we shall expect to see brother Fisk, and leave our female helpers, till we can obtain (if not previously obtained by brother Fisk,) a comfortable lodging at the Holy City.

MISSION IN CEYLON.

HEATHEN CHRONOLOGY.

Extract from the Journal of Gabriel Tissera.

A brahmin called upon me. I talked to him seriously, and told him that if he did not repent and believe in the Savior in this world, he will have to mourn for it in hell through all eternity. He said he also had something to tell me, which is of great importance. The following is the sum of his discourse, "Your preaching, and that of the missionaries, are no more than what we are taught to expect in this last age of the world. For the last age is an age of misery, and is attended with many natural and moral evils. In this age false religions will spread, and the true religion, even the religion of Siven, [that is the heathen religion,] will become scarce. So that yours, being a false religion, of course spreads in this age." He shewed his belief in many foolish things, which are however sanctioned by their books. He said, "As this last age advances further, the earth will gradually lose its fertility, there will be little rain, and no water, but what is in the sea. The inhabitants will therefore be obliged to throw cold sand upon them instead of water. At length mankind will grow shorter, both in size and in age. They will become so short and weak, that they will be unable to build them houses, and so will have to live in the holes of large trees; where they will be exposed to birds of prey, which will often carry them away. At last the earth will be burnt up by the liquid fire which will descend upon it as copiously as the rain." It will be observed that this last particular agrees with the Sacred Scriptures.

The following short account of the heathen chronology will serve to throw some light on the brahmin's story. The month of January, in the year of our Lord 1823 is, according to the heathen, the tenth month of the year 4923 of the last age, or the age of misery. They reckon four ages, which they call by four different names. The first consisted of 1,728,000 years. The second consisted of three quarters of the first age, that is, 1,296,000 years. The third had two thirds of the second age, namely, 864,000 years. The present or the fourth age, they trust, will last only 432,000 years, including that part of it which is already elapsed. Consequently the whole of this fourth or last age, is equal to one fourth of the first age. To speak more clearly about the proportion of each age, the second was equal to three quarters, the third to half, and the fourth to one quarter, of the first age. When the last age ends, the first one will commence again, and then the second, and so on in regular succession. They believe that these ages have already succeeded many times, how many they do not know. [See Walther's Doctrina Temporum, page 182.] At the end of every fourth or last age, or the age of misery, there is a deluge, which is succeeded by an universal conflagration. This conflagration is the same with the liquid fire abovementioned. Then Brahma creates a universe again, though he himself is not the eternal God. For at the end of a certain number of these quadruple ages, the existing Brahma dies, and another Brahma is created by Siven. Now, to continue the brahmin's discourse, he said, "When the first age commences again, the true religion of Siven will flourish, and the gods will come down to earth as they once did; for that is the age of perfect happiness. The second age is inferior to the first in felicity, the third inferior to the second, and so on." The different names of the four ages, I presume, import their different natures; the first one means the age of innocence, and the last, the age of wickedness, which is the same as the age of misery abovementioned. The brahmin said that mankind were very tall and lived to a great age, even hundreds and thousands of years in the first age; and then their size as well as age became shorter with the return of each age, till men arrived at their present state. So that the good state of the world has been in the decline from the first age, and will be so to the end of the last, when it terminates in a universal destruction. Then a new creation takes place, and the ages come in rotation as before. Perhaps this is the corrupted tradition of some particulars mentioned in the word of God. For several parts of the above account seem to agree, in some respects, with such Scriptural facts and doctrines as these, to wit, the holy and happy state in which Adam was before his fall, the longevity of the antediluvians, the sinfulness of man since the fall, the end of the world, when "the earth, also, and the works that are therein, shall be burned up," and the new creation, or the "new heavens and a new earth wherein dwelleth righteousness." The above statement is found in their books, and is implicitly believed by the heathen. Depending upon this plausible tale, they think that their religion has been in the world as many millions of years as make up the above succession of ages. Proud of the supposed antiquity of their religion, they deride the Christians, asking them by way of scorn, "When did the Christian religion rise? Was it not 1823 years ago? But if you say, that Christ is the Lamb slain *from the foundation of the world*, we ask how long is it, according to your account, since the world was created? It is nearly six-thousand years. Is it not? Now what proportion does this bear to one of our ages?" They speak of the Christian religion as a thing but of yesterday, of a late date, and a recent growth.

HINDOO CASTS.

The following description of Hindoo casts, extracted from the Journal of Tissera, is in some respects the best we have seen.

The Brahmin's cast is higher than any other cast. They indeed appear to be a different race, more handsome and clean than any other cast. They are generally of a light color. They are comparatively elegant even to a proverb. For we say "Handsome as a brahmin." This, however, is a general truth; for some of them resemble Vellallas, or the common high cast. The brahmin women are neater and more elegant than others. The Brahmins are of the first cast, the Chitties and Vellallas are the next. The two latter are high casts compared with others except the brahmins. Most of the people in Jaffna are Vellallas. Properly speaking the cast next to the brahmins is that of the Chattrers, or Kings, or Rajahs; but there are none of this cast in this district, and probably none in the island. There is also a high cast called Madapally. The Chitties live by trade, and the Vellallas by cultivating the land. The Smiths' and Carpenters' cast is inferior to the Vellallas. Washermen, Shoemaker, and Barber, are still inferior. The Toddy-man, Paraya, &c. are still lower. The Tooroompen (which name signifies a man that is not worth more than a rush) is the lowest. This last is so low a cast, that people of the high casts often strike them if they come in contact with them; for the latter consider it a bad omen, if one of so low a cast should meet them in the way. People of this lowest cast are washermen to the low casts immediately above them; for a common washerman would not wash for any of the low casts, nor would a common barber shave them; they have to shave each other. The brahmins do not intermarry with any other cast; and many of the other casts do not intermarry with each other. The brahmins and especially their women keep their houses and gardens very clean. They wash themselves and their clothes every day. Wherever the heathen's bathing is mentioned in the above journal, I meant their washing their clothes as well as themselves. The brahmins consider themselves so much above any other cast, that they would not eat with the casts that are immediately next to them. Nor would they eat any thing that is *cooked* in any family but that of a fellow brahmin. If the people want to give them any thing, they give it green, and not boiled, or any way cooked. Even the sons of brahmins, when they are but ten or twelve years old, are called with a peculiar title. And the brahmins will not allow any cast but their own to see their cooking. None of the high casts will eat with any of the low casts. Nor would they eat any thing cooked by the low casts. Yea, the Parayas and even the Toddy-people are not to enter the house of any cast that is above them. And more, none of the high casts will drink water of any of the low casts. Nor would they eat any thing that is boiled, or in any way prepared, if it should be touched by a Toddy-man or Paraya. And the brahmins would not, I presume, eat even any fruit, if it were cut with the knife of a Toddy-man. None of the high casts would even drink water in the family of a white man; for though the Europeans are their rulers, yet the heathen rank them under the lower casts, especially because they eat beef, as these do, and because they admit the lower casts into their houses, and for some other reasons. Some of the low casts have their gods exclusively for themselves, which are not worshipped by the high casts, while the gods of the latter are also worshipped by the former. In the same manner, the low casts would be willing to intermarry and eat with the high ones if they could; but these would never allow them the privilege. It may be interesting to add, that among the high casts there are families of higher and lower ranks, and that when a person of a lower rank is married, he often pays considerable money to those in higher ranks that these may eat with him at the wedding.

TOUR OF MR. KNIGHT AND DR. SCUDDER.

As we have not received any very recent intelligence from our missionaries in the Island of Ceylon, we think we shall gratify our readers by inserting the following extract from the London Missionary Register. It is an account of a visit made by Dr. Scudder, in company with Mr. Knight of the Church Missionary Society, to some of the Islands in the neighborhood of Jaffna. It is thus introduced by the editor of the Missionary Register.

[Mr. Knight and Dr. Scudder of the American mission, had agreed to visit some of the Islands lying off the coast of the district. Mr. Knight's account of this visit will give some insight into the state of the people, and will shew with what diligence and patience the seed of the word must be sown among them.]

May 27, 1822.—We met on the beach, about two miles beyond Batticotta. The channel, which we passed, was, I think, more than two miles wide; but the water was so shallow as to be fordable.

Arriving at the Island (Carradive) we proceeded some way into the first village, to the house of a native, who is in office under Government. We spread our mats, and took up our lodging under a tree in his court; the house being too small to afford us accommodation. Several people came to see us, in the course of the day; to whom we spoke, and distributed tracts. After getting refreshment, as the sun began to decline, we went round the village, taking different directions—calling on the people, distributing tracts, and making known to them the way of salvation. I met with several interesting circumstances.

At one house, we found an old man, who was much esteemed in the village for his learning, but who was become debilitated by age. The lively intelligence which shone conspicuously through his furrowed countenance, with the attention which he paid to what was said, much endeared him to me. While talking with him, a company of women collected in the court; to them we turned, and gave advice, &c.

Another scene, which proved very interesting, was a large school of fine promising boys. The master had a neighbor with him: the interpreter and myself sat down on a mat with them: a Madras tract, on the New Birth, was read to them, and explanatory remarks made: the two men listened well to what was said, expressing their assent when the subject pleased them. The boys begged hard to have a printed tract each; and I left some with the master to give to those who should repeat their lessons best the next morning.

Going on, we found a travelling mendicant from the coast. Though gaudily adorned with beads, he refused to take any tract, pretending not to know how to read. We spoke to him plainly and faithfully, but it appeared to make no impression on him: he soon grew tired, and said he must get away to beg for his rice, and would stay and hear these things another time. While talking with him, a company of ten or twelve persons collected, to whom we made known the way of salvation. Going on further, we found a company of four men, one of whom had a fine intelligent countenance, seated on the sand: we stayed to speak to them, and to read a tract. The questions which they asked, while they proved them to be men of reflection, shewed that they were rigid heathens.

We returned to our lodging just before dark, and Dr. Scudder came in soon after. While the servants were providing food, we united in praise and prayer to the God of our mercies: afterward, calling together the servants and attendants, we gave them some exhortations from the parable of the rich man and Lazarus; and, having commended ourselves to God in prayer, we lay down to rest under the narrow verandah of the house, so as to be screened from the strong southerly wind.

28.—Rising early this morning, we unitedly sought the divine blessing; and, after breakfast, went out again in different directions. I found several companies of people in a large field, and in a village through which I passed, to whom I spoke, directing them to Christ for salvation: very few of them were able to read. I met with Dr. Scudder, by appointment, near the ruins of an old parish church—a striking monument of what was done in former days, to propagate Christianity. We proceeded to the side of the Island opposite to that on which we landed; where, with some difficulty, we crossed a fine river, and took possession of an old uninhabited house on the opposite bank. Here we spread our mats, and remained quiet till the heat of the day was over; when, as before, we went out to seek for opportunities of doing good, each taking a different course.

We here found an extensive population, chiefly Roman Catholics, who, with some exceptions, listened to our instructions, and received tracts, especially such as were printed, with eagerness. We distributed portions of the Scriptures among them; as the sermon on the mount, the discourses of the Savior, &c., printed at Colombo. One man, who refused to take any tract, was overheard to say, that the time of Antichrist was very near: some others, who appeared to be chief men, refused to accept of tracts, and looked very shy upon us; probably from feelings of prejudice, which the priests may have instilled into them. One man saidthat the priests would be angry if they received our tracts, but he afterward took one. We found one written tract which we had given, torn up, and thrown down by the road-side. On the whole, however, the prospect here, with regard to the distribution of the Scriptures, seems very encouraging: and we cannot but regret, that we have not copies of the word of God, in greater plenty, to distribute among the people. How soon the door of usefulness may be closed by the influence of the priests, we know not; but we trust that the eyes of the people will first be open to discover the difference between truth and error, and then opposition will but tend to forward the cause of truth. This appears to be one of the most flourishing Roman-Catholic districts which I have seen.

May 29.—Hearing of a good opportunity of going to another Island, a few miles distant, which we supposed had not been visited by the Gospel for many years, we proceeded thither.

We found very few houses; and the inhabitants, for the most part, very ignorant. One old man, more intelligent than the rest, had learned a Christian catechism and other Christian lessons in his youth under the Dutch, some part of which he repeated: he said he was more than 100 years of age. We told all whom we saw of the way of salvation by Christ, and gave tracts to all who could read.

In the afternoon went to another village, and distributed tracts and gave instructions to those whom we saw in the way.

At the house where we expected to lodge, the owner was not at home. We went on to another, where the people (Roman Catholics) readily gave up their chief room to accommodate us. After we were a little settled, a company of people gathered round us, some of whom manifested much disposition to dispute. They insisted strongly on the advantage of worshipping saints, urging that they would be able to act as intercessors, and thus to procure favors for them from God. They asserted that the Word of God authorized these things; but when we asked for proof, instead of the Scriptures they brought forward a written catechism containing quotations of Scripture, and distorted passages, so brought together as to prove their doctrines: but this we would not admit. The chief disputer, who was very authoritative, was from Jaffna: after a time he left, saying that he would come again in the morning, and bring the Scriptures with him; but we saw no more of him. He asserted many things which were untrue; and it is likely that he felt himself unequal to the task which he had undertaken.

May 30, 1822.—We left, this morning, about eight o'clock, and proceeded to another village; where a large company of people was soon collected, to whom the interpreter read a tract, and explained it at large. Most of them, I believe, were Roman Catholics: there was no disposition manifested to dispute with us: all who could read readily received tracts. Having appointed a place for meeting in another village, we now separated, and took different routes, conversing with the people and distributing tracts as we went along. Most of the people with whom I met were heathens, and some of them not the most sociable: some asked for proof that Christ came into the world, and that the Christian religion was true; and, as they will not enter into our course of reasoning, it is not easy to prove these things to *their* satisfaction: after referring to the purity of the Christian religion, (of which they have had but few specimens—most of the Christians whom they have formerly known having disgraced the Christian name by their immoral lives) and the tendency of the Holy Scriptures, I thought it better to speak of the evidence which the true Christian has in his own breast.

The appointed village was further than I expected; and I was, in consequence, much exposed to a burning sun.

After taking some food, I and my attendants set out on our return, leaving Dr. Scudder to pursue his good work a little longer. We reached home about nine o'clock at night. I brought with me two little boys from the populous Catholic village, whose mothers came to me, begging me to take them. This little excursion has been very interesting and I trust will be followed by the divine blessing.

JOINT LETTER OF THE MISSIONARIES.

SINCE the above was in type we have received communications from the missionaries both in Bombay and Ceylon. A part of the joint letter of the missionaries in Ceylon we insert below, reserving the remainder for a future number.

Jaffna, June 21, 1823.

Very dear Sir:—Our letter of October last informed you, that, though the prospects of our mission continued to be encouraging, the Lord's hand had been heavily laid upon us in the removal of brother Richards from our number. Could we say that we had since enjoyed the uninterrupted smiles of Providence, we should much rejoice. The Lord however has been pleased to order it otherwise. He has again found it necessary to afflict us. Happy will it be for us, if our trials lead us to the only source of comfort, and work in us the peaceable fruits of righteousness.

Affliction in Mr. Meigs' family.

The second daughter of Mr. Meigs, Sarah Maria, died very suddenly March 9th of the locked jaw. Mr. M. was absent on a journey to Colombo at the time of the afflictive event, and Mrs. M. "was obliged to mourn alone." Her Heavenly father was pleased to manifest himself to her very graciously, and enabled her to say, "the Lord is righteous still." The other brethren and sisters, while sympathizing in this mournful bereavement, have been pe mitted to rejoice in the goodness of God in preserving to them and their families their lives and health.

Trials in the Church.

One of the native members had fallen under censure several months previous to the date of this letter, but had given very satisfactory evidence of penitence. Two others have more recently yielded to the power of temptation; and the brethren have been under the necessity of suspending them for six months. The remarks of the missionaries occasioned by these instances of transgression among the members of their communion are well worthy of attention.

Since the commencement of this mission twenty four have been added to our church. When we remember, that of this small number three have been subjects of its discipline, we are called upon to humble ourselves deeply before God. But though we have cause for humility, we have also cause for thankfulness, (when we take into consideration the unfavorable circumstances under which our native converts are placed,) that *no more* have fallen into sin. In Christian countries, where the tone of morals is high, and where the restraints of civilized life are felt, and have a very powerful tendency to prevent the members of the church from dishonoring the cause of Christ, there are, nevertheless, frequent instances of sad apostasy. If this is the case in Christian countries, how much more may it be expected in heathen lands, where morality and the restraints of civilized life are comparatively unknown, and where, consequently, temptations to do evil press on every side. If to these we add that laxity of principle which they imbibe from their earliest childhood, in consequence of their continued familiarity with all the abominations of those who "serve the creature instead of the Creator," together with their low ideas of sin, and of the extent and spirituality of the divine law, until they have been long under the teachings of the Holy Spirit, it is still less to be wondered at, that our native converts do sometimes relapse into sin.

Those who are now under the discipline of the church, previously to their admission gave us satisfactory evidence of a real change of heart; and we feel much encouraged to hope, that, though they have fallen, they will rise again, and be taught to watch and pray with more diligence, lest they fall into temptation.

Usefulness of discipline.

The exercise of rigid church discipline, when attended with the divine blessing, has not only the effect of producing good impressions upon the minds of those who fall. It is calculated to make those who stand more watchful, and consequently less liable to relapse into sin. And it has the effect, also, of making known more fully to those around us the holy nature of that religion which we preach. We cannot but entertain the hope, that this event will be overruled for good. The Christian churches in our native land, who are sharers with us in our joys and sorrows, will feel with us the necessity of earnest prayer in behalf of that little church which they have been instrumental in gathering. It should never be forgotten that its members are as lambs among wolves, and need much grace to enable them to persevere unto the end.

Additions to the church.

But while we have been cast down, we have not been forsaken. Our cup has been mingled with cordials which have invigorated us, and encouraged us to persevere in our work. Since we last wrote, several additions have been made to our church. Katheramun of Oodooville, the husband of Antache, who was received more than a year ago, was baptized, and admitted to full communion with us in November last. At the time when his wife was received, he presented himself as a candidate for admission. But, as we considered it expedient that his faith should be further tested, we deferred his admission. It gives us much pleasure to state that the hopes we entertained of him from the beginning have not been disappointed;—he appears to have grown in grace and in the knowledge of our Lord and Savior Jesus Christ.

At Panditeripo, Julia Ann Prime, one of the girls attached to the boarding school at that place, has been admitted to the church. She is a Catholic by education. Soon after she began (as we hope) in earnest to lay to heart the things which belong to her everlasting peace, she was called to experience a trial of her faith. Her friends were much enraged at her having become impressed with a sense of divine truth, and were desirous of diverting her attention from these impressions as soon as possible. As the use of gentle means to accomplish their purposes was ineffectual, they had recourse to more violent measures, and beat her. She was enabled to witness a good profession before them, and honor the cause she had espoused. In June last, she expressed a desire to join the church. That we might have a further trial of her faith, her admission was postponed until December. She continues to give pleasing evidence of piety; and endeavors to make herself useful, by going to different villages, and speaking to the people from house to house upon divine things.

At Manepy there has been one admission to the church. *Conter* of that place was sometime since cast into prison, and while there, with no other teaching than the word of God, accompanied with the influences of the Holy Ghost, he was brought to feel that he was a sinner, and needed a better righteousness than his own to justify himself before God. It appears that a man belonging to Batticotta had been cast into the same prison, and that brother Meigs had sent him a Testament to read. As this man was obliged during the day to be absent from the prison in performing some work for government, Conter had access to his book, and read it. He soon became so much impressed with the truths it contained, that he reproved those who were confined with him, because they had erected an altar dedicated to some demon, and continued to offer up their prayers before it. His rebukes however had no good effect. They sometimes answered him, that if they did so, the devil would release them. At other times they became enraged, scoffed at him, threatened to kill him, and told him to throw his book away. As he continued to read, he felt more deeply the truth of what he read, and resolved that, if he should be released from prison, he would seek the salvation of his soul. The time came when he was released, and, as the truths which had arrested his attention while in prison continued to have an abiding effect on his mind, he determined that he would visit the missionary who was settled in the parish where he lived. Agreeably to this resolution he went to the mission house, and heard Christ preached to him as the Way the Truth and the Life. By degrees he was more fully convinced of the truths of the gospel, and felt that he must abandon his sins, and believe on the Lord Jesus Christ, and walk according to his commandments. After having given good evidence for some months that he had been taught from above, and had truly received Christ as his Savior, on the 9th of February he made an open profession of his faith. He was baptized, and received into full communion with the church.

In reviewing the history of this case we feel disposed to say, What has not God wrought? Nothing could have occurred to exhibit more clearly the importance of circulating the scriptures, even among those who have never heard of the gospel. We hope that, when the circumstances attending this conversion are known, they will be considered by American Christians, as an additional call upon them to send us help without delay, that we may improve this hitherto much neglected means of doing good.

In addition to those who have been received into full communion with us, there are six candidates for admission, whom we expect to receive after a proper time, if they appear as well as they now do. We are reminded by the fall of some, that we should continue to exercise much caution in the admission of members to our church; and we are also impressively taught, that, with all the caution which we think it necessary to use, we have reason to fear that tares will be gathered in with the wheat. May the Lord of the harvest give us more and more wisdom to direct us, that we may admit to his church those only whose names are written in heaven.

CHILDREN IN THE BOARDING SCHOOLS.

Many of our readers, who have been for some time past contributing for the support of children in Ceylon, are doubtless waiting with some solicitude to receive information respecting them. We are happy to inform them that we have received from the missionaries an account of the several Boarding Schools, with a complete list of all the children contained in them; which, however, we are under the necessity of deferring till the next month. For the present we can only make one extract from the letter of the missionaries which accompanied the account of the schools.

By the list it will be seen that we have about 140 boys and 30 girls in these schools. About 30 of these children are already so forward as to require much of our time in their instruction. As the *Central School* will, however, be supplied from these schools, there will be a vacancy, which we shall endeavor to fill as soon as possible with the many names on the lists sent out to us, for which we have not yet taken children. We feel the more confident that there will be but little delay, as the people begin more fully to appreciate the benefits of our boarding schools, and are more willing than formerly to commit their children to our care. We feel that those benevolent individuals and societies who have contributed to this department have no reason to be discouraged;—and that their charity has already had a most happy influence on the prospects of the mission.

MISSION AT BOMBAY.

JOINT LETTER OF THE MISSIONARIES.

Bombay, June 6, 1823.

Though we cannot send you such communications as we wish we could, and such as our Christian patrons and friends have long been looking for with anxious hearts; still we would be thankful to God that we are enabled to send tidings of any thing, which in any degree gives a favorable aspect to the cause of our dear Redeemer in this dark region.

Completion of the Chapel.

Our last letter made you acquainted with our arrangements for building a chapel with school rooms, and also informed you of the actual commencement of the building. We have now the pleasure of informing you that, in the course of the last month, the building was completed, so far as it was intended to finish it in the first instance. It is a very strong and durable building, and we feel much gratified with its plain but comely appearance.

Having been accustomed to see only the lofty and highly finished pulpits of our churches at home, you would perhaps be half inclined to smile at first sight of our plain and lowly pulpit. It is eight feet long and five feet wide, with six steps of the same width at each end, all of masonry. The elevation of this platform is three feet only; and on the front edge of it is a plain wooden railing eight feet long, on the top of which is a board of the same length and fourteen inches wide, all painted. We are much pleased with the convenience and appearance of this pulpit, and think it quite in unison with the general style and character of the building.

The flooring is of earth, and raised three feet. The surface, after being thoroughly wet, was beaten hard, level and smooth, and then washed over with a solution of cow-dung. This is a very common kind of flooring to native houses; but in public buildings it requires to be matted, and if money were not wanting, it would probably be expedient to have it flagged with the common stone of the country, which is much used for such purposes.

Provision was made, in building the walls, for the erection of a gallery; and we hope that we shall live to see our native congregation so increased as to render the addition of a gallery necessary.

The house is yet without ceiling. Not only for the sake of the appearance, but chiefly on account of the difficulty of speaking in it while in its present state, the missionaries regard it as of some importance that this deficiency should be supplied. They also consider it desirable, on account of the situation in which the building stands, that some of the land contiguous to it should be procured.

Need of a bell.

As the natives are very irregular in their habits, and generally destitute of the means of ascertaining the arrival of any designated hour, and have little inclination to trouble themselves in any way to know it, we have thought that, among such a people, a bell, to give them notice of the hour of worship, might be of singular use in collecting them. Around the chapel, within the sound of a good bell, there are about 100,000 natives; and when once informed that its sound was a notice, calling on them to come to the temple of the true God, to worship before him, it would be perhaps a salutary reproof even to those who, either by necessity or inclination, might be prevented from assembling.—Provision is made for suspending a bell in the apex of the front portico.

We have the greatest reason to be thankful to God and to praise him for his blessing on the building of a temple for his worship. It was commenced and so far completed, in less than the short space of six months.

Kindness of Mr. West.

It was mentioned in the Herald, vol. xix, p. 313, that Mr. West, a European gentleman, who is an accomplished architect, had kindly taken upon himself the whole care and trouble of erecting the building. This very valuable service he performed without accepting any compensation. The missionaries speak of Mr. West, as a gentleman very high in their estimation, and express a lively sense of gratitude for his services.

Pecuniary assistance obtained in India.

We are no less bound to praise Him, who has the hearts of all men in his hand, for the pecuniary aid, which through his favor we have been enabled to obtain. The subscriptions which we have procured in this country amount to about 4,000 rupees, ($1,777,) and we hope that something more may yet be obtained. Of this sum you will observe that 1,500 Bombay rupees (nearly $700) were collected in Calcutta by E. A. Newton Esq., the greater part of which ($458) was his own generous donation, and for the rest we are indebted to his attentions and influence. The sum obtained in Bombay is not great compared with the extent of the European society here, and the liberality with which they contribute to other objects. Yet it derives a peculiar importance from its being the *first* thing of the kind at this presidency to which their benefactions have been solicited. Viewed in this light it brightens the future prospects of missions in this dark region, and will, we hope, encourage the friends of Christ and of the heathen in our native land to give all that may be desirable to complete and improve the building.

Our readers will be gratified to perceive, by comparing the statement above given with that on p. 313 of our last volume, that the donations to this object in Bombay have been somewhat greater, than, from Mr Hall's letter, on which that statement was founded, we had ventured to anticipate. The whole expense of the building in its present state has been about $4,177, leaving $2,400 to be paid by the contributions of Christians in this country; exclusive of the expense of improvements which may yet be made.

Dedication of the Chapel.

You will doubtless feel an interest in knowing in what manner this building was dedicated to the service of God. We inserted a notice in the public papers, that on the last Friday evening in May divine service would be performed, mostly in the Mahratta, but partly in the English language. The Friday was observed as a day of fasting and prayer. In the evening divine worship was commenced in the Chapel in the following manner; 1. Reading of the scriptures in Mahratta by brother Nichols. 2. Singing in English, a hymn composed for the occasion. 3. Prayer in Mahratta, by brother Graves. 4. Singing in Mahratta. 5. Sermon in Mahratta, by brother Hall, from Ps. 95:6. 6. Singing in Mahratta. 7. Prayer in English, and the benediction, by Rev. R. Kenney, a missionary of the Episcopal church. In the conclusion of the sermon it was remarked that the Chapel had been erected by the benevolence of Christians, who wished all men to come to the knowledge of the Gospel of Christ, and be saved through him, the only Savior of sinners; and an invitation was given, and a desire expressed to the native auditors, that they would regularly assemble in it, especially on the Sabbath, and hear and receive the word of life.

The number of Europeans who attended was small, and probably would have been larger, had not the services been chiefly in Mahratta, and had there not been a religious meeting the same evening in the fort, of which we were ignorant when we fixed on the time for opening the chapel. The number of natives who were in the house and at the doors was considerable. All our Bombay schoolmasters were there, and a good many of their boys. For some weeks before, we had employed a native musician to teach native singing to the schools and to ourselves. He had succeeded as well as could be expected, and had taught all the most forward boys here, and the schoolmasters, to perform, with a good degree of propriety, two tunes, set to Christian hymns. They sung the two on the occasion: and the boys and teachers, as they attend in rotation, two schools each Sabbath, to be catechised &c., uniformly sing in connection with public worship in Mahratta.

The arch adversary of souls is no doubt busy in attempting to excite the prejudices, jealousies and fears of the people; and it would be too much to expect that there should in consequence be *no* diminution of our schools in Bombay. The schoolmasters tell us, and it is probably true, that *some* parents have removed their boys from the schools, because they were brought to the chapel. It is a very favorable circumstance, however, that the school which is kept in a verandah of the chapel is on the increase, and is flourishing. Our prayer and hope is, that Satan will not be suffered to gain any advantage against the cause, and that God will cause the people to come to this place, and hear and believe his truth, and be saved.

At present we have public worship regularly on the Sabbath at ten in the morning in English; at four in the afternoon two schools assemble for reading, catechising &c. till five, and from five to six public worship is held in Mahratta.—On the first Monday in June the monthly concert was held at the Chapel.

Printing of the Scriptures and Tracts.

In translating and printing the scriptures we continue to advance. The work of translating we still consider as secondary to that of *preaching* the gospel, and at the same time a work of great responsibility, and demanding the deliberate and patient exertion of all our combined capacities in its execution. To many our progress in this department will probably appear tardy; and we might indeed advance *much* faster, were we to hurry it off as a mere job of contract is commonly done; but with our views on this important subject, we do not think we should promote the cause by hastening on this work much faster than we do at present. We hope that in a few months the translation of the whole New Testament will be completed, and that some further progress will be made in the translation of the Old.

Our *printing* of the scriptures and tracts we endeavor to regulate by the actual demand for them. We have recently printed the gospel of Mark, and a second edition of John is now in the press, and will be finished in a few weeks. The next portion of scripture, designated for the press, is a second edition of Genesis, for which we have many applications. When Genesis is finished, we expect to continue the edition of the New Testament. We have lately reprinted two tracts, one the compendium of scripture doctrine, and the other entitled "The Good News."

Our readers have already been informed (vol. xix. p. 381,) that the Bombay government had interdicted the circulation of religious tracts in the interior of the Mahratta country, and also that a memorial was about to be presented by the missionaries, in hope that the restriction would be removed. This memorial they accordingly presented, but the government did not think it proper to comply with their request. They still hope that the restriction will not be of long duration; but even at present the field which is open before them affords, they say, "room and labor enough for a hundred missionaries, and for as many agents as they could employ; and for books innumerable."

General state of the Mission.

Some further extracts from this letter must be deferred till the next month. We only anticipate the substance of it so much as just to glance at the general state of the mission. Nothing of very special interest had occurred which has not been already mentioned. The members of the mission families were generally in health. Mr. Hall however writes, in a letter dated July 21, "Our dear son and only child is not expected to live many days." They were not yet able to enumerate instances of conversion, though several had recently appeared to give more than ordinary attention to divine truth. The expression of their feelings in relation to this subject we shall hereafter insert; and in the mean time remind our fellow christians of the importance of their daily prayers, that their brethren may not labor in vain.

MISSION AT THE SANDWICH ISLANDS.

LETTERS FROM THE MISSIONARIES.

The arrival at the Sandwich Islands of the missionaries who sailed from New Haven in November 1822, and our receipt of letters from Mr. Bingham and Mr. Chamberlain, were mentioned in our last number, p. 96. We have since received a letter from Mr. Richards, which was brought by the same conveyance, but had not then come to hand.—Mr. Chamberlain states that the journal of the mission and official letters of the last reinforcement, were forwarded by way of Canton on the 28th of May, and other communications and duplicates by different routes on the 17th of June, and on the 9th and 16th of August. None of these have arrived.

The letter of Mr. Richards is dated at Lahinah, Island of Mowee, Aug. 30, 1823. We make the following extracts.

Situation of the Missionaries at Lahinah.

This may be the earliest notice you will have of our establishment at this place. It is proper, therefore, to mention that Mr. Stewart and myself, with our families, took up our residence here on the 31st of May. Our journal up to the 31st of August we shall send by the first conveyance, which we hope will be in a few days, though probably not so direct as the present. I might now mention some of the kind dealings of providence with us, but, as you will learn them from our journal, I will only speak of our present circumstances and prospects. We are living in houses built by the heathen and presented to us. They are built in native style, and consist of posts driven into the ground, on which small poles are tied horizontally, and then long grass is fastened to the poles by strings which pass round each bundle. We have no floors, and no windows, except holes cut through the thatching, which are closed by shutters without glass. Our houses are comfortable at this season, and we hope will remain so during most of the year, as very little rain falls at this place. During the three months that we have resided here there has been none at all. Nearly all that grows, not only in Lahinah, but on all this part of Mowee, is watered artificially by streams from the mountains.

Favor of the Chiefs.

We are constantly receiving little favors from the people, which, though they do but little toward supporting the mission, do nevertheless show very satisfactorily that they are our friends. We have particular occasion to be grateful to God, that our warmest friends are among the highest chiefs. This, I think, makes our future prospects flattering. It is also an encouraging circumstance, that their friendship increases, as they become acquainted with us, and with our object.

Prospect of ultimate success.

After enumerating some of those needful articles, the procuring of which must necessarily involve some expense for the support of the mission, he writes,

I am fully persuaded that, could those christians who furnish our support see the things which we see, they would need no other motives to stimulate them to far greater exertions than they now make. The field for usefulness here is great; and I have never for a moment since I arrived, had a single fear that my usefulness, on these islands, will be limited by any thing but my own imperfections. If I can be useful any where, I can be useful in Lahinah. I see no evidence that I have been, or that I shall soon be, the instrument of the immediate conversion of any heathen. But I think I do see a work going on, which will issue in the conversion of thousands. Our temporal circumstances are more pleasant, than we had reason to expect, when we left America. We however feel the need of houses of a different kind from those we now occupy. Our circumstances can be rendered more pleasant, in several other respects, by changes which you will find proposed in our journal. But, situated as we now are, we are all contented and happy. Our work is indeed a pleasant one. I envy no man his employment, though he may be surrounded with a thousand temporal comforts, of which I am deprived. It is enough for me, that, in looking back, I can see clearly that the finger of providence pointed me to these islands;—and that, in looking forward, I see some prospect of success, and of lasting usefulness. All my anxiety arises from the fear that the whitening harvest will not be gathered. Thousands, indeed I may say, almost every adult on the Sandwich Islands, is waiting to receive instruction; and many are waiting with high hopes. That we may be able to communicate this instruction, we know is your prayer, and the prayer of thousands who love Zion. This is an animating thought.

Mr. Bingham's letter of the same date was also written at Lahinah, where, on account of some special business, he had been spending a few days. In regard to the prosperity of the mission, after alluding to a previous communication, he says,—"I can again assure you that we have occasion to rejoice in the continued smiles of Providence, and in the general prosperity of the mission, in the various stations and departments of labor." Part of his letter we think will be found interesting.

Excursion of Messrs. Bingham and Richards.

Day before yesterday Mr. Richards and I set off on an excursion to explore a part of the Island, and to visit the king, now on the other side. By the favor of the king's mother and her husband we obtained a good double canoe to facilitate our progress. We sailed along the shore in the direction of Maurakea (Mow-rah-ka'-ah) on Owhyhee, of which we had a view among the clouds. Seven or eight miles from Lahinah we alighted on shore, and walked a mile or two through a pleasant plantation called Oroaru, (O-ro-ah'-roo,) belonging to the king's mother and containing 128 houses; then joined the canoe again. We found that some of the people had attended divine worship. As I was giving them a few words of instruction, I heard a lad pronounce the name of Jesus Christ. I asked him by whom he had heard the name of our Savior; he replied, "By the missionaries at Lahinah."—We proceeded, sailing along the shore, several miles, passed several plantations belonging to Urumaheihei, (Oo-roo-mah-ha-ee-ha-ee,) and containing together about 80 houses;—then succeeded six or eight miles of a bold, iron bound, mountainous, uninhabited shore, till we entered the large bay called Maalaea, (Mah-ah-lah-a'-ah,) and landed two or three miles from the cape, on the north-west. We had a light sea breeze from the west, till we doubled the cape, when suddenly the north-east trades struck us with violence, which we continued to feel till night, during our walk across the isthmus, which was about 10 miles, though the distance between the bays on the south and north is, at their nearest points, but about seven. At the place of our landing are about forty houses occupied chiefly by fishermen.

Plantation of Wykahpoo.

The principal plantation in this district, called Waikapu (Wy-kah-poo',) lies about midway between the two bays, watered by a small stream, descending in a south-eastern direction from the lofty mountains, that lie between Lahinah and that place. At this plantation which belongs to Cox and Kaahoomanoo, there are about 100 houses, six head of neat cattle, and eight horses. This is the most important, and almost the only inland settlement that I have seen in the islands. Its situation is very pleasant. You stand upon the bank of this little rivulet in the midst of the bananas, sugar-cane, and taro; and the plains that lie upon the two bays spread upon your right and left, containing perhaps 100 or 150 square miles. Before you, at the distance of 15 or 20 miles in a south-east direction, rises a beautiful mountain, occupying a large portion of that part of the island which lies on that side of the isthmus;—and behind you the loftier mountains that occupy a large portion of the islands on this side. On your right the beautiful bay of Maalaea. Morokini (Mo-ro-kee-nee,) appears only as a rock rising but a little above the ocean. Tahurawa (Tah-hoo-rah-wah,) a little more to the right, appears somewhat more deserving of the name of an island instead of a rock. On your left, a pleasant bay, and an open ocean, wash the shores of Wairuku (Wy-roo-koo.) The plain in this part appears to be made of sand, which, to some extent, is continually changing its position by the action of the wind, throwing it into hillocks and banks resembling drifts of snow, and thus disclosing many fragments of human skeletons of former generations, wasted tenements, once the habitations of immortal souls, that knew nothing of Jesus and his *resurrection.* Over these we walked, as we proceeded to the king's temporary dwelling, or lodging place, at Wyrookoo.

Dedication of a house for worship.

On the 24th inst. we had the happiness to dedicate to the Lord Jehovah a new house for divine worship, lately erected by the king's mother and her husband, and Krimakoo. They were present at the dedication with Kamamaloo, and other important persons, and many of the common people. I preached in the vernacular tongue from Gen. 28:17; "How dreadful is this place; this is none other but the house of God, and this is the gate of heaven." We sung in the native language the Jubilee hymn, "Blow ye the trumpet," and in English, "Wake, Isles of the South, your redemption is near."

There is now one church at Wymaah;—one at Hanapape, where Mr. Whitney preaches weekly;—one at Hanaroorah, where public worship is usually attended three times a week;—one at this place;—and now the fifth in the islands is building by governor Adams at Kaima (Ki-mah) on Owhyhee. Four of our brethren are still on that island, successfully exploring it, and preaching the word, and preparing the way for occupying that field by two new stations.

Readiness of the people to attend worship.

From Mr. Chamberlain's letter of September 1st, dated at Hanaroorah, Island of Woahoo, we make only one extract, shewing the disposition of the people at that place to attend public worship.

Mr. Bingham's return is daily expected, and his presence is now needed at this station, as there is no one here competent to preach to the people. Auna, the Tahitian convert, conducted, till recently, the native service; but he left this place about a fortnight ago, to accompany Kaahoomanoo and Tamoree on their visit to Mowee. Though Stephen Popohe has been the only one to conduct religious worship for the natives, there yet has been no falling off of numbers, the house being usually full, or nearly so. It is pretty certain that the attendance of the common people on divine service has not been owing to the attendance of the chiefs. When the principal chiefs were recently absent, the house of worship was not deserted, but, on the contrary, it was filled with the common people, who would hardly have ventured to enter, if the chiefs had been present; especially if the chiefs had taken their seats at the entrance of the house, for the benefit of the wind, as they usually do.

CHEROKEES OF THE ARKANSAW.

THIRD REPORT TO THE SECRETARY OF WAR.

We have received from the missionaries at Dwight a copy of their annual Report to the Secretary of War, prepared in October last; most of which, as giving a general view of the progress of the mission, we think it proper to insert.

The time of commencing our enterprise, the general course we have pursued, the commencement of a school, the plan upon which it was founded, and the progress of labor in the several departments of the Institution to October 1822, have already been communicated. The progress of labor in bringing forward the establishment for the year past has equalled, if not exceeded our expectations. Additional buildings have been erected, roads improved, the plantation extended, and a school continued in successful operation.

We have erected and completed a framed house 30 feet by 36 for the girls and instructress, two log cabins 16 by 14 for the boys, a framed barn 40 by 30, and a saw mill and grist mill. The saw mill is completed, and the grist mill nearly so. Aside from these, we have erected some smaller out buildings, and put glass windows into all our dwelling houses, the girls' house, the dining hall and kitchen and school house.

Progress in agriculture.

In the agricultural department, they had cleared and fenced, during the year, about 40 acres of land. About twenty acres were planted with corn, nearly half of which, however, was destroyed by excessive early rains. Most of the planting, and a great part of the hoeing was done by the boys.—By way of experiment upon small grain, they had sowed about eight acres with wheat, and prepared five or six for rye.—Clover and timothy hay had been found to succeed. In consequence of having lost a part of their stock by the severity of the preceding winter, they were turning their attention more to the procuring of fodder.

State of the schools.

In connexion with the establishment is a flourishing school, in two divisions, under the special care and tuition of an instructer and an instructress. The whole number of Cherokee children in our family, who are enjoying the privilege of literary, moral and religious instruction, is sixty;—thirty-four male, and twenty-six female. Most of this number have been in school one year, about one half two years, and some longer. The progress of all these equals, if it does not exceed that of most children, in a given time, in civilized society. They pursue their several studies with more ardor, diligence, cheerfulness and expertness, submit to all directions with more promptitude, and make better progress in every branch of a useful education, than we ever expected to witness among the natives of the forest. The number might be increased to a hundred or a hundred and fifty within a few days, if we would open our doors for their reception; but our limited resources at present prevent our enlarging the number. Many are anxiously waiting for an opportunity to commit their children to our care, and often urge their admission with great importunity. But the fact that the operations of the American Board of Missions, on whose support the school is chiefly dependent, are too extended to supply fully the wants of all their numerous establishments, renders it necessary for us, notwithstanding the pain it occasions, to turn a deaf ear to all solicitations to increase our number. For the supply of our personal wants we have no anxiety, and have not, consequently, on this account merely, experienced any want of enlarged resources, but when with philanthropic feelings we look upon the degraded state of the natives, and witness their anxiety to rise from this degradation, or at least to have their children after them a better and more enlightened community than themselves, we look with pain at the smallness of our means, and have to do violence to our feelings, to send back to the darkness of the forest any who sue for the privileges of the Institution.

Prospect of success.

Every day's experience in our efforts to meliorate the condition of this people strengthens our belief in the practicability of their reform; and nothing is wanting, so far as means are concerned, beyond what is in the reach of an enlightened and benevolent community, to raise this people, now in ignorance and darkness, to a state of society as happy, as enlightened, and as moral, as any part of the United States, or of the Christian world. Facts which have transpired within our own circumscribed sphere of action justify this impression. Our Institution, with the system of means we have adopted, is but in its infancy. We have labored in the commencement and progress under strong prejudices in the minds of many of the natives, and among and around them are unfriendly white men, who have made every effort to weaken our hands, and to sour the minds of the Cherokees against us; but, notwithstanding all these and many other untoward circumstances, a happy influence of our feeble exertions is felt to every corner of this part of the tribe; and a good degree of confidence prevails amongst them, that our object, and that of our patrons and supporters, is their good. A majority feel that the institution at Dwight is the glory of the tribe; and so far as this feeling obtains, it is accompanied with a desire to act in a manner worthy of the efforts which are made to enlighten and reform them. The influence of this desire is evidently leading them in a degree to renounce those vicious habits which have been derived from intercourse with unprincipled white men. Whiskey and other kinds of ardent spirits, which have been brought in amongst them in great abundance by citizens of the United States, and by individuals of their own people, have been attended with incalculable evils; and to this source may be referred the outrages and enormities which they have committed, rather than to any peculiar malignity or barbarity of heart among them. But happily for them and for our own people on their borders, this deadly evil is diminishing. A less amount is brought in among them by Cherokee traders, and a much less ready sale is obtained by those citizens of the States, who, regardless of law or justice, attempt to make gain by diffusing among an ignorant people physical and moral poison. Two men in the tribe, one a Cherokee and the other a white man with a Cherokee family, who have heretofore supplied nearly half this part of the tribe, have relinquished the traffic altogether; resolving to use their best endeavors to prevent its introduction.

The reformation in influential individuals, a general desire existing to improve, the almost universal anxiety for the education of their children, the flourishing state of our school, and the readiness of the people to hear, and evident effect, in some instances, of moral and religious instruction, present to our view the cheering prospect of a happy change of society in this part of the Cherokee nation.

Idolatry of the Hindoos.

ACCOUNT OF JUGGERNAUTH.

The following account of Juggernauth is taken from the "Quarterly Circular," printed at the Church Mission Press in Calcutta. Our first design was to abridge it; but, on reading it over for that purpose, it appeared that an abridgment could not easily be made, without considerably diminishing the interest of the description. We have therefore concluded to insert it entire.

Juggernauth is one of the most celebrated places in India. All the land within 20 miles is considered holy; but the most sacred spot is enclosed with a stone wall, 21 feet high, and forms nearly a square: two sides measuring each 656 feet, and the other two 626 feet in length. Within this area are about 50 temples, dedicated to various idols; but the most conspicuous buildings consist of one lofty stone tower, 184 feet high, and 28 feet 8 inches square inside, which is called the Bur Dewal, and two adjoining stone buildings with pyramidical roofs. The idol Juggernauth, his brother Bulbudra, and his sister Shubudra, occupy the tower. The first pyramidical building, which is 40 feet square inside, is connected with the tower, and is the place where the idol is worshipped during the bathing festival. Adjoining this temple is a low building on pillars, (with a fabulous animal in the centre), which is intended as an awning to shelter the entrance from the rays of the sun; and after this is a second building, with a pyramidical stone roof, where the food prepared for the pilgrims, or others, is daily brought, previous to distribution. This latter building is said to have been removed from Kanaruck, or the black Pagoda, and is called the Beg Mundeep.

The temple of Juggernauth was erected by Rajah Anung Bheern Deo, and completed in A. D. 1198. The art of arching appears to have been unknown even at a much later period, in Orissa: as these buildings, as well as similar ones erected by the two succeeding Rajahs, have large massive iron beams, wherever a flat surface was required; and the roofs consist of successive layers of stones, projecting a few inches, till the opening is very considerably reduced; iron beams were then put across, to support larger stones, laid flat; or, in some instances, the successively projecting layers were continued, till stones could reach across the opening and close it up. The roofs are ornamented in a singular style, with representations of monsters, which can be understood only by a drawing: but the walls of the temples, which are not visible beyond the enclosure, are covered with statues of stone. Several represent a famous Hindoo God, Mahadeo, with his wife Parbuttee, in attitudes so grossly indecent, that it seems surprising how any superstition could debase its votaries to such a degree, as to make them introduce into their most sacred places such filthy and obscene representations.

Each side of the boundary wall has a large gateway in the centre; but the grand entrance is in the eastern face. There is a second enclosure within, the area of which is raised about 15 feet. Close to the outer wall there is a very elegant stone column of basalt: the pedestal is highly ornamented; the shaft is of a single stone, exhibiting 16 sides; the diameter is 7 feet, and the whole column measures 35 feet; on the top is a figure of Hoonoomaun, a Hindoo deity who assumed the shape of a monkey. This well executed pillar was originally erected before the great gate of the temple of the sun at Kanaruck, usually called the Black Pagoda, and when most of the buildings of that temple fell down, it was removed to Juggernauth. The priests relate, that the present statue of Hoonoomaun was put there since its removal. The original ornament is said to have been the figure of Aroona, the charioteer of the sun, and the pillar is thence called Aroonkhumba.

Near the north-east angle of the boundary wall of the temple, there is a lofty arch of pot stone. It is used by the Hindoos during the festival of the Dole Jattra, when three silver images are swung backwards and forwards. The swing is fastened to the stone arch by brass chains. The arch stands on an elevated platform, and the images are sprinkled with rose water and a red powder, like what is used during the hooly. The arch was originally at Kanarack, and subsequently removed to this place.

The idol of Juggernauth, which is so celebrated, that pilgrims resort to worship it from the remotest parts of India, is probably the coarsest image in the country. The figure does not extend below the loins, and it has no hands, but two stumps in lieu of arms, on which the priests occasionally fasten hands of gold. A Christian is almost led to think that it was an attempt to see how low idolatry could debase the human mind. The priests endeavor to account for the deformity by a strange legendary tale. Some thousands of years ago, in the Sut Jog, or Sutya Yuga, Maharajah Indradyumña, of Oojein, in Malwa, applied to the celebrated manufacturer of gods, to make a new idol. This request was granted, on condition that the Maharajah should be very patient, and not interrupt the work, as it could never be completed if any attempt was made to see the process. This caution was not duly attended to. The prince endeavóred to see what progress had been made, and it became necessary that he should be satisfied with the imperfect image.

It may be easily supposed that a very large establishment of priests and others, is attached to such a temple. One of the headmen stated the number to consist of 3000 families, including 400 families of cooks to prepare holy food. The provisions furnished daily for the idol and his attendants, consist of 220 pounds of rice, 97 pounds of kullye (a pulse), 24 pounds of moong (a small grain), 188 pounds of clarified buffaloes' butter, 80 pounds of molasses, 32 pounds of vegetables, 10 pounds of sour milk, 2½ pounds of spices, 2 pounds of sandal wood, some camphor (2 tolahs), 20 pounds of salt, 4 rupees or 10 shillings worth of firewood: also 22 pounds of lamp-oil for lights at night. This holy food is presented to the idol three times a day. The gates are shut, and no one but a few personal servants is allowed to be present. This meal lasts about an hour, during which period the dancing girls attached to the temple, dance in the room with many pillars. On the ringing of a bell the doors are thrown open, and the food removed.

The food prepared for sale, or bespoken by the inhabitants, is not brought into the large tower, but collected in the Begue Mundeer, where it can be seen and sanctified by the idol from his distant throne.

In addition to this food, a very considerable extra quantity is allowed for the great festivals: and in order to make this superstition as profitable as possible, the priests have decided that nothing can pollute the food prepared in the temple—it may be conveyed to any place—it may be touched by a Mussulman, or a Christian, without becoming unfit for a Hindoo. Nothing can be more convenient than such a belief, as Hindoos in general must eat their food where it is cooked, and a thousand things may pollute it. The consequence is, that the cooks are employed to prepare food for most of the pilgrims, at a price which varies according to the demand, and is always highest during the festivals. It is said that a few days before the festival of the Ruth Jattra, food is cooked within the court of the temple for at least 100,000 pilgrims; and it will easily be credited that on these occasions, the 400 families of cooks have full employment. The potters make earthen pots of three sizes; the food is carried away in them, and they form a kind of standard measure: and as none but new pots can be used, the consumption is very great, and supports a great many families. The only interruption to this cooking is during the time the idol is travelling in his car to the place where he was formed, and returning to the temple: about a fortnight in all.

There are twelve festivals celebrated at Juggernauth during the year, but by far the most important season is the Ruth Jattra: when the idol is placed on a car, and visits the place where he was originally formed, called Junnuckpore. This happens either in June or July, and the number of pilgrims who attend, is very much regulated by the season. When the new moon of Assaur occurs early in June, there is a prospect of fair weather, and about 150,000 are supposed to attend the ceremonies; but when it is late in the month, many are deterred by the dread of encountering the periodical rains, which destroy a great many of the poor deluded creatures, the greater part of whom are exposed night and day to the inclemency of the weather. A good many Hindoos undertake this pilgrimage during the driest weather, and arrive to celebrate the Chundnun Jattra; on which occasion Juggernauth deputes several idols to partake of a bath of sandal-wood water, prepared on purpose, in a little temple on a neighboring tank. The ceremony closes by a procession of these petty idols on rafts, which are floated three times round the tank, or large reservoir of water. The Rajah of Khoordahwho is the hereditary high priest, is expected to attend, and perform certain ceremonies; but the present Rajah is a very timid man, and at the last festival, in May 1822, he could not be prevailed upon to risk himself on the water. The priests and attendants of the idol, during these great occasions, always have small sticks or canes in their hands, which they use with very little ceremony. On the last celebration of the Chundnun Jattra, the pilgrims thought that the blows were rather too hard and too frequent to be borne patiently; they suddenly wrested the canes out of the hands of the priests, and retaliated pretty smartly, till the brahmins found it prudent to retire, and the festival terminated without any further "fracas."

This constant use of the stick is a remarkable feature during all the great festivals, and joined to the great rapacity of the priests, may easily account for the strong dislike the pilgrims manifest towards all the attendants on the idol. Instead of mentioning the priests with respect, they commonly express the greatest contempt, and accuse them openly of extortion and every kind of vice.

The pilgrims who attend the festival of Chundnun Jattra, and wish to remain in order to see the Ruth Jattra, are termed Loll Jattrees: and they pay a much higher tax; viz. 10 rupees to government, and 3 rupees to the priests who brought them, if they come from the northward; and 6 rupees if they come from the southward, and 3 rupees for the priest. This regulation occasions the receipts to be usually greater at this festival than at any other. Forty-three days after its commencement, the Chaund Jattra (ordinarily called the Asnan) is celebrated. The idol is brought outside the tower, and placed on an elevated platform within the boundary wall, (but visible from the outside) and is bathed. A great many pilgrims attend this ceremony, and those who wish to remain a fortnight, and see the Ruth Jattra, are termed Neem Lolls. If they come from the northward, they are obliged to pay government 5 rupees; or if from the southward, 3 rupees, and 1 rupee 8 annas to the pundah who brought them: 2 rupees 6 annas is the tax for five days.

In 1822 a rich lady made an agreement with the British Collector, and on her paying a fixed sum, all the pilgrims who arrived during one day were admitted without paying.

The Chaund Jattra only lasts a day, after which the idol of Juggernauth is not visible for nearly a fortnight. He is reported sick; but it is understood, that during this time he undergoes a thorough repair, and is fresh painted, &c. When two new moons occur in Assaur, which is said to happen about once in 17 years, a new idol is always made. A neem tree is sought for in the forests, on which no crow or carrion bird was ever perched: it is known to the initiated by certain signs. This is prepared into a proper form by common carpenters, and is then entrusted to certain priests, who are protected from all intrusion: the process is a great mystery. One man is selected to take out of the old idol a small box, containing the spirit, which is conveyed inside the new: the man who does this, is always removed from this world before the end of the year.

Fifteen days after the Chaund Jattra, or on the new moon of the month of Assaur, the grand festival of the Ruth Jattra is celebrated; the usual tax is 2 rupees for government, and 6 annas for the premium to the pundahs.

Three ruths or cars of wood are prepared for the occasion:—the first has 16 wheels 6 feet in diameter; the platform to receive the idol of Juggernauth is 23 feet square, and the whole car is 38 feet high from the ground. The wood work is ornamented with images[*] and painted; the car has a lofty dome, covered with English woollens of the most gaudy colors; a large wooden image is placed on one side as a charioteer or driver of the car, and several wooden horses are suspended in front of the car, with their legs in the air. Six strong cables are fastened to the ruth, by which it is dragged on its journey.—The other two ruths are like this, except being a little smaller, one having only 14 wheels, and the other 12.

On the 19th June 1822, the temple was opened for the worship of Juggernauth for the first time after his retirement. The concourse of pilgrims is always very great, and the British authorities had taken every precaution to guard against accidents, but as only Hindoos are admitted within the temple, it was necessary to trust to the priests to prevent the ingress of too many pilgrims at once. Unfortunately they neglected this precaution. Men, women, and children, all rushed in the moment the gates were thrown open. When they reached the square building next to the grand tower, they had to descend three steps, which were slippery from some holy food having been spilt:—18 women were thrown down at the foot of the steps and trampled to death by the crowd in the rear, before any assistance could be rendered. At last with difficulty the gates were again closed, and the bodies were examined; but it was too late. A singular difficulty occurred: the dead bodies of strangers are only touched by men of very low caste; and people of this description are not admitted into the temple. If a corpse were carried through one of the gates, it would be a very bad omen for whoever might pass through afterwards. To obviate all these difficulties, whilst the temple was emptied of pilgrims, the dead bodies were removed with hooks and poles, and thrown over the boundary wall like so many dogs. The relations of the poor creatures were observed lamenting their untimely fate, and must have felt shocked at the mode of removing them from the temple.

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[*] It deserves to be noted that all obscene images so commonly seen on similar cars have been removed here, and similar offensive representations have been lately removed also from the *outer* walls of the temple

On the 21st June 1822, the town of Pooree Juggernauth was filled with pilgrims; at noon every one crowded to the temple to see Juggernauth, his brother Bulbudra, and his sister Shubudra, carried to their ruths or cars, which were drawn up close to the gate.

A loud shout from the multitude announced the opening of the gates, and the approach of Juggernauth. A number of priests were dragging slowly the ponderous and clumsy idol down the steps, stopping very frequently. The manifest helplessness of the block of wood, weakened not the faith of the infatuated pilgrims, and the idol was lifted into his car, amidst the shouts of his votaries, who were eager to worship the image. The idols, Bulbudra and Shubudra, were likewise carried to their ruths in the same manner. At sunset the Rajah of Khoorda, hereditary high priest, and master of the idol's wardrobe, made his way through a prodigious crowd in a palankeen, followed by a large state elephant. All the European ladies and gentlemen mounted on elephants had assembled close to the cars, to observe the ceremonies. The Rajah alighted near the ruth of the idol Bulbudra: he was dressed in very plain muslin and barefooted; a very stout priest led him by the hand, and others surrounded him with sticks in their hands, which they used very freely to keep off the crowd, and, as a further security, his palankeen and elephant were kept close in the rear. The Rajah is a young man, who for the last two years is said to have lost all energy of mind. On this great occasion, he exhibited every symptom of excessive trepidation and alarm. Nothing of a devotional spirit was observable, but a great apprehension of suffering from the crowd. On ascending the car by a sloping platform, he stopped at every third step, looked round, ordered his attendants to remove from the ruth many intruders, and was the very image of sulkiness and vexation. Several silver trumpets sounded, and the pilgrims shouted most loudly. When the Rajah reached the top of the platform, he worshipped the idol Bulbudra, and then with a broom swept the floor all round. He was afterwards presented by the priests with a silver vessel containing essence of sandal-wood with which he sprinkled the floor: and then presented some offerings to the idol, from whom he received, as a mark of honor, a garland of flowers, which the priests took from the image, and put round the Rajah's neck; and the ceremony concluded with the Rajah's prostrating himself flat on the floor before the idol, amidst the shouts of the pilgrims and the piercing notes of the shrill silver trumpets. He then descended slowly from the car, and proceeded barefooted to the car of Juggernauth, and finally to that of his sister Shubudra, where the same ceremonies were performed, and, to close his labors for the day, he went behind each car, and endeavored to propel it forward, without which ceremony it could not afterwards be moved. On a signal being given, a most active scene commenced, several thousand men, each holding a small green branch in his hand, came running up to the ruths, clearing their way through the crowd from a considerable distance, in regular files; they soon removed the sloping platforms, each man having first touched the car with his branch. When all was ready, these men, aided by the pilgrims, laid hold of the cables, taking care to keep their faces towards the idol. The ruth of Bulbudra was the first moved,—the shrillness of the trumpets, the shouts of the pilgrims, and the creaking of the ponderous wheels, made a most frightful noise. The car was crowded by people, many had crept under, and clung to the large axletrees, and it was impossible to look on, without shuddering with the apprehension that some shocking accidents would happen, whilst so many pilgrims were evidently in imminent danger. Each car was moved but a short distance on that day, and fortunately without the loss of any lives. On the following day the dreaded event was but too awfully realized. A crowd of pilgrims, too poor to pay for admission, had collected at the barrier, and the British Collector on finding that 24 had already died from exposure to rain and want of food, humanely opened the gate. These poor creatures rushed to worship the idols on the ruths, and shewed their zeal by pulling the ropes. It has been observed that they are obliged out of respect for the idol to walk backward. Six pilgrims stationed close to the car were aiding in pulling a rope which suddenly yielded, having become slacker than the others. These men fell to the ground unheeded by the shouting mob, four of them were instantly crushed to atoms, the fifth had a leg dreadfully mangled, and the sixth fell between two wheels and escaped unhurt. The practice which formerly prevailed of enticing pilgrims to sacrifice their lives by voluntarily throwing themselves under the wheels, has happily ceased, and nothing of the kind was attempted. The loss of life, however, occasioned by this deplorable superstition, probably exceeds that of any other. The aged, the weak, the sick, are persuaded to attempt this pilgrimage as a panacea for all evils. The number of women and children is very great. The pilgrims leave their families and all their occupations to travel an immense distance with the delusive hope of obtaining eternal bliss. Their means of subsistence on the road is scanty. Their light clothing and little bodily strength is ill calculated to encounter the inclemency of the weather. When they reach the district of Cuttack, they cease to experience the hospitality shewn elsewhere to pilgrims. It is a burthen which the inhabitants could not sustain; and they prefer availing themselves of the increased demand for provisions to augment the price. This difficulty is more severely felt as they approach the temple, till they find scarcely enough left to pay the tax to government, and to satisfy the rapacious brahmin. At Pooree Juggernauth, during the great festival, firewood, or fuel of any description is scarcely procurable. It is not even customary for the pilgrims to cook their victuals: they are expected to buy holy food, which on such occasions is sold at an enormous price, and of very inferior quality. Whilst the idol is travelling in his car, no rice is cooked, nothing but parched grain is procurable. The weather is often bad, and the smallest shelter is to be had only at a heavy expense. The pilgrim on leaving Juggernauth has still a long journey before him, and his means of support are often almost, if not quite exhausted. The work of death then becomes rapid, and the route of the pilgrims may be traced by the bones left by the jackals and vultures. The country near the temple seems suddenly to have been visited by pestilence and famine; dead bodies are seen in every direction; pariah dogs, jackals and vultures, are observed watching the last moments of the dying pilgrim, and not unfrequently hasten his fate. It is true that there are at Pooree and at Cuttack hospitals, where the sick may get medicines gratis; but the starving pilgrim is not supplied with food, there is no establishment to carry the sick to the hospital; and at Pooree Juggernauth, by some strange arrangement, the hospital, instead of being entrusted to the military surgeon residing at the place, has been put under the civil surgeon at Cuttack, who has important duties to perform at the latter place, distant 50 miles. Some charitable Hindoos endeavored to lessen this evil by leaving lands for the purpose of maintaining poor pilgrims, but these benevolent intentions have been defeated by the avarice of those entrusted with the lands; and sufficient attention has not yet been paid by the civil authorities to these charitable institutions.

There is no doubt that this deadly superstition is a curse on the country, and tends much to its impoverishment. The loss of valuable labor must be very great; and the Christian who sickens at all the misery generated by this idolatry, is naturally desirous of knowing what steps have been pursued by the British government, since Divine Providence has permitted the district of Cuttack to come under the rule of Christians. It is with no less amazement than deep regret, that he learns that the several regulations which have been enacted, have so completely identified the interests of the temple with those of the government, that it has all the outward appearance of being under the immediate control and superintendence of the British civil authorities.

Donations

TO THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

From Feb. 13th, to March 12th, inclusive.

Alexandria, D. C. Coll. after address by Mr. D. Brown, in Rev. Mr. Andrews' chh.	25	00
Alstead, N. H. (East par.) Cent so. Mrs. F. Fletcher, Tr.	6	16
Amherst, Ms. Miss. so. in acad. for *Zenas Clapp*, at the Sand. Isl. by Mr. H. Brown, Tr.	20	00
Andover, Ms. A lady in *Conn.* for "Barley Wood," 3; Miss M. A. Ingless, *Hagerstown*, Md. for do. 6; Mrs. D., *Newburyport*, Ms. for do. 1; an indiv. for do. 25c.	10	25
Athol, Ms. Mon. con. 10,50; for the Jews 9,50; by J. Humphries, Esq.	20	00
Augusta, Me. Juv. and fem. so. for *Benjamin Tappan* at Brainerd, by Hon. T. L. Winthrop,	35	00
Augusta, N. Y. First cong. so. mon. con. by Dea. A. Thomas,	15	17
Augusta co. Va. Benev. so. of Bethel cong. for ed. Indians, by Rev. F. McFarland,	12	00
Bangor, Me. M. f. by Messrs. J. Hardy, N. Miner, F. Jefferds, J. P. Richardson, W. Lewis, S. Thurston, D. Warren, J. Glines, W. May, J. T. Hawes, S. A. Loper, R. S. Crampton, D. C. Allen and C. Brown, mem. of theol. sem. 1, each,	14	00
Bellows Falls, Vt. Mr. F. Hall, for *Frederick* and *Fanny Hall* in Ceylon 24; Hon. W. Hall, for *Edward Hall* in Ceylon 12;	36	00
Beverly, Ms. A lady in 3d. cong. so. for *Levi Parsons Oliphant* at Elliot, 30; mon. con. in		

do. for Bombay Chapel, 25; Juv. Brainerd so. Mary Lamson, Tr. for hea. chil. 20; fem. Jews so. (amount contrib. by fem. friends to constitute Mrs. M. Oliphant a life memb. of said so.) for Pal. miss. 10; by Rev. D. Oliphant,	85 00
Boston, Ms. United mon. con. for Pal. miss.	53 28
Old sou. so. for *Joshua Huntington* in Ceylon, 30; Mason st. sab. sch. for hea. chil. by Mr. J. Clapp, 12,25; coll. by a little girl for *Levi Parsons* in Ceylon, 12; coll. in box of a friend, for sch. at Elliot, 3; char. box in Miss H. Farrar's shop, 2,09; a friend, by Rev. W. Jenks, 2;	61 34
Dea. Josiah Bumstead,	100 00
An indiv. for Sou. Amer. miss. (587,18, prev. rem.) fr. Mrs. Greenlee of *Morganton*, N. C. by Mrs. J. M. Eddy,	10 00
Braceville, O. Fem. char. so. by Mr. J. W. Curtis,	6 50
Braintree, Ms. Ladies for *Richard Salter Storrs*, at Mayhew, by Mrs. H. Storrs,	15 00
Bridgewater, N. Y. Rev. A. Miller 2; Dr. L. Hull 1; mon. con. 11; by Dea. A. Thomas,	14 00
Brimfield, Ms. Mr. Hubbard, m. f. 3; Dea. S. Brown, 1;	4 00
Bristol, R. I. H. V. D. a lad, by Rev. J. Maun,	1 50
Brookfield, Ms. (1st. par.) Mon. con. 13,86; char. box of Rev. E. Phelps 72c.	14 58
Brunswick, Me. Mon. con. (of which 8; for Bombay chapel) by Rev. Mr. Mead,	25 00
Buckland, Ms. Mon. con. (7,77 of which for Bombay chapel) by J. Hubbard, Esq.	10 00
Canton, Ct. Mrs. A. Everest (widow of Dr. Solomon E.) 5; A. Everest Hosmer and S. Everest Moore, 1 each, by Benj. Ely, Esq.	7 00
Catskill, N. Y. Rev. Dr. Porter,	10 00
Champlain, N. Y. Mon. con. for Bombay Chapel, by Rev. J. Labaree,	5 00
Charleston, S. C. Fem. aux. so. 120; Mrs. Barksdale, 5; Mrs. John Gadsden, 5; Mrs. Jane Keith, 5; Miss Heuxham, 5; by Mr. J. Tyler,	140 00
Charlestown, Ms. Mon. con. in Rev. Mr. Fay's par. for Bombay chapel, by Dea. A. Tufts, Tr. 10,37; widow P. Gardner, for do. 2;16;	12 53
Charlotte, Vt. M. f. so. by H. Barnes, Esq.	7 00
Chelsea, Vt. For. miss. so. 15,35; mon. con. 2,65; by Mr. J. Douglass, Tr.	18 00
Colchester, Ct. Muslin band for *Asa Bigelow*, in Ceylon, by Ann E. Bigelow, Sec.	12 00
Conway, Ms. Young men's char. so. A. Howland, Tr. for *John Emerson* at Brainerd, by Rev. Dr. Humphrey,	30 00
Corinth, Vt. Mon. con. for Bombay Chapel, 2,23; a gold piece fr. a fem. friend, 91c. by Rev. C. Y. Chase,	3 14
Cornish, N. H. Part av. of m. f. fr. indiv. by Mr. Whittelsey,	15 00
Cornwall, Ct. Donations recd. at the for. miss. sch. fr. Sept. 1, to Dec. 1,*	450 02
Dauphin, Pa. United For. miss. so. for west. miss. by Mr. E. Crouch,	17 78
Derry, Pa. Mon. con. in Rev. I. R. Sharon's cong. for do. by do.	7 22
Draper's Valley, Va. Mr. S. Shepherd, m. f. for Bombay Chapel,	2 00
Durham, N. H. A friend,	5 00
Durham, N. Y. Fem. cent so. Mrs. S. Hart, Tr. 30,64; first Pres. so. contrib. for Bombay chapel, 15,75; do. mon. con. 4,64; J. Hull and sons m. f. 1,78; Mrs. A. 1; to make even money, 1,19; by Rev. Dr. Porter,	55 00
Eaton, (Morrisville,) N. Y. Rev. J. Lord, for *Moses Chase* in Ceylon, by Dea. A. Thomas,	20 00
Farmington, Ct. Miss. so. by S. Richards, Esq. Tr.	48 20
Franklin, Ct. Miss. so. R. L. Allen, Tr. 7,89; miss. so. Miss L. Nott, Tr. 21; mon. con. by Rev. S. Nott, for Bombay chapel, 2,70; by F. A. Perkins, Esq.	31 59
Fredericksburgh, Va. Coll. in the Epis. chh. after D. Brown's address, 37; A. A. Little, (a child now dec'd.) for sch. at Brainerd, 15;	52 00
Gloucester, (Sandy Bay) Ms. E. W. Goff, a bal.	50
Greenbush Village, N. Y. Fem. pray. so. Mrs. R. Aiden, Pr.	6 00
Hadley, Ms. Mon. con. by Mr. N. Coolidge, Jr. 41,83; (Upper mills,) contrib. in sch. of Miss J. Warner, for hea. chil. 55c.	42 38
Hallowell, Me. A lady,	5 00
Hamilton, N. Y. Mrs. B. Nichols, by Dea. A. Thomas,	1 50
Hamp. Chris. Depos., Plainfield, miss. asso. 3,52; *Southampton*, Elizabeth Strong, 6; *Conway*, mon. con. by Miss B. Parsons, to constitute Rev. EDWARD HITCHCOCK a member of the Board, 50; *Hatfield*, mon. con. for Bombay chapel, by S. Graves, 1,24; *Granby* west. char. so. 12;	72 76
Hardwick, Ms. Mon. con. by Dea. H. Fish,	8 33
Hartford co. Ct. Miss. so. by J. R. Woodbridge, Esq. Tr., a fem. friend, 83c.; *West Hartford*, by S. Whiting (agent) 2,50; *Wethersfield*, Dea. Stillman, 20; *Wintonbury*, Rev. J. Bartlett, 3; C. Hitchcock, 4,50; A. Gillet, Jr. 3,50; T. Cadwell, 3; C. Goodrich, 3; E. Latimer, 3; Dea. E. Frisbie, 2,50; O. Filley, 2; Miss A. Hubbard, 2; fr. sundry persons in sums less than two dollars, 32,43; *Rocky hill*, fem. cent. so. Ursula Bulkley, Tr. 21,50; *East Windsor*, E. Wolcott. 20; *Andover*, Ct. mon. con. by Rev. A. B. Collins, 5,07; *Rutland*, by I. Foot, agent 3;	131 83
Hebron, Ct. Miss. box of Mrs. M. Mack, by Mr. A. Parker, Jr.	1 33
Henniker, N. H. Cherokee mite so.,	1 00
Hillsborough, N. H. J. Stow, 4,33; a son of do. av. of garden, 67c. by Rev. Dr. Woods,	5 00
Jamaica, Vt. Char. box at mon. con. by Rev. P. Spaulding,	2 10
Keene, N. H. Mon. con. by Rev. Z. S. Barstow,	6 00
Knoxville, Ten. Mon. con. for Bombay chapel, by Rev. D. A. Sherman,	5 00
Lisbon, Ct. Fem. char. so. S. Adams, Tr. 12; mon. con. by Dea. B. Huntington, 5; by F. A. Perkins, Esq.	17 00
Litchfield, co. Ct. For. miss. so. (of which fr. Miss Polly Nettleton of *Watertown*, for *Mary Burrill* in Ceylon, 12; for Elliot 6; indiv. for Bombay chapel, 12,79;) by Hon. Benj. Tallmadge,	999 40
Litchfield, (South Farms) Ct. Mon. con. for Bombay Chapel, by Mr. H. Robinson,	6 00
Litchfield, N. Y. Presb. so. mon. con. by Dea. A. Thomas,	7 00
Mifflintown, Pa. Miss. cards, by Miss M. Knox, 12; by Miss Jane Hutchison 12; by Mr. J. Hutchison,	24 00
Minot, Me. Mon. con. 12; Mr. W. Ladd 12;	24 00
Morgantown, N. C. Mon. con. by Mr. C. Eddy,	3 00
Newark, N. J. Sab. sch. teachers for *James Richards* and *Susanna Anthony* in Ceylon, by Mr. M. Lyon,	25 00
New Braintree, Ms. Mon. con. for Bombay chapel, by Rev. J. Fiske,	9 16
Newbury, Vt. Mon. con. for west. miss. by Rev. L. Jewett,	5 00
New Hampshire, Tithes of the donor's fields,	9 00
Newton. (East Par.) Ms. Mon. con. for *Ann Homer* at Elliot, by Mr. W. Jackson,	15 00
New York city, Nancy S. Tompkins, for Pal. miss. by Mr. J. P. Haven,	5 00
Northampton, Ms. and neigh. towns. For. miss. so. Dea. E. S. Phelps, Tr. *Hatfield*, Miss E.	

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* This sum was received from the following sources:—*Albany*, N. Y. Fem. so. in aid of missions, 30; Mr. J. Willard, 10; Mr. G. G. Jewitt, 50c. *Berlin*, Mr. A. North, 2; *Conway*, Ms. J. Williams, Esq. 5; *Cornwall*, a friend, 2; *Danby*, N. Y. Dea. J. Hoyt, 1; *Deposit*, N. Y. a lady, 10; *East Bloomfield*, N. Y. Mrs. E. Thompson, 5; Dea. J. Doud, 1; *Goshen*, Mr. M. Beach, 1; *Great Barrington*, Ms. mon. con. 4,61; *Hadley*, Ms. Mrs. C. Porter, 5; *Litchfield co.* North Consociation, by Rev. Mr. Harvey, 172; *Middlebury*, Vt. P. Starr, Esq. 2; *Middlefield*, Ladies, 10,50; *Middletown*, Fem. miss. so. C. Summers, Tr. 20; *New Paltz*, N. Y. Fem. cent so. 6; Dr. B. Benton, 1; *New Jersey*, Miss G. 25c. *New York city*, U. F. M. so. for two beneficiaries, 100; *Northampton*, Ms. Rev. S. Williams, av. of Obookiah's memoir, 12; *North Canaan*, a friend, 63c. *North Coventry*, ladies, 1,24; *Northington*, Mr. J. Kilbourn, 2; *Patterson*, N. Y. Mr. D. Hayt, 50c. Misses B. and S. Hayt, 50c. *Pittsfield*, Ms. Mrs. C. Gardner, 1; *Saybrook*, C. Nott, Esq. 3; *Sharon*, Mr. Lyman 50c. *Sherburne*, N. Y. A friend 50c. *Tolland*, Ms. E. D. Moore, 1; *Tyringham*, Ms. D. J. Chapin and neighbors, 11,75; *Vermont*, A lady, 90c. *Warren*, Fem. cent so. Mrs. P. Starr, Tr. 6,50; *Washington*, Mr. P. Lewis, 1; *Waterbury*, Mr. S. B. Miner, 1; *Westfield*, Ms. Miss F. Collins, 1; *West Hartford*, Mr. W. Stebbins, 1; *Wethersfield*, by Rev. Mr. Daggett, 9; *Winchester*, prem. of chil. in Miss P. L's sch. 64c.; *Windham*, a lady, 50c.; A clergyman visiting the school, 5; $450,02.

Smith, coll. in her sch. for hea. chil. 83c. coll. by Rev. Dr. Lyman, at prayer m. 2,25; *Chesterfield*, mon. con. by Dea. A. Searle, 6,09; *Northampton*, fem. char. so. for *Enoch Hale* in Ceylon, 12; *South Hadley*, mon. con. by Mr. J. Snow, 4,81;	25	98
Northington, Ct. Rev. B. Kellogg, by Rev. S. Whittelsey,	15	00
North Killingworth, Ct. Youth's Macedonian so. Mr. R. K. Hinckley, Tr.	12	00
Norwich, Ct. (Chelsea,) Teachers and scholars in sab. sch. by F. A. Perkins, Esq. 18,66; (first so.) mon. con. 1;	19	66
Orville, N. Y. Mon. con. by Dea. A. Thomas,	7	37
Palmyra, N. Y. (East so.) Mon. con. by do,	4	30
Parsippany, N. J. Rev. J. Ford, by Mr. S. D. Dawes,	12	00
Pawlet, Vt. Mon. con. 28; cent so. for *John Griswold* in Ceylon, 32; J. Guild, 5; by Mr. D. Fitch,	65	00
Pelham, N. H. Dr. B. Skelton, for Pal. miss. 1; fem. cent so. 1,25; add. to new year off. for west. miss. 25c. for *Stephen Church* in Ceylon, 12; by Rev. Dr. J. H. Church,	14	50
Petersburg, Va. Coll. after D. Brown's address in the Pres. chh.	43	51
Phelps, N. Y. Mon. con. 1,55; av. of Chris. Alma. 1,50, by Dea. A. Thomas,	3	05
Plainfield, N. H. (Meridan par.) Fem. cent so. by Mr. J. Bryant, 15,53; Dea. E. Adams, 5;	20	53
Plattsburgh, N. Y. Fem. miss. so. 20; Juv. cent so. 10; by Margaret O. Freligh,	30	00
Pomfret, Ct. Young la. benef. so. by Miss H. P. Grosvenor, Tr.	20	00
Pomfret, N. Y. Mon. con. by Dea. A. Thomas,	10	00
Pompey, N. Y. A la. in 2d. cong. so. by Dea. A. Thomas,	1	00
Portsmouth, N. H. Dr. Rufus Kittredge,	10	00
Princeton, N. J. So. in theol. sem. for. ed. hea. youth, for *Archibald Alexander* and *Samuel Miller* in Ceylon, by Mr. J. Vimmo, Tr.	15	00
Richland, N. Y. Mrs. Holmes, by Dea. A. Thomas,	2	00
Richmond, Va. Coll. after D. Brown's address in the first Pres. chh. 76,50; do. in the capitol, 22,50;	99	00
Fem. benev. asso. Miss E. Wight, Sec. for *Hannah More* at Brainerd, 30; fr. the same asso. a present to D. Brown, to be expended in books, 10; for copies of "Barley Wood," by Miss Wight, 1,26;	41	26
Rome, N. Y. Coll. in Rev. Mr. Gillet's cong. on Thank. day, 15,84; mon. con. 25; contrib. in latin sch. 4,40; by Dea. A. Thomas,	45	24
Russia, N. Y. Mon. con. by do.	2	59
Rutland, Vt. Contrib. by ministers of the asso. for Bombay chapel, by Rev. C. Walker,	4	25
Salem, Ms. Mon. con. in sou. chh. by Mr. E. Kimball,	9	94
Salem, Ct. A few la. by Robinson and Dunham,	2	80
Sangersfield, N. Y. Mr. A. Townsley, for *Frutilla Townsley* at Mayhew, by Dea. A. Thomas,	30	00
Simsbury, Ct. Mrs. Benj. Ely,	1	00
Spencertown, N. Y. Fem. char. so. Mrs. C. Holdridge, Tr. for *David Brainerd* at Tillipally,	16	00
Springfield, N. J. So. for ed. hea. youth, D. S. Bryant, Tr. for *James W. Tucker* at Bombay, by Mr. J. P. Haven,	30	00
Stoddard, N. H. Indiv. by Rev. J. Robinson,	1	50
Sunderland, Ms. Contrib. in the sch. of Miss J. Warner, for hea. chil.	1	14
Templeton, Ms. Fem. cent so. (in add. to 7,88, acknowledged in Dec. Her.)	5	00
Tyringham, Ms. Mrs. Chapin, by Rev. J. W. Dow,	7	00
Union, N. Y. Mon. con. 5,33; coll. in cong. 5,86;	11	19
Utica, N. Y. Ladies of First Pres. so. to ed. fem. chil. at Bombay, 70; mon. con. 10,77; by Dea. A. Thomas,	80	77
Vershire, Vt. For. miss. chris. so. Mr. L. Walker, Sec. 12; a friend, 1;	13	00
Waltham, Ms. Mrs. H. Foster, for Bombay chapel, by Rev. S. Harding,	1	50
Walton, N. Y. Fem. cent so. by Rev. Dr. Porter, 7,25; Columbia fem. cent so. by do. 12,25;	19	50
Warren, O. Fem. char. so. 13,50; char. box at mon. con. 4; by Mr. J. W. Curtis,	17	50
Watertown, Ct. Dorcas so. for *Uriel Gridley* in Ceylon, by Maria Bryan Tr.	20	00
Wells River, Vt. Mon. con. for west. miss. by Rev. L. Jewett,	2	00
Westford, N. Y. Benev. so. for promoting Chris. Knowledge, by E. Williams, Esq. Tr.	18	00
Westminster, Vt. (East par.) Coll. in Rev. S. Sage's cong. 10,14; fem. char. so. for Bombay chapel, 2,16; by Rev. S. Sage,	12	30
Westmoreland, N. H. Mon. con. for Pal. miss. (7; having been acknowl. last month) by Rev. A. Pratt,	2	60
Weston, Ms. Mr. I. Bliss and family,	6	00
Whitesborough, N. Y. Mon. con. 3; av. of garden roots, by Mrs. Tracy, 3,12;	6	12
Winchester, Va. Lewis Hoff, Esq. by Rev. Dr. Hill, 100; fem. benev. so. for *William Hill* at Elliot, by do. 15; Y. m. m. so. (15; of which for *Christian Streit*, in Cher. na.) by Mr. H. M. Brent, Pres. 25;	140	00
Windsor, Ct. (first so.) Mon. con. 21; fem. pray. circle 14; by Rev. H. A. Rowland,	35	00
Unknown, or purposely concealed. From two ladies, for a child in the Cher. na.	15	00
A friend, for the school fund, 60; for gen. pur. 60;	120	00
A friend, rec'd March 12th,	50	00

Amount of donations acknowledged in the preceding list, $4,156,05.

DONATIONS IN CLOTHING, &c.

Abington, Ms. A box, fr. fem. in Rev. D. Thomas's so. by Miss M. Ford, for Sand. Isl. miss.	26	00
Alstead, N. H. A box, by Mrs. T. Fletcher,	15	32
Amherst, N. H. A box, fr. Ladies by Mr. J. Blunt, for Brainerd.		
Hamp. Chris. Depos. A box, fr. *Plainfield* miss. asso. by Major D. Whiton, for Elliot,	27	50
Liverpool, Eng. A box of pamphlets, &c. from Adam Hodgson, Esq. for the Library.		
Middlebury, Vt. 7 pr. socks fr. Mrs. Sanford, 1 pr. do. fr. Miss Pearson.		
Shoreham, Vt. A bundle, for west. miss.	4	30
Strafford, Vt. A box fr. fem. juv. miss. so. Miss S. A. Hatch, Sec. for west. miss.	57	98

Committed to the care of Dea. A. Thomas, Utica, N. Y.

Constantia, N. Y. 2 3-4 yds. fulled cloth, for for. miss. sch.
Utica, N. Y. 2 vests fr. Mrs. Cadwell.
Verona, N. Y. 2 pr. stockings, fr. Sarah Sedgewick and Catherine Brush.
Whitestown, N. Y. 1 bushel onions, by H. Graves.

Committed to the care of Mr. J. P. Haven, New York city.

Hartford, Ct. A box fr. indiv. for Six Towns,	40	00

Committed to the care of F. A. Perkins, Esq. Norwich, Ct.

Canterbury, Ct. A cask fr. ladies, for west. miss.

EXTRACT FROM CORRESPONDENCE.

Part of a letter accompanying an obligation to pay fifty dollars annually for one of the missions of the Board.

I think it proper to place in your hands the annexed obligation, that, in case of my death, any drafts of previous date, not received, or paid, may be collected from my estate; as it is my intention to contribute that sum annually for the support of this mission, independently of any other contributions. To me it appears important, that every individual, disposed to contribute for the extension of the Redeemer's kingdom, should fix upon some amount, which, *at least*, he will annually pay. This would render the income of the important institutions to which such contributions are made less fluctuating, and consequently enable those who have the management of them to calculate with some degree of accuracy on the amount which is to be at their disposal for a given year;—which, to me, appears almost indispensable. How otherwise can they proceed with much safety? They must be constantly liable to very great deficiencies in their anticipated receipts; and thus the wisest and most benevolent plans may be frustrated, engagements remain unfulfilled, and,—what has already occurred,—schools established and beginning to flourish in heathen lands, discontinued;—which certainly tends very greatly to increase the discouragements of missionaries, and to diminish that influence which, with great efforts, they may have acquired. Indeed it will appear to the heathen that Christians are not always equally desirous of their conversion, nor very careful to fulfil their engagements. Great care should be taken that every expectation raised in the minds of any heathen people should be more than realized; certainly never disappointed.

Could every individual be persuaded to name a sum which he will annually pay to each of our charitable institutions, and promptly remit the amount, even though it should be less than he intends to contribute, leaving the balance to be paid as he thinks proper, and in amount as the Lord shall give the ability,—this would secure a more permanent and steady income. Something more systematic and regular in our contributions is surely desirable.

We are not quite sure that our correspondent has devised the best possible remedy for the evil which he feels; but we would very gladly be able to impress on the minds of many the importance of that regularity in their contributions for the spread of the Gospel, at which he aims. It will be recollected that a part of the plan of "Systematic Charity" lately recommended by the Prudential Committee, (See Herald, vol. xix, p. 365, was, that subscriptions should be made for one year) only. This plan we still approve; but at the same time would earnestly recommend, that every man who subscribes one year, should do it with the fixed intention, in his own mind, to give at least an equal amount the next, unless Providence should diminish his resources All who love Zion should remember, that every system which is in operation for extending her territories requires constant expenditures; and that constant expenditures require a constant income.

Foreign Intelligence.

PROGRESS AND INFLUENCE OF BIBLE SOCIETIES.

We continue from p. 87 our extracts from the Appendix to the Report of the British and Foreign Bible Society.

Effects of the Bible in South Africa.

In regard to the effects of the Scriptures on those who have obtained them, it is difficult for me to speak, since very few of the purchasers have been under my own inspection. I may state, however, that a considerable anxiety has been displayed by the Hottentots, particularly those belonging to the Cape corps, who were for some time stationed here under my orders, to possess and to understand the Scriptures; and several of them who could not read on their arrival, had learned, during their stay, to read the New Testament which I put into their hands. Some of the country Hottentots expressed great, and, apparently, sincere thankfulness, on being presented with New Testaments, as rewards of their good conduct; and others came from considerable distances, 90 or 100 miles, in order to obtain them.

Lett. from a settler in S. Africa.

Alighting from my waggon, six hours journey on the south side of the Canntoo river, I observed a Hottentot on one side of the road with a book, on which he appeared to be very intent. The book proved to be a small portion of the New Testament, stitched, on brown paper, thumbed and very much tattered. When I presented a whole New Testament to him, and requested him to allow me to have the book he had in his hand in exchange, he was at first surprised, but when he found I was in earnest, he was quite overjoyed. On inquiry, I found he had been taught to read at one of our Missionary institutions. —Lodging for a night in a family of this description, we found them afflicted by the loss of a young man, lately dead. The parents were alive, and the widow of the deceased, rather an interesting young woman, was left with one child. Leaving this family next morning, I presented the old lady, the mother of the deceased, with a Bible. It was received with a degree of indifference which I could not observe without uneasiness; but I discovered presently, that she was ignorant of the character of the book, when first received by her; for, on finding it was a Bible, she suddenly clapped her hands for joy, and calling upon each of her children, she exclaimed, as she mentioned each name, "This is the book we wanted." At the different Missionary institutions there is a constant demand for Bibles; and it is almost needless to say, that the Hottentots in general receive them with the most lively emotions of gratitude.

Rev. Dr. Philip.

Influence of the Bible on Slaves.

A manager of one of those estates informed me, that the negroes do three times the work they formerly did, and are quite cheerful and happy. I was first requested to visit this estate by the proprietor, on account of the prevalence of *obiah*, or witchcraft; which rendered the negroes wretched, and had been the death of some, from its miserable influence upon their minds. But the truths of the Bible banished this from the estate; and I will venture to say, that, while the Bible remains in their hands, and the love of it in their hearts, no *obiah* will be found among them. *Lett. from a Missionary in Trinidad.*

It would much delight you to see the avidity with which the negroes read their Bibles. I offered to lend one to a little boy, a few Sundays ago, in the Pacham School, and I was soon surrounded by applicants. I lent all I could spare; and the sorrowful countenances with which some departed, who could not obtain any, would have been a powerful encouragement to renewed energies.

Letter from a Gent. in Antigua.

Bible in Canada.

A poor Frenchman, whose house had been burnt down, sent his wife nine miles, with the sum of 3*s.* 6*d.* to purchase a Bible.

The circulation of the Holy Scriptures in English, is rapidly increasing: during this month we have sent about 300 copies to different parts of the country, where they are very much wanted, and where the inhabitants are hungering and thirsting for the word of life. By a distribution, made at these places last winter, particularly in one township, much good has been done: the inhabitants, who formerly employed the Sabbath in hunting, shooting, quarrelling, &c. now meet together to read the Scriptures, and send their children to the Sunday Schools, which have been lately established; a Bible and a Testament are occasionally given as rewards. In one of these schools a little girl, who received a Bible, had learnt, during the last three months, thirty-eight chapters; another, who received a Testament, twenty-three chapters.

Montreal Bib. Society.

Gratitude for the Bible in Labrador.

The present season has proved very unpropitious to our people. Having been unable to lay in a sufficient stock of provisions for the winter, most of them are in a very destitute condition: indeed some have no store at all. But it is a pleasing feature in the character of our converts, that those who have proved more successful in their exertions to collect some provision, share it with their poorer brethren, as long as they have any thing left themselves: and, notwithstanding their state of destitution, several came to us, entirely of their own accord, offering to make again a contribution to the Bible Society from the little stock they possessed. But considering that they had scarcely so much as would suffice for the support of their own life, we felt compelled by a sense of duty, for this present time, to refuse their gift; whilst at the same time, we promised them that, should they be more successful next year, we should most gladly collect their contributions, and forward them to those kind friends, who paid such benevolent attention to the highest interests of their immortal souls; and had undertaken to convey to them the precious word of God without money and without price. It really cost us some pains to persuade them not to send their contributions in the present year; and we observed some of them leaving us with countenances expressive of deep regret and sorrow. Not long after a woman came to us, belonging to our congregation at Nain, and brought twenty eggs, (of eider ducks,) accompanying her present with these words: "As my husband could catch so few seals this year, that we have no blubber to spare, but has found some eggs in the islands, I determined to send part of them to those friends who so greatly loved us, that they have printed for our benefit those writings which contain the comfortable words of Jesus, and freely sent them to us." She added, with tears flowing down her cheeks, "The delightful words of Christ, that he loves sinners, are the most precious and savory nourishment for our souls." I promised to comply with her wish, and accepted the eggs, which quite cheered and comforted her mind; but being unable to send the eggs themselves, I beg leave to add to my annual subscription of one guinea the further sum of two shillings as the value of them.

Rev. B. Kohlmeister.

GENERAL PROGRESS OF EDUCATION.

Abstract of the Eighteenth Report of the British and Foreign School Society.

THE object of the British and Foreign School Society is to promote Education in general. No catechism, or peculiar religious tenets, are taught in the schools; the poor of every religious persuasion are admitted; the reading lessons consist wholly of extracts from the Holy Scriptures, and every child is enjoined to attend regularly the place of worship to which its parents belong. In the language of the Committee, "Its aim is to communicate that knowledge which is able to make men wise unto salvation." Of course, it may be considered as an auxiliary to all other institutions, whose object is the conversion of the world to Christ. The following is an abstract of the information communicated in the eighteenth Report.

ENGLAND. The male and female central schools in London receive, the one 500, the other 300 scholars. These are always full, and numbers are waiting for admission. Since their establishment in 1798, 22,026 have been admitted; and many of these are "now discharging the duties of their several stations in life, in a far better manner than they probably would have done, had they not received the benefits of early scriptural instruction."

Of eight Madagascar youths placed at the central school at the expense of government, one is dead. All of them proved tractable, diligent and amiable. Four had been considered fit to leave, in order to learn the different manufactures for which they were destined by their king Radama, leaving three still in the society's house. "Two years ago, (says the Report,) these youths knew not a word of the English language, and were totally ignorant of Christianity. They have now reached the highest class in the school."

Thirty persons have been trained the past year for teachers in other schools; 19 schools have been supplied with permanent masters, and nine others have received temporary assistance.

The whole number of schools in London, formed on the "British system," is 57, containing upwards of 9000 children. About 300 more are formed in other parts of the United Kingdom.

SCOTLAND. In Scotland, the parochial system of education leaves but little room for new schools. In the Highlands however, under the patronage of the Inverness Education Society, are 35 schools containing 1524 scholars, besides the Model School under the care of Mr. Cameron. The beneficial effects are already visible. The priests of the Roman Catholic persuasion cordially cooperate in the work.

Ireland. The Report adverts to the labors of a kindred institution in Ireland in terms of strong approbation. Under its patronage 727 schools, containing 51,637 scholars have been put into successful operation, besides 17 others formed in gaols. More than 100,000 copies of cheap and useful publications have been circulated in the course of the year, making a total of 662,752 in less than six years. The Hibernian Society also patronized 628 schools for children, containing 64,267 scholars, and 103 for adults, in which 6824 persons are intructed. The Baptist Irish Society provides for 90 schools and 7000 scholars. Scriptural instruction is the primary object of all these establishments.

France. The present number of schools in this country cannot be exactly stated.—Discouragements have arisen. Government has not regularly afforded aid. Individuals have discovered great hostility to the diffusion of knowledge. Several schools have been discontinued; but some new ones have been opened. "The schools in Paris continue to maintain their high character." "The Protestant schools in Bourdeaux, and the south of France, are generally in a flourishing state." The New Testament has been extensively distributed among the schools.

Spain. The system of mutual instruction is rapidly advancing under the sanction and at the expense of the government. Schools have been established at Madrid, Valencia, Seville, Cadiz, and many other principal cities and towns.

Netherlands. The schools in the Netherlands are thought to be in a prosperous state.

Italy. The beneficial effects of the system of mutual instruction are still enjoyed in Italy. There are 28 schools in Tuscany, said to be in a flourishing state.

Geneva. Besides the original school for 230 boys and the school for girls, a new stone building has been erected at the expense of nearly $9,000, for 320 boys.

Malta. The School Society at Valetta is still proceeding in its useful career, with increasing encouragement. The Roman Catholic priest, Camilleri, has opened a school for adults, in addition to his other schools for boys and girls, at Casel Zeitum—and all are going on well.

Ionian islands. Schools on the British system have been introduced into all these islands under the sanction of government. Two Greek lads from Cyprus, are now receiving instruction at the Central School, Borough Road. In Santa Maura alone, are 12 schools, providing instruction for a population of 12,000 souls.

Russia. A model school for 200 boys has been established at Petersburgh, under the patronage of the Emperor, who grants $7000 per annum for its support. Here masters may be trained for service in every district of the empire. A school established last year for foreigners, contains 200 scholars. The military schools are re-opened. Several villages on Count Romanzoff's estate are injoying the benefit of instruction by means of monitors selected from his excellency's establishment at Homel.

India. Considerably more than 20,000 native children are educated by the several missionary societies, and the natives are beginning to educate their own children. Miss Cooke has organized 15 female schools capable of receiving 50 children each. The "Benevolent Institution" at Calcutta educates nearly 500 indigent Christian children.

At Ceylon, a central school for the Galle stations, has been recently established, where masters may be prepared for other places.

Africa. Six masters have been sent to the Cape of Good Hope, and are stationed at Stellenbosch, Tulbagh, Caledon, George, Uitenhap and Graaf Reynet. They receive all countenance and support from the members of the government.

At the Isle of France suitable buildings are preparing for a Model School, and active operations will immediately commence.

West indies. Upwards of 6000 children are educated under the superintendance of the missionaries. Prospects are highly encouraging.

Madeira. The "Funchal Association" of which the bishop is president, has recently established a school for the benefit of the poorer classes. It is proposed that masters shall be instructed there, who may hereafter be employed in other parts of the island.

Nova scotia. A desire prevails extensively for the establishment of Lancasterian schools, and several young men were about qualifying themselves to communicate the benefits of the system to their respective neighborhoods.

Montreal. A Model School has been opened by the "British and Canadian School Society," and contained, at the date of the last advices, 169 children. It is proposed shortly to erect a school house capable of accommodating 400 boys and 200 girls, where masters and mistresses may be fully instructed in the system.

South America. Schools have been established at Monte Video, at Santa Fe, and in many neighboring cities and towns. Four schools are opened at Santiago. They are established also in Mendoza, San Juan, Valparaiso and Coquimbo. At Lima, a school society has been formed under the express patronage and direction of government, and at its sole expense. A similar provision was made in the commencement of the last year, for the province of Chili.

We extract a few sentences from the conclusion of the Report.

"The astonishing efforts which have been made of late years for the extension of Christianity, and the success which has attended those efforts, may serve to stimulate and encourage. We see in these latter days a greater wonder than the philosophers of yore ever anticipated. We see that the world itself is moved: the Book of Truth is the lever by which, through the divine power and blessing, this mighty achievement is accomplished, and education may not be unaptly represented as the fulcrum on which that lever rests. The time is come that prophecy predicted, "Many shall run to and fro, and knowledge shall be increased." To labor in this cause, and thus to be instrumental in accomplishing the gracious plans of Heaven, is the highest honor man can reach: of this honor let us be ambitious; let us resolve to consecrate to the Most High the talents, energies and opportunities with which we are intrusted; and let us determine never to be at peace with ignorance and sin, but to carry on this holy and honorable war till the enemy is driven from the field of battle, and it shall be no longer necessary that "every man shall teach his neighbor, and every man his brother, saying, Know the Lord," because "ALL shall know him from the least even unto the greatest."

Great Britain.

CHURCH MISSIONARY SOCIETY.

Extracts from the Twenty-third Report.

The steady rate of the Society's increase has been mentioned. That rate of progress has been greatly augmented during the last ten years, chiefly in consequence of the establishment of associations—the income of the Society in its thirteenth year having been 3000*l.* [$13,333]; while, in its fourteenth, the formation of associations, which had their origin chiefly in the zeal awakened throughout the country for opening India to Christianity, the income rapidly rose to a gross amount of nearly 12,000*l.* [$53,333], not deducting the expenses attending the associations.

As there was an error of some importance in stating the proportion between the annual receipts of the Society, for the first ten and the last thirteen years of its existence, in the last volume of the Herald, p. 263, we repeat the substance of that statement with some corrections.

The whole income of the first thirteen years was little more than $98,000;—the income of the last year alone, has been $157,000.

The average annual income of each of these thirteen years was a little more than $7,500; —that of each of the last ten years has been upward of $113,000.

Promising fields of labor are opening on every side; and a far larger sum might be profitably expended in promoting the conversion of the heathen, than is as yet placed at the Society's disposal The missions already formed, particularly those in Africa and India, are beginning to ask for more funds to enable them to extend their exertions: the Committee beg, therefore, to urge on all the Society's friends every practicable exertion to increase its means of usefulness.

Offers of service have been numerous in the course of the year; but many of these offers have been from persons, whose qualifications were not such as to induce the Committee to accept them, though of their piety, generally, they had no doubt. Of 57 offers of service, 18 have been accepted, 27 declined, and 12 are still under consideration There are, at present, 22 students preparing, under the Society's care, for future service;—14 in different parts of this country, and eight at Bâsle.

Summary View of Missions.

In the *nine missions* of the Society, there are *forty-three stations*, which have *two hundred and twenty-six schools* connected with them; some of which schools are, in fact, separate stations, being established in considerable places, at a distance from the head-station. Those stations and schools are occupied by *three hundred and forty-seven laborers;* of whom 109 are Europeans, and 238 were born in the respective countries where they are employed. The number of *scholars* under the Society, is *twelve thousand three hundred and eleven:* of whom 8610 are boys, 2354 girls, and 1547 adults.

Conclusion.

In conclusion, the Committee wish to remark, that, encouraging as the progress is which has been already made, a far greater work yet remains to be done; for the work, on which the Christian Church has yet entered, can be called great, only in comparison with that of former years: it is little indeed, when considered in reference to the exertions which are still required.

And, to these exertions, the Christian Church is now manifestly called. It is the *command* of God, that this sacred work of evangelizing the world should be undertaken;—his *promise* is engaged in support of his servants, while they labor herein to make Him known; the manifestation of whose glory, as displayed in the Gospel, is placed, as it were, in their hands;—his *providence* opens before them the opportunities and the means of labor;—his *power* will uphold their weakness, and subdue their foes;—and his *grace* will crown their conflict and toil with a victory, which shall be the subject of everlasting praise.

CHRISTIAN KNOWLEDGE SOCIETY.

The Report of the Christian Knowledge Society for the year 1822-1823 states that the receipts and disbursements of the Society have been greater than in any preceding year. The circulation of publications from April 1822 to April 1823, was as follows:—

	Nos.	*Grat.*	*Total.*
Bibles	38,659	900	39,559
Testaments and Psalters	55,737	1,667	57,404
Common Prayer-Books	101,964	1,862	103,826
Other bound books	83,888	2,154	86,042
Small tracts and papers	817,283	296,597	1,113,880
		Grand total,	1,400,711

The Board have placed $26,666 in the hands of the Society for the Propagation of the

Gospel, for the purpose of endowing five scholarships in Bishop's College, Calcutta, to be called "Bishop Middleton's Scholarships" in honor of the late bishop of Calcutta, and of supporting a Tamul teacher in the College.

LONDON TRACT SOCIETY.

FROM the Depository of the London Tract Society were issued, during the last year, 5,711,000 tracts; making a total, since the formation of the Society in 1799, of more than 51,000,000, exclusive of several millions printed at the expense of the Society abroad, or reprinted from its publications.

CHARITABLE SOCIETIES' HOUSE.

A HOUSE has been recently established in London, by benevolent individuals, for the accommodation of religious and charitable Societies, which is designed as a central point of communication between such institutions. The property of the house is vested in a board of Trustees, who hold it solely for its appropriate use. Ten or eleven Societies may be accommodated, each with a room for an office; and with the periodical use of a spacious committee room as often as required. Various facilities are provided for the transaction of business, and for mutual intercourse. A Library of reports and official documents is contemplated, for common use.

ABOLITION OF SLAVERY IN THE BRITISH DOMINIONS.

"THE Society for mitigating and gradually abolishing the state of Slavery throughout the British dominions," is exerting an influence which promises the happiest results. At the last session of Parliament 230 petitions in behalf of the object were presented from different parts of the country. The Society cherishes sanguine hopes of success; and from the tone of public feeling, and the aspect of the discussions in Parliament, their hopes appear to be well founded.

Russian Asia.

SCOTTISH MISSION AT ASTRACHAN.

Conversion of Mahomed Ali.

Mirza Mahomed Ali is a young man, 21 years of age, the only surviving son of a venerable Persian, who was for some years chief judge in the city of Derbent, and afterwards removed to Astrachan. The young man was introduced to the Scottish missionaries as a teacher, and was found qualified to instruct in Turkish, Persian and Arabic. Discussions became frequent; and while they often produced in him the most violent rage, he yet courted their renewal. The first indications of conviction in his mind are thus stated in the journal of Mr. M'Pherson.

April 16, 1823—Mahomed Ali, my Arabic teacher, came at his usual hour. On offering a few remarks upon the absurdity of the system of divinity which formed the groundwork of our studies, I was more than surprised to hear him reply, "I no more believe what is contained in that book," pointing to the Mahomedan Confession of Faith. Hearing this unexpected concession, I was the more encouraged to enter into serious conversation with him. He now told me, that his soul was in deep waters; and that he could not sleep at night, from reflecting upon his perilous situation, in professing a religion which he was afraid was not the true one.

From this time he appeared to be in great anguish of spirit, while he became more and more convinced of the truth of Christianity. On the 19th the following conversation took place between him and Mr. M'Pherson.

"Do you believe," said I, "the Scriptures of the Old and New Testaments, as received by us, to be a revelation from heaven?" "Yes; and I believe that the Korân is a false book," was his reply. I asked him, "Do you now believe that Jesus Christ is the only Savior of sinners?" "O yes," was his answer.—"What views have you of your own character?" "I see myself to be poor, wretched, miserable, and undone; that all my prayers, my worship, and obedience, in times past, were vain and unprofitable,"—"Do you see your need of the Holy Ghost to sanctify your affections and purify your heart?" He still answered in the affirmative. "Now," said I, "all that you require is, to believe in Jesus Christ for the salvation of your soul. Come to God as a guilty sinner; and entreat, that, for Christ's sake, He would freely pardon all your sins, and remove your doubts and fears."

He was much affected with the relation in which he stood to his venerable father. "I am sure," said he, "that my apostasy will bring him down with sorrow to the grave." He spoke very feelingly of his father's peculiar situation; and added, "My father has many enemies at Derbent; and when they hear of his son becoming an Infidel, they will rejoice and thank God for it."

On the 21st he thus expressed his feelings: "I know that God is about to call me to endure afflictions for his name's sake; but I trust that he will enable me to hold out. I once thought that I should like to leave this country; but, upon more mature reflection, I am convinced that it is my duty to remain, and suffer all the will of God."

April 22.—Mahomed Ali made his appearance to-day at the usual hour. His father sent, the night before, for one of his Persian friends, and requested him to take his son aside, and give him some salutary counsel. The following conversation ensued:—

"So you intend to become a Christian." "Yes, I do."—"Are you not satisfied with the Korân, and with your own religion?" "No. Can you prove to me that the Korân is a revelation from heaven?"—"Come, come; tell me how much money the English mollahs have given you for becoming a Christian." "Read the Gospels, and reflect seriously on them; and, at the end of three days, you will not ask me that question."—"Remember, your father, your honor, your reputation, are all at stake: it will be for your advantage in this world not to change your religion." "What will that avail me, if I must suffer the wrath of God in hell for ever?"—"You will be persecuted." "The Gospel saith, *And unto him that smiteth thee on the one cheek, offer also the other.*" On hearing this reply, the Persian gentleman was confounded, and said, "Why do you not tell your father these things?" "By the blessing of God, I intend to inform him," was his reply.

He slept none during the course of the night; but was engaged in constant prayer both for himself and his father.

April 23—Mahomed Ali still professes his attachment to the doctrine of the cross; and says that he is determined, by the grace of God, to make an open profession of his faith in Christ. The Persian gentleman has been using every means in his power to withdraw him from the faith of the gospel; but without effect. That gentleman acts in the capacity of mediator between the old man and his son. He is a man of extensive knowledge, and approved piety in the Mahomedan faith; yet so successfully has Mahomed Ali applied to his conscience the arguments with which the Gospel furnishes him, that he has come to the following conclusion:—"Perhaps you may be right. You may have truth on your side."

After this his father treated him with the greatest harshness. He was exposed to much contumely, and confined and beaten severely, till the missionaries applied to the governor, by whose authority he was lodged in safety in the mission house.

Upon inquiring of Mahomed Ali, as to the state of his mind during the time that he had been confined by his father, he said that it was in the most peaceful and happy state, notwithstanding all the wrangling and abuse to which he had been exposed;—that his tongue was quite tired, by the perpetual discussions which he was obliged to enter into, with crowds of Persians who visited at his father's;—that God had, indeed, been a mouth and wisdom to him; for that, upon no one occasion, had he not been able to give them such answers, as they could neither gainsay nor resist: so that the father declared to his son, "The devil has more power over you than even the Englishmen have; for if they were to preach and argue as you do, all the town would renounce our prophet and become Christians."

The meekness with which he was able to bear their ill usage, strikingly exhibited the deep influence which his Christian belief exercised over his heart. One man called upon him for the purpose of arguing with him; and, after giving him many bad names, began to pray to that God "who neither is begotten, nor begets"—this is one of the distinctive titles of God by Mahomedans—that, before this week was ended, he would shew his just displeasure against this apostate, by causing him to die. After he had finished, Mahomed Ali said, "You have now prayed for me: I shall pray for you:"—and, raising his hands and his eyes to heaven, he entreated that God, in his mercy, would lead this man into the true way of salvation, and deliver his soul from the pains of hell.

The Greek Archbishop claimed, in behalf of his church, the right of baptizing the new convert; but when the missionaries contested it, the subject was referred to the decision of the Emperor. The following is an extract of the letter from Prince Galitzin, received in reply to that of the missionaries, dated at St. Petersburgh, May 30, 1823.

> His Majesty the Emperor having himself perused, with the greatest satisfaction, the account of the conversion of this Mahomedan, has most graciously been pleased to order me, Gentlemen, to inform you of his Majesty's pleasure, that this Persian should receive baptism in the communion with which he wishes to be united.
>
> This measure is in perfect accordance with the privileges graciously bestowed, on the 25th December, 1806, on the Scottish colony settled in the Government of the Caucasas: in the articles of which, is contained a sufficient decision, authorising them to receive, by holy baptism, all who are converted to the Lord through your instrumentality.
>
> The delight with which I communicate to you this pleasing intelligence, is equal to the cordial joy which was afforded me by the perusal of your interesting letter. May the name of our Lord Jesus Christ be blessed and glorified! May his blissful reign be extended every where throughout the earth!

He was baptized in the presence of Greeks, Turks, Persians, Frenchmen, Britons, Germans and Armenians. Subsequent accounts state that "the work thus happily begun is extending its influence over other Persians."

India.

NATIVE COLLEGE AT SERAMPORE.

The London Missionary Register contains an abstract of the third Report respecting the Serampore College from which we make the following brief extracts.

College Buildings.

The College buildings are so far advanced, as to admit of business being conducted in them.

The twelve side rooms of the central building are nearly all finished, together with the lecture room and library.

Of the four suites of rooms for the Professors, two are finished,—those on the east side of the central building. The foundation is also laid for the two on the west side, of precisely the same dimensions, and at the same distance from the central building, 48 feet. Each suite contains eight rooms of various sizes, four below and four above; with an upper and a lower verandah to the south, in breadth 15 feet, and extending the whole length of the building, with a staircase at each end, the upper verandah being supported by sixteen pillars of the Ionic order. As the lower rooms are raised four feet from the ground; they also are perfectly dry: these eight rooms in each suite, therefore, will furnish convenient accommodations for a family should it be pretty large.

Since the last Report was published, the Committee have purchased a piece of ground contiguous to the College premises on the north-west side, containing five bigahs; with the view of erecting thereon a Preparatory Seminary, for those Native-Christian youths sent to the College too young to enter immediately on its duties.

Number of students.

The students in the College at the date of the last Report were forty-five,—fifteen in the Preparatory Seminary, and thirty actually studying in the College; and although two have been excluded, four removed by death, and four have returned to their own homes, the number at present on the College foundation is *fifty*,—fifteen in the Preparatory Seminary, and thirty-five pursuing their studies in the College. Of the twenty-six Native-Christian youths, ten are from Serampore, six from the district of Jessore, seven from Cutwa, and three from the Native-Christian population at Dinagepore.

Among those now studying in the College, five are decidedly pious.

Professorships.

Rev. John Mack, who arrived from England in September 1821, has been appointed to the duties of the Scientific department of the College.

The Committee intend to appoint a man to fill the office of Professor of Divinity, as soon as means shall be provided for his support.

They have received encouragement from Government to expect assistance in the support of a Medical Professor, and have written home for a suitable person to fill the office.

College Library.

The library has, this year, received considerable additions. The side rooms, which contain it, being ready, the Serampore missionaries have presented to the library of the College about 3000 volumes, which they have been assiduously employed above twenty years in collecting; together with a number for which they have been indebted to the generosity of various friends in Britain, deeming it impossible to render these volumes more useful than by adding them to the College library. In addition to these, the library has also been enriched by donations of books from various friends, both in India and Britain.

BURMAN MISSION.

At the last monthly concert of prayer in the first Baptist meeting-house in Boston, a letter from Mr. Judson was read, dated Rangoon, August 6, 1823, in which it was stated that he had completed his translation of the New Testament. To this translation is prefixed an introduction, containing extracts from some of the most interesting portions of the Old Testament. This introduction, which is published, is perused by many of the natives at Rangoon with great eagerness.

Dr. Price is engaged in superintending the erection of a brick dwelling-house at Ava, for the mission, the principal materials for which are generously presented by the Burman monarch. [*Watchman.*

FEMALE EDUCATION IN INDIA.

There is a great spirit for promoting education among all classes of men in this country; and I am happy to say, that some of the most rich and influential of the natives take a great interest in this object. Female education has hitherto succeeded beyond the most sanguine expectations of its warmest friends. I think the number of female Hindoos who attend the schools in Calcutta, is little short of four hundred, besides several smaller schools in other places, as Serampore, &c. *Dr. Carey.*

Hayti.

MASSACHUSETTS BAPTIST SOCIETY.

At p. 189 of our last volume we inserted an account of the mission of Rev. Thomas Paul of Boston to Hayti, under the direction of the Massachusetts Baptist Missionary Society. The following extract from the American Baptist Magazine shews the favorable result of the expedition.

Mr. Paul sailed from Boston on the 31st of May, in the schooner Alert, Capt. Lindsey. His passage was gratuitously furnished by the liberality of the Hon. William Gray. Mr. P. had been supplied with French and Spanish tracts by Rev. Mr. Jenks; with Bibles by John Tappan, Esq. Treasurer of the Massachusetts Bible Society, and with several letters of introduction, through the politeness of W. Ropes, Esq. of Boston. The American Bible Society also commissioned him as the bearer of a splendid copy of the Bible to his Excellency President Boyer.

After a very pleasant passage of twenty-two days, during which he received every kindness from Capt. Lindsey and crew, Mr. Paul arrived at Cape Haytien. Here he found the officers of the custom house, and every person to whom his mission became known, eager to receive Bibles. He remained here at this time but a week, being anxious to present his credentials to the President, and solicit permission to preach the Gospel of Christ to his countrymen under the protection of the government. He sailed for Port-au-Prince about the 1st, and arrived there on the 4th of July. After some delay, he succeeded in obtaining an audience with the President, and the result of the interview was highly satisfactory. Mr. Paul stated to his Excellency his object, and was allowed freely to urge the importance to the government of a free and full toleration of religion. This subject, a delicate one in a newly organized government, and in a Catholic country, Mr. Paul managed with great judgment and discretion. At the close of the conversation, in which Gen. Inginac acted as interpreter, and to which President Boyer listened with deep attention, Gen. Inginac said to Mr. Paul, "I have the pleasure to inform you that it is the will and pleasure of his Excellency that you be permitted, and you are hereby permitted to preach the Gospel in private houses and halls; but owing to the present uninformed state of the lower class of the people, from a regard to your own personal safety he wishes you to be prudent in conducting your meetings, especially in the evening. His Excellency hopes that in a few years, meeting houses will be erected, and religious privileges enjoyed, as they are in the United States of America." It may be proper here to remark, that at this time and in subsequent communications, Mr. Paul was given distinctly to understand that, owing to the state of society, tumult might be excited by incautious methods of religious instruction, and he might be exposed to inconvenience before the disorders could be quelled; but that the government would do all in its power to protect him, and that in the judicious discharge of his ministry he should be allowed to suffer no molestation.

After spending a few weeks in Port-au-Prince, in which time he visited families, distributed Bibles, and prosecuted the business of his mission, Mr. P. returned in the latter part of August to Cape Haytien. Before his departure he was treated with every mark of respect and regard by Gen. Inginac, and was furnished by him with a very handsome letter to Gen. Magny, the Commander in chief at the cape. In this letter not only was Mr. Paul spoken of with great kindness, but was expressly declared to be under the protection of the government. His passage on this occasion was gratuitously furnished by Capt. Nash of Boston, who has, on several occasions, rendered to Mr. Paul important services, which the Board would most gratefully acknowledge.

After his arrival at Cape Haytien, a commodious hall was hired and furnished by several gentlemen and natives, for a place of public worship. In this place Mr. Paul commenced preaching, and continued to occupy it for this purpose till his embarkation for the United States. His number of hearers varied, but was on some occasions as many as 200. The week days were generally occupied in visiting families and in distributing the Scriptures. Applications for Bibles were frequent. He was often solicited to bestow them when passing through the streets, and repeatedly found, after having been absent from his lodgings for a few hours, that five or six applications for Bibles had been made before his return. He found the people universally willing to hear; but as he does not speak French, his opportunities of doing good by public teaching among the natives were not so great as he could have wished. It was affecting, he remarks, to observe the eagerness with which the hearers listened, and the regret they manifested at not being able to understand the preacher.

Before the departure of Mr. Paul from Cape Haytien, President Boyer and Gen. Inginac arrived there from Port-au Prince. Just before the vessel sailed, Mr. Paul called on Gen. Inginac, at the Government house, to inform him of his intended return. "On this occasion," says Mr. Paul, "he took me by the hand, and was pleased to say, that he was very sorry that I was about to leave the Island. But it was with pleasure he could announce to me, that by my prudent conduct I had merited the implicit confidence of his Excellency himself, and the Government; and that they and himself wished me a pleasant passage, and hoped my absence would be short." Gen. Magny expressed, at parting, the same sentiments. Indeed, the wish for Mr. Paul's speedy return seems to have been very general.

WESLEYAN METHODISTS.

Persecution at Port-au-Prince.

The following extracts from the journal of Mr. St. Denis, and letters of Mr. Pressoir, members of the Methodist Society at Port-au-Prince, which we copy from the Wesleyan Magazine, are of a less pleasing nature than the above account of the Rev. Mr. Paul's visit to Hayti. The first extracts are from the journal of Mr. St. Denis.

On Sunday, Feb. 2d, our assembly was held at Belair. During the morning service several stones were thrown.

Feb. 4. Whilst we were singing a shower of stones was thrown, but no one received any injury.

That evening (Feb. 7th) we had a small assembly of thirty-two persons. A plan had been laid for apprehending us, which was put in execution. We had time to sing a hymn, read a chapter, and a Homily; but whilst singing the second hymn, the noise of the soldiers was so great in approaching our house of prayer, that we were obliged to cease singing. Wishing, however, to continue our meeting, an officer of the police said, "In the name of the law, leave off that prayer!"

Then we left off. Not finding J. C. Pressoir, they made me pass for his second. We were taken to General Thomas's, who pretended to be ignorant of the matter. Colonel Victor pretended to be ignorant also. When we reached the house of the *Juge de Paix*, we were ordered to halt for a moment. Colonel Victor knocked at his door; the *Juge de Paix* asked who we were, and was answered, "A band of Methodists." The *Juge de Paix* said, "Ha! Ha! take them to the gaol!" Col. Victor replied, "Yes!" We were led to prison, and each of our names was taken. The sisters were put in the debtors' place, and the men were shut up in close confinement.

The next morning, the person who keeps the keys of the prison under the gaoler told us, that the *Juge de Paix* would not allow our door to be opened; but the gaoler went and spoke to him respecting it, and our door was opened about nine o'clock. A moment after, the *Juge de Paix* came to visit us, and addressing himself to me in anger, I wished to reply: he would not listen to me; but began to blaspheme religion, despising the Lord. He withdrew in anger, without being able to do any thing with us. A moment after he left us, we were taken into the debtors' prison, near to the sisters, in a separate chamber.

When Mr. Pressoir heard of this event, he visited his brethren at the prison. The following extract is from one of his letters.

I would not run into prison of my own accord, but having waited, and finding nothing was said to us, I went to see my brethren and sisters. I found there were thirty-two, and St. Denis preparing to write to the President, which he did, and I carried this letter to his Excellency, by which we requested him to cause us to be judged, and punished, if we were found guilty by the law. When I arrived under the piazza of the palace, I asked an officer on duty if I could see the President, who answered, Yes. I entered the hall, where I found the President seated, and surrounded by a circle, as well of officers as civilians. After saluting them, I presented the letter to the President, who asked me from whence it came. I replied, "From the Methodists who are in prison." His good humor was immediately changed. "Methodists," said he, "I did not know that." Colonel Victor, who was present, thinking perhaps that through fear I would wish to conceal myself, addressed himself to the President, saying, "President, this is a Methodist," as if the President did not know it. Immediately the President replied, "You are fanatics." "Pardon me, President, we are not." "Why, you have changed your religion." "If I have changed my religion, President, it is the Government which has made me do it." "How is that?" said he. "It was the late President who sent for the Missionaries. I heard the letter read, and saw the late President's signature: this is what I can tell you." "Enough, enough," said he, "I will send an answer." I went to the prison, and waited till it was late; but hearing nothing, and being ill of the fever, I returned to my mother's. The next day orders were given for the brethren and sisters to appear before the Chief Judge. A dollar was demanded of each on leaving prison, and they were conducted by a single serjeant. On their arrival the Chief Judge forbade them, in the name of the President, to assemble together again. "No one can hinder you from worshipping God as you please; but let every one abide at home, for as often as you are found assembled you shall be put in prison; and if you unhappily persist, I have received orders to disperse you every where." Several wished to reply, but he refused to listen, saying, "It is not from me; it is not my fault; these orders are given me." All our brethren and sisters went out, animated with a holy zeal, determining not to abandon their assemblies. The next day we were assembled. After an exhortation we sung a hymn, which being finished, we kneeled down to pray: a shower of stones came, as if they would have demolished the house, and have stoned us like Stephen. With one accord we commended ourselves to our faithful Creator, and continued in prayer till they had ceased.

In a subsequent letter, dated July 31st, he writes:—

Since the Lord has granted us the favor of meeting together again, we have continued our assemblies without intermission, although forbidden to do this under pain of prison and exile. The only interruption we meet with is bad words, and a few stones now and then; and I am become so marked, that I cannot go out without people crying after me, "Methodist! Parson!"—with a contemptuous sneer, and a thousand other things not fit to write, but which serve only to strengthen my faith in the promises of Him who is faithful; till last Sunday some foolish young women came to revile us; and on Tuesday evening, whilst reading, stones were thrown, and whilst we were at prayer a great number rushed in, armed with sabres, sticks, and, if I mistake not, with stones, crying out, "In the name of the law," as if they had been authorized by the heads of the people to arrest us. This band consisted of boys, led on to commit disorders by a set of idle, good-for-nothing persons, of the worst class, who had armed themselves with sabres, and were disguised with old cocked hats; trying thus to show their bravery over those who would make no resistance. But the hairs of our head are all numbered; nor have they been permitted to hurt any of us to the present. It would be useless for us to ask or hope for the protection of the law; and we are thus led to place all our confidence in God, who can and will deliver us in his time. And if the Lord is for me, of whom should I be afraid? He that spared not his own Son, but delivered him up for me, will he not with him freely give me all things? I have already experienced that all my sufferings for his name are great blessings to me. All my care is about his Church; and what wisdom does it require to conduct so many persons of such different dispositions! I feel new wants daily.

Domestic Intelligence.

REVIVALS OF RELIGION.

Connecticut. There is a revival of religion in the Baptist Society in Lyme, and in the vicinity.—A letter written by Rev. A. Nettleton states, that there is a powerful work of grace in East Haddam, extending also to neighboring towns.

We have received some account of an encouraging degree of seriousness in Connecticut State Prison, in a letter from Rev. E. Halping, chaplain of the prison, dated February 17th, from which we make the following extracts.

> There are about 30 of the prisoners, who are more or less affected in view of their eternal interests. Of these about twelve give very satisfactory evidence of having passed from death unto life. The work has awakened the curiosity of some, and, I fear, the opposition of others. But to me the scene is deeply affecting. To see those who, but a few weeks since, were so hardened in iniquity, that they could trifle profanely with the message of mercy, when it had scarcely passed from the lips of the preacher, now melted into contrition and tenderness,—to listen to their prayers and praises—to witness their humility and penitence and love and joy,—in a word to see them exhibit all the distinguishing features of a renovated mind, evinces the almighty power of that religion which can soften the hardest heart; and shews the comparative impotence of prisons and racks and tortures in the reformation of man.

New-York. The Report of the Synod of Albany speaks of revivals of religion in Stephentown, Sand-lake, Albion and North Pittstown; besides several places which we have formerly noticed. A letter from a student in the Theological Seminary at Auburn, dated Dec. 29, states that there is a revival in Flemming, five miles from that place. A revival of religion in a cotton manufactory three miles from the city of Troy is mentioned; and an interesting work of grace in Lenox, Madison co., and its vicinity.

Pennsylvania. An uncommon attention to religion in the congregations of Rev. W. Spear and Rev. S. Porter, in Westmoreland co., is noticed in the Pittsburgh Recorder. In the congregations of Rev. Mr. Scott, in Beaver co., 90 had been recently added to the church, and much attention continued.

Ohio. The same paper states that there is a pleasing work of grace in the congregation of Rev. W. Reed, Columbiana co., Ohio.

Kentucky. In a letter from Newcastle it is stated that 60 persons had been added to the Baptist church in that place during the last summer, and that many more were still expected to join.

CONNECTICUT MISSIONARY SOCIETY.

Twenty-fifth Report.

THE following table, compiled from the twenty-fifth Report of the Connecticut Missionary Society exhibits a summary view of the missions performed under the direction of that Society mostly during the year 1823.

	No. of Missionaries.	*Length of Service.*
Western counties of New York,	4	122 weeks.
Northern counties of Pennsylvania, and adjacent counties in N. Y.,	2	45
New Connecticut,	18	481
Southern and western parts of Ohio,	4	78
Kentucky,	2	33
Indiana,	1	30
Illinois,	2	104
Missouri,	2	32
	35	925 weeks.

We extract the following paragraph from the conclusion of the Report.

> The preceding statement of missionary operations, may show the necessity of continued and increasing efforts in the cause of missions to our new settlements in the Western States. The tide of emigration is still rolling westward; but the progress of moral and religious institutions, does not keep pace with the progress of population. Although multitudes who are induced to leave the eastern, to plant themselves in the western states, may carry with them the disposition, yet they possess not the means of procuring and supporting religious institutions similar to those they leave behind. The gospel must then be sent to them, or its blessed privileges will not soon be enjoyed. To spread the wholesome and life-giving influence of the gospel over new settlements, as they rise, in succession, on our frontier, is, in truth, an object of indescribable importance; it is an object, to accomplish which, all, who would be considered either christians or philanthropists, are bound to co-operate. If a deeper interest were felt on this subject, by the churches in New England; if far more liberal means were provided for the attainment of this object; the time, probably, would not be far distant, when the present moral deserts of the west, would become fruitful fields; and the infant

churches, already established in the wilderness, would become efficient auxiliaries in the benevolent enterprise of extending the means of salvation through the world.

The income of the Society for the year 1823 was $7,606,22; of which $1,505,67 was the amount of interest collected during the year.

AMERICAN MELIORATING SOCIETY.

Plan of the contemplated Jewish Settlement.

The American Society for meliorating the condition of the Jews have fixed upon a plan for a Jewish settlement, to be established on a tract of about 5 or 6,000 acres of land, which they hope to procure as soon as the purchase can be advantageously made. The outlines of the plan are the following:—Such Jews as either profess Christianity, or desire Christian instruction, are to be received from any part of the world. They are to be employed principally in agricultural and mechanical operations. A minister of the gospel and a schoolmaster are to be provided, and theological instruction for such as it is thought expedient to have prepared for the ministry. A farm is to be stocked and furnished, and an experienced farmer appointed to manage its concerns; the produce of which is to be common stock for the support of the settlement. Any of the emigrants who conduct unworthily, may be removed at the discretion of the Board.

CHICKASAW MISSION.

The population of the Chickasaw nation is stated at about 3,700, of whom about 320 are children under three years of age. A mission was established in the nation by the *Missionary Society of the Synod of South Carolina and Georgia.* The station, called *Monroe,* is situated within the chartered limits of the state of Mississippi, two miles south of Mackintoshville, on the high land between the Tombeckbee and Yazoo. Rev. Messrs. Thomas C. Stuart, Hugh Wilson, W. C. Blair, missionaries. The last report of the superintendents of the mission says;—

Even the painful necessity we have been under, of restricting the number of scholars, has had a happy effect on our school by promoting, in the minds of the natives, the belief that it is indeed a favor to have their children instructed by us. The result of this persuasion has been a diligent care on their part to induce the punctual attendance of their children. And when, in consequence of the increase of our means, it was announced that the school would be enlarged from thirty to fifty pupils, the number was almost immediately filled up, and many more were anxiously waiting to be admitted.

The spirit of civilization is evidently advancing among the Chickasaws. They are more and more convinced of the importance of education: a conviction produced not only by their intercourse with the whites, but by the rapid improvement of their children in the elements of useful education. They begin to see the necessity of a different mode of life from that which they have hitherto pursued. Their previous dependence for a subsistence has, every year, become more precarious: and the only alternative left is to abandon the pursuit of game, and to turn their attention to the culture of the soil. Such a state of things we consider peculiarly favorable to their civilization. It facilitates our communication with them, and gives us a more full opportunity of instructing them in the agricultural and mechanical arts.

The present session of the school commenced on the 15th September. The children were punctual in their return and attendance. Four new scholars were admitted, and we shall probably consent to receive as many more; although it exceeds the number to which we were limited by the Board of the Society. The Lord, we trust, will provide the means of supporting them. Indeed it is difficult to resist their solicitations. Every sympathy is excited when they visit us with their children, and humbly and earnestly crave a place for them in our family.

The following is an extract from one of the mission journals.

We have adopted a plan which has a very happy influence on the conduct of the children both in and out of school. We have tickets, (which are nothing more than scraps of paper, marked No. 1, 2, 3, and 4,) with which we reward them on every Monday morning for the preceding week's performance, taking their conduct on the Sabbath into consideration. These are valued at six and a fourth cents per No. and pass as current money among them. The highest No. is given for a week's good attention to business. When any have been idle and inattentive, we present them with No. 0, which is truly mortifying. In order to avoid imposition we keep an account book in which the sum due to each one for tickets is recorded; and when any one has earned the amount of a garment of clothing which he needs, he receives it in exchange for his tickets. In this way they clothe themselves, after receiving a change of raiment when they first enter the school. By this arrangement our female friends who are engaged in furnishing clothing for this establishment are doing more good than they are aware of. While seated around their fire sides, surrounded with comforts, and in the midst of friends, they are contributing in a two fold sense to the advancement of civilization among these people. In the first place, by their benefactions they save the funds of the Society; and seeing they promote industry and agriculture amongst our children, which are objects of great importance. The same plan is pursued in the school; we reward them according to their performance. With their school tickets they buy spelling books, Sunday-school hymn books, and small cheap books. These arrangements entirely preclude the necessity of using the rod.

United Foreign Missionary Society.

CATARAUGUS MISSION.

THE following account of the renunciation of paganism by an Indian chief is contained in a letter from Mr. Thayer of the Cataraugus mission, published in the American Missionary Register.

For some days past I have been informed, that Captain Strong, the most influential chief of the pagan party at Cataraugus, was about to renounce paganism, and unite with the Christian party, and that he intended to place his children in the mission school. As the pagan chiefs had made great exertions to retain him, I had but little hope that an event so desirable would soon take place. But "*the king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will.*" We were not a little pleased yesterday to see this chief, with his wife and two children, enter our door accompanied by Mr. Johnson a Christian chief. Mr. Johnson mentioned, that Captain Strong had now come to manifest his attachment to us and to the Christian party, by placing his children in the school Captain Strong then rose and spoke as follows:—

"Brother, I am not a stranger to you; you have known my character and sentiments; you know me to have been opposed to missions; you have even heard me speak against them in the great council; you may be surprised to see me come and ask you to take my children; you may think that I cannot be sincere, and that I do this to make difficulty. But I assure you that would not be like Indians. When I spoke against you I thought I was right; I now see I was wrong I thought you were not my friend; I now believe you are my friend. And the appearance of the children in the school, and the conduct of my brothers, who have set their hearts to keep the Sabbath day, and listen to the voice of the Great Spirit, convinced me they are in the right way. Your friendly manners towards the Indians have removed my prejudices against you as a missionary, and satisfied me that you are the Indian's friend, and are sent by the Great Spirit to show us the right way. I now renounce the customs and habits of my fathers, to embrace those of Christians. I now desire to have my children entered according to the rules of the school, and as you receive others. I wish you to instruct them in those things you think for their good, and govern and do by them as you think best. I am satisfied they will be more happy with you, than they can be with me."

Mr. Johnson then said, "I have long know Captain Strong; he is my neighbor and frien we have never differed but in one thing; w now see and think alike. I have long desir to see this day; I now see it, and am gla Captain Strong is a descendant of the grea man of our nation; Red Jacket and Black Snake are his connexions. His friends ar universally pagans; he is the first and onl son of his family who has forsaken their ol ways for the Gospel. He is a sober, deep thinking man, and for judgment and penetration is allowed to surpass almost any man in the tribe. He has for some time past been inclined to unite with the Christian party, but the influence of his friends has had a powerful weight on his mind. At length, being fully persuaded that he was acting contrary to his own and his children's interest and happiness, he rose in a public council, and to the disappointment and grief of his friends, declared to them his conviction of his error, and his determination to put his children to school, and to keep the Sabbath day. Liberal offers and great exertions were made to dissuade him from his purpose, but in vain. He told them that his mind was firm, and that his leaving them and their habits was not because he was offended with their persons. No, he loved them. He loved their children. But he had taken this course to answer his own mind; and he hoped they would also soon feel the importance of discharging a duty to themselves and to their children, which they now neglected."

SENECA MISSION.

WE copy the following extracts from a letter published in the Western (Utica) Recorder of March 16th. It is said by the Editor to be from a very respectable source, and that the facts mentioned may be relied on as true. We shall wait with some solicitude for further intelligence.

MR. EDITOR,—It is with extreme regret that I have received the following intelligence in a letter from a respected correspondent at Buffalo.

"The mission establishment at Seneca is broken up. Complaint was made by the Pagan Indians, and the Judge was compelled by the law to order them (the mission family) off. They have ten days to remove;—some of the Indian children will go up to Mr. Thayer's school at Cataraugus: some of the *white pagans* here united their efforts with Jacket's party, to effect this."

The law under which the above complaint was preferred was doubtless the one passed, a few years since, to prevent the residence of the whites on Indian lands. The law might have originated in honest intentions; but it is much to be lamented, that so unjust and unreasonable a latitude was given by the terms of it; I have it from one, who was then a member of the Senate, that in its passage to become a law, it did not get the serious deliberation of the Legislature, in reference to its action on the subject of Christian missions. A respectable petition has been this winter sent down to Albany, for the repeal or alteration of this law; which it is devoutly hoped, that the legislature in their wisdom will not overlook. As it now stands, it thwarts the benevolent intentions of the General Government, for the instruction of the natives within our borders, and the benevolent wishes and efforts of every good man; and cannot but be contemplated with grief by every friend of the heathen. Its effect in this instance has been to break up a devoted, judicious, and well selected mission family, who were quietly and successfully pursuing their labor of love, under the patronage of the United Foreign Missionary Society; and recognized and aided by the appropriations of our General Government in their good work. With every member of that mission family I am intimately acquainted:—they were injuring no one. The mission house was a glad retreat in the wilderness, where an interesting school of thirty Indian children were rapidly forming to the habits, and growing up in the instruction of a Christian family; and there too might you see, from Sabbath to Sabbath, a congregation of one hundred or more, redeemed from the abominations of heathenism, considerately receiving divine truth from the lips of the missionary servant of Christ, and daily changing the degradation of their heathen state into the habits of a civilized and Christian people. These are the prospects that must be now overcast;—this the good that must now be surrendered; and this the family that must now be driven from their work.

Miscellanies.

THE BEST METHOD OF PREACHING TO THE HEATHEN.

Christ and his cross are the appropriate theme of the Christian Missionary.

Minutes of Convention at Dwight.

When amid frozen seas, mountains of ice,
And all the horrors of a polar clime,
Moravia's humble but heroic sons
The bold attempt began, truth to make known
To the besotted Greenlander, and lead
His feet into the path of virtue and life,
They pointed to the heavens thick set with stars,
All, to the least, twinkling with vivid beams,
Presenting a whole living firmament
Through the clear atmosphere, intensely cold,
Of his long wintry night; and to the sun,
Duly returning, to spread o'er his vales
A sudden, transitory, summer smile:—
To these, and objects visible like these,
His eye they long directed, and from them
To their Creator labored long to raise
His grovelling thoughts, devotion to inspire,
And teach obedience; while with stupid awe
He gazed and listened, or with wonder wild,
But still to vice remained a willing slave;
Till, of success from efforts thus pursued
Despairing, they conducted him at once,
A ruined wretch, to Calvary; when with guilt
He trembled at the sight, melted in love,
Shook off the long-fixed clinging habit of sin,
And, from his bestial degradation, rose
To intellectual and virtuous life.

Age of Benevolence.

Five years had passed, and not a single conversion taken place. The night was long and dreary, and often had they looked in vain for the morning. The darkness only thickened. But now a lovely star glimmered in the East. It was the morning star of promise; the harbinger of day. When one of the Brethren was describing to a company of Greenlanders, with more than ordinary energy, the sufferings and death of Christ, and reading the history of his agony on the Mount of Olives, one of them, named Kajarnak, stepped up, and said with an earnest and affecting voice, "How was that? tell me that once more; for I would fain be saved too." These words melted the missionary, so that the tears rolled down his cheeks, while he proceeded to give a general account of the life and death of Christ, and the method of salvation through him. The heathen were variously affected. Some laid their hands on their mouth in token of astonishment; some slipped away secretly; and a few desired to be taught how to pray. When the brethren prayed with them, they repeated the words many times, so as not to forget them. Kajarnak soon appeared to be a real convert.

The brethren gradually altered their mode of instruction, and instead of insisting on the existence of God, the original and present state of man, a future resurrection, and other first principles in theology, they exhibited principally the incarnation, sufferings, and death of Christ. However absurd this may appear in theory, experience has proved, that Jesus Christ and he crucified, may be preached more effectually to Pagans, even in the first stages of instruction, than any of the fundamental truths which are argued from the light of nature. Perhaps this is not so strange, if we properly consider the nature of the human mind; that truths often revolved, though they may be presented in new attitudes, and traced to new consequences, yet cannot have the effect of truths not only altogether new, but without any parallel. Tell a heathen there is a God; he probably believed it before. Tell him he is a sinner; he confesses, and charges the same on you. Go through with all the doctrines, of which he has already the least idea, however imperfect, and you awaken no special interest. But exhibit the mystery of godliness, "*God manifest in the flesh,*" and you fill him with astonishment. Shew him a bleeding Savior, and you melt him to repentance.

This was the effect in the case of the Greenlanders. The preaching of the cross illumined their darkened understandings, softened their hard hearts, and kindled in their icy breasts the flame of spiritual life.

About the time of the first visitation from the congregation at home, 1740, a pretty general concern became manifest among the Greenlanders.

Winslow's Sketch of Missions.

In no instance did the word of salvation reach the consciences of the wild Indians with greater power, or more strikingly display its saving efficacy, than in the case of Tschoop. Before his conversion he was distinguished by every act of outrage and sin, and had even crippled himself by his debaucheries; but now the lion was tamed, and the slave of sin and the devil became the child of God, and a preacher of righteousness to his countrymen. The account he once gave of his conversion will best elucidate the striking change wrought in him. "Brethren," said he, "I have been a heathen, and have grown old amongst them: therefore, I know how heathens think. Once a preacher came, and began to explain to us that there was a God. We answered, dost thou think us so ignorant as not to know that? Return to the place from whence thou camest. Then again another preacher came and said, You must not get drunk, nor steal, nor lie, &c. We answered, Thou fool, dost thou think us ignorant of this? Learn first thyself, and then teach the people to whom thou belongest to leave off these things: for who steal, lie, or are drunken more than thine own people?—And thus we dismissed him. After some time, Brother Rauch came into my hut, sat down and spoke nearly as follows:—'I am come to you in the name of the Lord of heaven and of earth; he sends to let you know that he will make you happy, and deliver you from the misery in which you lie at present. For this end he became a man, gave his life a ransom, and shed his blood for sinners, &c.' When he had finished his discourse, he lay down fatigued with his journey, and fell into a sound sleep. I thought, what kind of man is this? There he lies and sleeps: I might kill him, and throw him into the wood, and who would regard it? But this gives him no concern. However, I could not forget his words; they constantly recurred to my mind. Even when asleep, I dreamt of the blood of Christ shed for us. I found this to be widely different from any thing I had heard before, and I interpreted Rauch's words to the other Indians.—Thus, through the grace of God, an awakening commenced among us. I say, therefore, brethren, preach Christ our Savior, and his sufferings and death, if you would wish your word to gain entrance among the heathen."

Montgomery's Sketch of
Moravian Missions.

This day makes up a complete year from the first time of my preaching to these Indians in New-Jersey. What amazing things has God wrought, in this space of time, for this poor people! What a surprizing change appears in their tempers and behavior! How are morose and savage Pagans, in this short period, transformed into agreeable, affectionate, and humble Christians! and their drunken and pagan howlings turned into devout and fervent praises to God! They 'who were sometimes in darkness are now become light in the Lord.' May they 'walk as children of the light and of the day!' And now to Him that is of power to establish them according to the Gospel, and the preaching of Christ—to God only wise, be glory through Jesus Christ, for ever and ever, Amen.

At the close of this narrative, I would make a few general remarks upon what, to me, appears worthy of notice, relating to the continued work of grace among my people.

I. *On the doctrines preached to the Indians.*

I cannot but take notice, that I have in general, ever since my first coming among the Indians in New-Jersey, been favored with that assistance, which, to me, is uncommon, in preaching *Christ crucified*, and making him the *centre* and *mark* to which all my discourses among them were directed.

It was the principal scope and drift of all my discourses to this people, for several months together, (after having taught them something of the being and perfections of God, his creation of man in a state of rectitude and happiness, and the obligations mankind were thence under to love and honor him,) to lead them into an acquaintance with their deplorable state by nature, as fallen creatures; their inability to extricate and deliver themselves from it; the utter insufficiency of any external reformations and amendments of life, or of any religious performances, of which they were capable, while in this state, to bring them into the favor of God, and interest them in his eternal mercy; thence to shew them their absolute need of Christ to redeem and save them from the misery of their fallen state;—to open his all-sufficiency and willingness to save the chief of sinners;—the freeness and riches of divine grace, proposed 'without money and without price,' to all that will accept the offer; thereupon to press them without delay, to betake themselves to him, under a sense of their misery and undone state, for relief and everlasting salvation;—and to shew them the abundant encouragement the gospel proposes to needy, perishing, and helpless sinners, in order to engage them so to do. These things I repeatedly and largely insisted upon from time to time. Never did I find so much freedom and assistance in making all the various lines of my discourses meet together, and centre in Christ, as I have frequently done among these Indians.

I do not mention these things as a recommendation of my own performances; for I am sure, I found, from time to time, that I had no skill or wisdom for my great work; and knew not how "to choose out acceptable words" proper to address poor benighted pagans with. But thus God was pleased to help me, "not to know any thing among them, save Jesus Christ, and him crucified." Thus I was enabled to shew them their misery without him, and to represent his complete fitness to redeem and save them.

This was the preaching God made use of for the awakening of sinners, and the propagation of this work of grace among the Indians.—It was remarkable, from time to time, that when I was favored with any special freedom, in discoursing of the ability and willingness of Christ to save sinners, and the need in which they stood of such a Savior; there was then the greatest appearance of divine power in awakening numbers of secure souls, promoting convictions begun, and comforting the distressed."

David Brainerd.

AMERICAN INDIANS.

Indian manner of making Peace.

It must be understood that among these nations wars are never brought to an end but by the interference of the weaker sex. The men, however tired of fighting, are afraid of being considered as cowards if they should intimate a desire for peace. It is not becoming, say they, for a warrior, with the bloody weapon in his hand, to hold pacific language to his enemy. He must show to the end a determined courage, and appear as ready and willing to fight as at the beginning of the contest. Neither, say they, is it proper to threaten and to sue in the same breath, to hold the peace belt in one hand, and the tomahawk in the other; men's words, as well as their actions, should be of a piece, all good or all bad; for it is a fixed maxim of theirs, which they apply on all occasions, that good can never dwell with evil. They also think that a treaty produced by threats or by force, cannot be binding. With these dispositions, war would never have ceased among Indians, until the extermination of one or the other party, if the tender and compassionate sex had not come forward, and by their moving speeches persuaded the enraged combatants to bury their hatchets, and make peace with each other. On these occasions they were very eloquent, they would lament with great feeling the losses suffered on both sides, when there was not a warrior, perhaps, who had not lost a son, a brother or a friend. They would describe the sorrows of widowed wives, and, above all, of bereaved mothers. The pains of child-birth, the anxieties attending the progress of their sons from infancy to manhood, they had willingly and even cheerfully suffered; but after all these trials, how cruel was it for them to see those promising youths whom they had reared with so much care, fall victims to the rage of war, and a prey to a relentless enemy; to see them slaughtered on the field of battle, or put to death, as prisoners, by a protracted torture, in the midst of the most exquisite torments. The thought of such scenes made them curse their own existence, and shudder at the idea of bearing children. Then they would conjure the warriors by every thing that was dear to them, to take pity on the sufferings of their wives and helpless infants, to turn their faces once more towards their homes, families and friends, to forgive the wrongs suffered from each other, to lay aside their deadly weapons, and smoke together the pipe of amity and peace. They had given on both sides sufficient proofs of their courage; the contending nations were alike high minded and brave, and they must now embrace as friends those whom they had learned to respect as enemies. Speeches like these seldom failed of their intended effect, and the women, by this honorable function of peace-makers, were placed in a situation by no means undignified. It would not be a disgrace, therefore; on the contrary, it would be an honor to a powerful nation, who could not be suspected of wanting either strength or courage, to assume that station by which they would be the means, and the only means, of preserving the general peace and saving the Indian race from utter extirpation.

Mode of intercourse between Nations.

A message of importance is generally sent on to the place of its destination, by an inferior chief, by a counsellor, or by the speaker, especially when an immediate answer is expected. In other cases, where for instance only an answer to a speech is to be sent, two capable young men are selected for the purpose, the one to deliver the message or answer, and the other to pay attention while his companion is delivering it, that no part be forgotten or omitted. If the message be of a private nature, they are charged to draw or take it *under ground*, that is, not to make it known to any person whatsoever, except to him to whom it is directed. If they are told to enter *into the earth* with the message or speech, and rise again at the place where they are to deliver it, it is to desire them to be careful not to be seen by the way by any person, and for that purpose to avoid all paths, and travel through the woods.

No chief pays any attention to *reports*, though they may carry with them the marks of truth. Until he is *officially* and in due form apprised of the matter, he will, if questioned on the subject, reply that he had *not heard it*. It will, until then, be considered by him as the *song of a bird which had flown by;* but as soon as he is officially informed, through a string of wampum from some distant chief or leading man of the nation, whose situation entitles him to receive credit, he then will say: "I *have* heard it;" and acts accordingly.

The Indians generally, but their chiefs more particularly, have many figurative expressions in use, to understand which requires instruction. When a nation, by message or otherwise, speaks to another nation in this way, it is well understood; but when they speak to white people after this manner, who have not been accustomed to such language, explanations are necessary.

A black belt with the mark of a hatchet made on it with red paint, is a war belt, which, when sent to a nation together with a twist or roll of tobacco, is an invitation to join in a war. If the nation so invited smoke of this tobacco and say it smokes well, they have given their consent, and are from that moment allies. If however they decline smoking, all further persuasion would be of no effect.

Heckewelder.

MOUNT LEBANON.

Extract of a letter from Rev. Pliny Fisk to Rev. Cephas Washburn.

You would like perhaps to know how mount Lebanon looks. It is not, as I used to suppose, one mountain, but a multitude of mountains thrown together, and separated by very deep, narrow vallies, which seem to have been made merely for the sake of dividing the hills. There are more trees on mount Lebanon than on the hills of Judea, yet there is nothing which Americans would call a forest

Most of the trees, where I have been, are either pines or fruit trees. I have not yet seen the cedars.—The roads are *bad*, *worse* and *worst;* steep, and rocky, I presume, beyond any thing you ever saw in Vermont, or any where else I generally ride a mule or an ass, and it is often literally riding up and down stairs, for a considerable distance together. These mountains present a variety of the most rude, sublime and romantic scenery.

ANNUAL RECEIPTS OF THE PRINCIPAL RELIGIOUS CHARITABLE SOCIETIES.

THE following table is taken chiefly from the London Missionary Register for Dec. 1823. We have added to the list the American Baptist General Convention, and the American Tract Society, reduced the sterling currency to dollars, and in some instances substituted a more recent date for the one given in the Register.

African Institution	1822-3	$5,040
American Baptist General Convention	1822-3	7,697
American Bible Society	1822-3	45,131
American Board of Foreign Missions	1822-3	55,808
(*Exclusive of clothing &c. estimated at* $12,000.)		
American Colonization Society	1820	9,039
American Episcopal Missionary So.	1822-3	3,790
American Jews' Society	1822-3	5,841
American Methodist Missionary Society	1822-3	8,931
American Tract Society	1822-3	4,188
(*Contributions* $1,420, *Sales* $2,768.)		
American United Foreign Missionary So.	1822-3	9,310
Antislavery Society (on its formation)		3,325
Baptist Missionary Society	1822-3	65,597
Baptist (General) Missionary Society	1821-2	5,585
British and Foreign Bible Society	1822-3	431,389
(*Contributions* $295,529, *Sales* $135,859.)		
British and Foreign School Society	1822-3	9,128
Christian Knowledge Society	1822-3	243,961
(*Contributions* $125,617, *Sales* $118,344.)		
Church Missionary Society	1822-3	157,611
(*Contributions* $155,004, *Sales* $2,607.)		
Church of England Tract Society	1822	2,828
(*Contributions* $1,224, *Sales* $1,604.)		
Hibernian Society	1822-3	39,932
Jews' Society, London	1822-3	50,669
(*Contributions* $48,551, *Sales*, $2,117.)		
London Missionary Society	1822-3	138,962
Merchant-Seaman's Bible Society	1822-3	2,882
(*Contributions* $1,833, *Sales* $1,049.)		
National Education Society	1822-3	8,874
Naval and Military Bible Society	1822-3	8,574
(*Contributions* $8,442, *Sales* $132.)		
Prayer-Book and Homily Society	1822-3	9,255
(*Contributions* $6,431, *Sales* $2,823.)		
Religious Tract Society	1322-3	39,154
(*Contributions* $9,621, *Sales* $29,533.)		
Scottish Missionary Society	1822-3	23,870
So. for the Propagation of the Gospel	1822	69,157
(* *Contr.* $22,879, *Parlaim. grant* $41,833.)		
United Brethren	1821	32,589
Wesleyan Missionary Society	1823	159,247

American Board of Foreign Missions.

FORMATION OF ASSOCIATIONS.

CONNECTICUT. Wintonbury. Gentlemen's Asso.: Rev. John Bartlett, *Pres.*, Elihu Mills, Esq., Capt. Joseph Goodwin, Mr. Hezekiah Latimer, *V. Prests.*, James Goodwin, Esq., *Sec.*, Mr. Luther Fitch, *Tr.;* seven *Collectors.* Ladies' Asso.: Mrs. John Bartlett, *Pres.*, Mrs. Luther Fitch, *V. Pres.*, Mrs. William Everett, *Sec.*, Mrs. Elihu Mills, *Tr.;* seven *Coll.* Formed Feb. 19.

West Hartford. Gent. Asso.: Rev. Nathan Perkins, D.D. *Pres.*, Mr. Moses Goodman, Jr. *V. Pres.*, Mr. Roderic Colton, *Sec.*, Mr. Samuel Whitman, *Tr.;* seven *Coll.* Lad. Asso.: Mrs. Nathan Perkins, *Pres.*, Mrs. Samuel Whitman, *V. Pres.*, Miss Maria M. Goodman, *Sec.*, Miss Lucy Whitman, *Tr.;* six *Coll.* Formed Feb. 20.

Enfield, Gent. Asso.: Rev. Francis L. Robbins, *Pres.*, Mr. Hiram Belcher, *Sec.*, Mr. Luther Pierce, *Tr.;* nine *Coll.* Formed Feb. 29. Lad. Asso., previously formed: Mrs. F. L. Robbins, *Pres.*, Mrs. Solomon Terry, *V. Pres.*, Miss Clarissa Chapin, *Sec.* and *Tr.;* seven *Coll.*

Marlborough. Gent. Asso.: Rev. David B. Ripley, *Pres.*, Mr. David Skinner, *V. Pres.*, Mr. John D. Bigelow, *Sec.*, Mr. Eben Strong, *Tr.;* seven *Coll.* Lad. Asso.: Mrs. D. B. Ripley, *Pres.*, Mrs. Joseph Carrier, *V. Pres.*, Miss Hope Skinner, *Sec.*, Miss Roxina Lord, *Tr.;* seven *Coll.* Formed March 11.

Glastonbury. Lad. Asso.: Mrs. Caleb Burge, *Pres.*, Mrs. George Plummer, *V. Pres.*, Miss Priscilla Lockwood, *Sec.*, Mrs. Oliver Hale, *Tr.;* seven *Coll.* Formed March 12.

Recent Intelligence from the Missions.

PALESTINE MISSION.

By a letter from Mr. Temple, dated Malta, Dec. 11, we are informed that Messrs. Goodell and Bird, agreeably to their expectation, left Malta for Palestine Oct. 24th. No intelligence from them had been received. Messrs. Fisk and King were in good health on the 18th of October, engaged in an exploring tour among the convents in the neighborhood of mount Lebanon.

From Mr. Temple's letter we make very brief extracts.

My courage and my hopes have been constantly increasing since I have been here. But we and our friends must exercise much patience, as well as indulge sanguine hopes and unshaken faith. Time must elapse before any very striking effects can be anticipated in this part of the world from the influence of a few missionaries and a few presses.

Last Sabbath evening Mr. Cooke, a Wesleyan Methodist, lately laboring in France, arrived in this island on his way to Syria as an exploring missionary. He appears to be an excellent man, and has done much good in France. He says that a considerable revival of religion has taken place in that part of France where he has labored. His place is now supplied by one of his brethren of the same communion.

BOMBAY MISSION.

Further communications have been received from the missionaries at Bombay, of which the latest date is Sept. 2d. Nothing of especial interest had occurred in relation to the general concerns of this mission. Mr. Hall's child had recovered; and though Mr. Graves and Mrs. Garrett had been recently visited with sickness, all the members of the mission were then in comfortable health.

ERRATUM. In our number for January, p. 4, line 7, the name of Mr. Samuel Ruggles, *Schoolmaster*, was accidentally omitted.

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* In one or the other of these items there must be an error of 1,000*l.* *Ed.*

THE
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American Board of Foreign Missions.

PALESTINE MISSION.

FOR the sake of giving place for continuous extracts from the Journal of Messrs. Fisk and King since their departure from Egypt for the Holy Land, some parts of their earlier communications have been for some time deferred. Among these are the two following articles, the one from a letter of Mr. Fisk, and the other from the Journal in Egypt.

EXTRACT OF A LETTER FROM REV. PLINY FISK, TO THE HON. SAMUEL HUBBARD.

I wish to give you a sort of supplement to that part of the Journal already forwarded which relates to Alexandria. The following is a copy of a letter from Mr. Leutzen, a German merchant, whom we knew in Alexandria, to Mr. Wolff.

Alexandria, *Feb.* 4, 1823.

Very Dear Friend,

I hope that you are already safely arrived at Cairo, and that you, with your fellow-travellers, Messrs. Fisk and King, are well. On your departure from hence I supposed that I should soon be able to follow you, to undertake, in your agreeable company, the journey to Mount Sinai; but my affairs in the Austrian Consulate are not yet quite finished, on which account I am very sorry, so much the more as I always desired to visit that remarkable spot, before leaving Egypt forever.

After your departure, the public opinion was expressed universally in your favor. Both your sermons on Sunday, as well that on board the Danish vessel, as that in the house of the Danish Consul, very much edified all your hearers; and many of them have expressed the wish that you might soon return to Alexandria.

I have heard, in several places, that several of the Bibles you distributed here among the inhabitants have been taken by the Catholic priests of this place, but it cannot yet be said with certainty whether those gentlemen have burnt them. It is however generally believed, and we may suppose with much probability, that they have; for many, *many* excommunications have been pronounced against those who are in possession of Bibles. But nobody minds such a farce and such buffoonery. The Pater Superior of the Catholic convent displayed his inquisitorial rage in the most disgraceful manner the Sunday before your departure. I was not among the hearers, but several of my friends, especially a most respectable Spaniard who is residing here, confirmed it. His speech showed the horrible ignorance of that Egyptian priest, and I really believe that it was not so dark in the times of Pharaoh, as now among the Popish idolaters. The above mentioned Spaniard gave me the contents of the sermon. The priest praised the Catholic church, as that church in which exclusively salvation can be obtained; and for a proof, he mentioned, among many other things, the following fact, which he said happened among the Catholics in Hungary. "A malefactor in Hungary was put in prison and condemned to death. He refused to be converted by any means whatever. Several priests were ordered to call at the prison on that obstinate sinner, but all their pains were unfruitful and vain; but a Franciscan Friar appeared, and at once gave his word to convert the malefactor, who still persevered in blaspheming the Godhead and religion. The Friar now began himself to curse and blaspheme every thing, till he came to the Virgin Mary. 'Stop,' exclaimed the malefactor, 'O, not her.' The Friar was satisfied with that exclamation, and congratulated himself on having accomplished such a great work of conversion!" Is not this an abomination, to preach in the holy temple of the Lord such abominable blasphemy? You may conclude by this single fact, what a miserable condition the church here is in. I dare to say that such abominable nonsense is not heard in the public houses in Europe. Such fellows ought to be whipped, and turned out of the Temple of God.

I have already distributed the greatest part of the tracts you gave me, and all to whom I gave them were very contented, and expressed their gratitude. O, my dear friend, continue to promote the word of God more and more in the time of your pilgrimage. You will receive your reward for it from the God of Israel. The good cause must finally gain the victory after the dangers you may perhaps undergo. The apostles of the Lord had to combat against many trials. Glorious will be your victory. Farewell; continue your journey rejoicing, and give me speedy news of your welfare. I salute you with devout affection.

Your most humble servant, LEUTZEN.

When the writer of the above letter said that such Priests as he describes ought to be whipped, and turned out of the Temple of God, he probably said it in allusion to Christ's driving the buyers and sellers out of the temple with a scourge. You will understand the letter, I believe, without any comment, and it will perhaps assist you in forming an idea of the state of the country, and of the effects of our joint labors. We are very happy to be in company with Mr. Wolff. His knowledge of Hebrew, Arabic and Persian is of immense advantage.

ACCOUNT OF A JEWISH WEDDING AT CAIRO.

THE gentlemen assembled in a large apartment, in reality the court, but now used as a parlor. We were seated on a Divan at one end of the court, where the ceremony was to be performed. Near us stood a large wax candle, and from the ceiling were suspended seven chandeliers. Some of the candles were burning, though it was not dark. All the Orientals have a great fondness for burning lamps and candles in their places of worship, and on all religious occasions. At the opposite end of the court was a kind of gallery, where the bride was making preparation for the ceremony, and in front of which hung stripes of different colored paper, red, pale red, and yellow, some of them covered with gold leaf. Now and then the bride showed herself through the lattice or wooden net-work, which stood in front of the gallery. It reminded us of Solomon's Song, 2:9. "My beloved is like a roe, or a young hart; behold he standeth behind our wall, he looketh forth at the windows, showing himself through the lattice."

About 5 o'clock the High Priest, (Rabbi Mercado,) and five other Rabbies came in, and took their seats on the Divan, and the service soon commenced. First, the clerk and people repeated in Hebrew the eighteen benedictions of the name of God. Then the High Priest arose, and said, "Blessed are they who dwell in thy house; they shall praise thee forever." The people responded, "Blessed people, whose God is the Lord." After this the evening prayer was said, in which the name of God occurs eighteen times. Each time this name was repeated the Rabbies shook and trembled. After this prayer the nuptial torch was lighted. It was a large wax candle, dividing itself into nine branches, all of which were burning. This was carried up to the gallery of the ladies, where the bride was waiting, the bridegroom being all the time among the gentlemen below. Boys then began to beat on cymbals, and the bride was conducted down stairs, covered with a long white veil, preceded by three women with cymbals, and led by two others. Several women also followed her, one of whom occasionally uttered a hideous shriek, which we at first supposed a shriek of distress, but were afterwards told it was an expression of joy. The whole court now rung with cries, shouts, and the noise of the cymbals. The bride being led to the Divan, the bridegroom took his place by her side, and both continued standing, while Rabbi Mercado, accompanied by the people, repeated the 45th Psalm, "My heart is inditing a good matter, &c." The Rabbi then took a cup of wine, and said, "Blessed art thou, O Lord our God, King of the world, who hast created the fruit of the vine." The people responded, "Blessed be he, and blessed be his name."—*Rabbi.* "Blessed be thou, O Lord, who sanctifiest thy people by wedding and by marriage." *People.* "Blessed be he, and blessed be his name."

One of the Rabbies then took a ring and put it on the finger of the bridegroom, and then on the finger of the bride, and then gave it to the bridegroom, who placed it on the finger of his bride, saying, "Verily thou art espoused to me by this ring, according to the law of Moses and of Israel." A large shawl was then thrown over the new married couple, and the Rabbi, twice giving them wine to drink, said "Blessed art thou O Lord our God, King of the world, who hast created all things for thy glory." "Blessed art thou, O Lord our God, King of the world, who hast created man in thy likeness, and hast prepared *for* him and *from* him a house for ever and ever." At the end of each sentence the people responded, "Blessed be he, and blessed be his name." *Rabbi.* "Rejoice, shout and be merry, thou barren. Thou wilt soon gather thy children about thee in joy. Blessed art thou, O Lord, thou that makest joyful Zion's children. Thou makest joyful with joy a lovely pair, as thou didst make joyful thy creature according to thy image in the garden of Eden of old. Blessed art thou, O Lord, who rejoicest bridegroom and bride! Blessed art thou, O Lord our God, King of the world, who hast created rejoicing and joy, and also bridegroom and bride. The voice of love and affection, cordiality, peace and friendship, shall be speedily heard in the cities of Judah, and in the streets of Jerusalem;—the voice of rejoicing and the voice of joy;—the voice of the bridegroom, and the voice of the bride;—the voice of shouting, and of wedding days, and of marriage, and of feasting days, and the voice of the music of the youth. Blessed art thou, O Lord, who makest joyful the bridegroom with the bride, and makest them prosper."

After this the bridegroom took the cup of wine and tasted it, and then gave to his spouse. Both of them continued standing during the whole service. Then the Rabbi said, "Praise the Lord, for his mercy endureth forever. Joys shall increase in Israel, and sorrows shall flee away, and it shall be for a good sign." As the Jews present offered their congratulations to the bridegroom they said, "A good sign." The nuptial torch was then extinguished, but immediately lighted again, and the bride was reconducted to her chamber by the women with the sound of cymbals.

While the Rabbies were performing the service some of the people attended to it with great appearance of devotion, but others were talking, laughing, and walking about the room. The Rabbies went through the service in the hurried, indistinct manner, which seems to pervade all religious services in the East.

MISSION IN CEYLON.

LIST OF CHILDREN IN THE BOARDING SCHOOLS.

We gave notice in our last number, p. 107, that we had received, from the missionaries in Ceylon, a particular account of the children in the Boarding Schools, to whom names had been given, in compliance with the wishes of those benevolent individuals or societies, who provide for their support. The letter with which this account is accompanied bears date, *June* 20, 1823. Respecting the list of children the missionaries make the following remarks.

There may be some apparent discrepancy between this list and journals and letters previously sent. This arises from the fact of giving the same name to more than one child; which, in some instances, is almost unavoidable. For instance a child named A. B. dies, but we think it best to retain the name;—or he leaves the school, but we wish to fill his place. It is true we might let the individual or society who gives his support suffer the loss; but we sometimes think that this is not best.

With regard to most of those who have been named, we feel it our duty to say, that they have been selected with great care, and after considerable trial, from more than twice the number; and that, after allowances are made for the degraded state of society and morals, from which they have been rescued, we feel confident that, with the blessing of our Savior, the hopes of our patrons will be fully realized.

Our readers will recollect that a list of the children at Tillipally, similar to that which follows, has already been published at pp. 278 and 309 of our last volume. As, however, several names have since been added, and for the sake of presenting a catalogue of all the schools at a single view, we repeat the list as it now stands, in connexion with the others. The difference in the ages of the children, as stated in the two lists, results, doubtless, from the age *at the time of admission* being given in one instance, and the age *at the time of forming the list*, in the other.

Boarding School at Tillipally.

Names of boys.	*By whom supported.*	*Age.*	*Cast.*	*Time of admission.*
Israel W. Putnam,	Juvenile Branch Society, Rockingham, N. H.	11,	Velalla,	Jan. 1818.
Leonard Woods,	Ladies in Brunswick, Me.	15,	do.	do.
Samuel Worcester,	Tabernacle Thanksgiving So. Salem, Ms.	13,	do.	do.
Elias Cornelius,	Female Education Society, Salem, Ms.	15,	Covia,	April, 1818.
Nathaniel Niles,	Mr. John B. Lawrence, Salem, Ms.	17,	Velalla,	do.
John B. Lawrence,	Juvenile Beneficent Society, Salem, Ms.	14,	do.	March, 1819.
Joseph S. Ropes,	William Ropes, Esq. Boston, Ms.	14,	do.	July, 1818.
Danvers,	The Jordan Lodge, Danvers, Ms.	14,	Covia,	do.
Francis Brown,	Theological Society, Dartmouth College, N. H.	15,	Velalla	Oct. 1818.
John Salisbury Tappan,	J. and S. Tappan, Boston, Ms.	13,	do.	Nov. 1818.
Thomas Spencer,	Juv. Benev. Society, Salem, Ms.	15,	do.	Sept. 1820.
Edward Warren,	Elam Bridges, Esq. N. Y. city,	12,	do.	Jan. 1820.
William T. Ladd,	William Ladd, Esq. Minot, Me.	12,	do.	April, 1818.
Cyrus Mann,	Monthly Concert, Westminster, Ms.	14,	do.	do.
John Norris,	Tabernacle Thanksgiving So. Salem, Ms.	11,	do.	Sept. 1818.
Charles Marsh,	Hon. Charles Marsh, Woodstock, Vt.	10,	do.	Jan. 1820.
Samuel Judson,	Individuals in Uxbridge, Ms.	12,	do	Sept. 1820.

Names of boys.	*By whom supported.*	*Age.*	*Cast.*	*Time of admission.*
George Payson,	Female Mite Society, Arundel, Me.	16,	Velalla,	Jan. 1820.
James Hutchinson,	Hon. Titus Hutchinson, Woodstock, Vt.			
William Coombs,	First Juvenile Society, Newburyport, Ms.	15,	do.	Oct. 1822.
Moses Hallock,	Young Gentlemen and Ladies' So. Plainfield, Ms.	9,	do.	do.
John Cleveland,	Female Education So. North par. Wrentham, Ms.	8,	do.	do.
John B. Lawton,	Female Benevolent So. Hillsborough, N. H.	7,	do.	March, 1823.
Samuel J. Mills,	Young Ladies' Sewing So. New Haven, Ct.	12,	Fisher,	April, 1823.
Ellingwood Jenks,	Rev. William Ledyard, Bath, Me.	12,	Velalla,	do.
Richard S. Storrs,	Female Education Society, Longmeadow, Ms.	8,	do.	do.
Issael E. Trask,	Col. I. E. Trask, Brimfield, Ms.	10,	do.	May, 1823.
John Adams,	A friend in Andover, Ms.	7,	do.	do.
Joseph Avery,	Sabbath School in Holden, Ms.	12,	do.	Nov. 1822.
Jonathan E. Bridges,	Mr. Benjamin Bridges, Prattsburg, N. Y.	8,	do.	April, 1822.
Names of girls.				
Elizabeth Worcester,	Female Cent Society, Peacham, Vt.	14,		
Susan Hopkins,	Female Education Society, Salem, Ms.	14,		
Harriet Newell,	Ladies in Salem, Ms.	12,		
Louisa Hawes,	A Society of young misses, Hartford, Ct.	8,	Velalla,	June, 1822.
Marcia Hutchinson,	Mrs. M. Hutchinson, Woodstock, Vt.	6,	do.	Sept. 1822.
Martha Ramsay,	Female Mite Society, Baltimore, Md.	6,	do.	Jan. 1823.
Mary Dayton,	Fem. Juv. Education So., Granville, N. Y.	8,	do.	May, 1822.
Maria Montgomery,	Female Mite Society, Baltimore, Md.	7,		

There are also children on trial, for whom, if they continue in school, and appear worthy, the following names are designed;—*John Calvin, Joseph, John Codman, Samuel P. Coolidge, Joseph Cumming, Susan B. Rockwood, Isabella Graham.*

Boarding School at Batticotta.

Names of boys.	*By whom supported.*	*Age.*	*Cast.*	*Time of admission.*
Francis Asbury,	Female Mite Society, Baltimore, Md.	11,	Velalla,	Sept. 1818.
David Brainerd,	Female Mite Society, Baltimore, Md.	14,	do.	April, 1820.
Adam Clarke,	Juvenile Mite Society, Baltimore, Md.	6,	do.	Oct. 1822.
Jeremiah Day,	Mon. con. in Yale College, New Haven, Ct.	14,	Madapally,	Aug. 1820.
Samuel Davis,	Mrs. H., Bethlehem, Ct.	10,	Velalla,	July, 1822.
Justin Edwards,	Fem. Juv. Benev. Society, Andover, Ms.	13,	do.	Jan. 1820.
John Elliot,	Fem. Char. So. Dracut and Chelmsford, Ms.	12,	Covia,	Sept. 1820.
Thomas Emerson,	Thomas Emerson, Esq. Norwich, Vt.	8,	Velalla,	Oct. 1822.
John Griswold,	Female Cent Society, Pawlet, Vt.	11,	do.	Oct. 1818.
John P. K. Henshaw,	Female Mite Society, Baltimore, Md.	12,	do.	Feb. 1820.
George Hooker,	Mr. Asahel Kilbourn, Hudson, Oh.	5,	Covia,	Jan. 1823.
James Inglis,	Female Mite Society, Baltimore, Md.	11,	Chitty,	April, 1819.
Cyrus Kingsbury,	Mite Society, Baltimore, Md.	9,	Velalla.	June, 1821.
Henry Kollock,	Hea. School Society, Savannah, Ga.	7,	do.	May, 1822.
Michael B. Latimer.	Sabbath School No. 1, Charleston, S. C.	17,	Chitty,	Jan. 1819.
Henry Middleton,	George Woodward, Esq. Haverhill, N. H.	6,	Velalla,	June, 1821.
Samuel Miller,	Students in Theol. Seminary, Princeton, N. J.	6,	do.	July, 1822.
Josiah Peet,	Juvenile Society, Norridgewock, Me.	8,	do.	March, 1820.
Nathan H. Raymond,	Juvenile Education So., Granville, N. Y.	8,	do.	Aug. 1822.
Thomas Reed,	Female Mite So., Baltimore. Md.	15,	do.	Feb. 1820.
Alvan Sanderson,	Young Ladies' Char. So., Ashfield, Ms.	12,	Chitty,	July, 1820.
Daniel Thomas,	Parishioners of Rev. D. Thomas, Abington, Ms.	8,	Velalla,	Jan. 1819.
Edward Warren,	Female Mite Society, Baltimore, Md.	11,	do.	June, 1819.
Chester Wright,	Female Juvenile So. Montpelier, Vt.	12,	do.	Aug. 1818.
Names of girls.				
Julia Ann Henshaw,	Female Mite Society, Baltimore, Md.	9,	Covia,	Sept. 1820.
Jane Smith,	Col. Thomas Penson, Bengal, India,	7,	Velalla,	March, 1820.

Besides these children, several boys were on trial, who had been in school only a short time, but appeared to be boys of good promise.

Boarding School at Panditeripo.

Names of boys.	*By whom supported.*	*Age.*	*Cast.*
Philip M. Whelpley,	A stranger in N. Y. city,		Velalla.
Daniel G. Gautier,	Mr. D. G. Gautier, N. Y. city,		do.
Samuel Willis,	Female Juvenile Society, Rutgers St. N. Y.		do.
Stephen P. Brittan,	H. N. and M. H. Brittan, N. Y. city,		do.
Alexander McClelland,	Female Juvenile Society, Rutgers St. N. Y.	10,	do.
William Crossfield,	Mrs. Elizabeth Lewis, N. Y. city,	10,	Washer.
John Woodhull,	A Society of Ladies, Freehold, N. J.		Velalla.
William Hopton,	Mrs. Russell and Mrs. Gregorie, Charleston, S. C.	13,	do.
Gideon Waterbury,	Mrs. R. Waterbury and others, N. Y. city,	12,	do.
Timothy Hedges,	Timothy Hedges, Esq. N. Y. city,	10,	Madapally.
William Bancker,	Mrs. Ann Bancker, N. Y. city,	9,	do.
Alexander G. Frazer,	Monthly Concert, Westfield, N. J.	8,	Fisher.
Henry Rutgers,	Col. Henry Rutgers, N. Y. city,	8,	Velalla.
Wiseborn Volk,	Praying So. in Rev. Mr. Bork's chh. N. Y. city,	7,	do.
Eli F. Cooley,	A Society of children, Middletown Point, N. J.	7,	do.
Edward M. Miller,	Mrs. Samuel Miller, Princeton, N. J.	10,	do.
William Hollinshead,	Mrs. O'Neale and others, Charleston, S. C.	10,	do.

Names of boys.	*By whom supported.*	*Age.*	*Cast.*
Joseph Clay,	Mrs. Ann Clay, Savannah, Ga.	10,	Velalla.
Richard Cunningham,	Mr. R. Cunningham. N. Y. city,	10,	do.
Beal N. Lewis,	Mrs. Elizabeth Lewis, N. Y. city,	9,	do.
Ward Stafford,	Female Juvenile Society, Rutgers St. N. Y.	6,	do.
Thomas Whitelaw,	Mrs. A. Whitelaw, N. Y. city,	6,	do.
William Tennent,	Ladies' Ceylon Society, Freehold, N. J.	6,	do.
De Forest,	De Forest & Son, N. Y. city,	10,	do.
George Washington,	Zion Hill Mite Society, Baltimore, Md.	10,	
Names of girls.			
Julia Ann Prime,	Monthly Concert, Cambridge, N. Y.	13,	Velalla.
Sarah Colt,	A friend to the heathen, Paterson, N. J.	10,	do.
Martha Washington,	Zion Hill Female Mite Society, Baltimore, Md.	9,	do.
Sarah Woodhull,	Ladies' Ceylon Society, Freehold, N. J.	8,	do.
Mary Loomis,	Benev. So., Hartwick and Fly-Creek, N. Y.	7,	do.
Margaret Thomson,	Ladies in Princeton, N. J.	10,	do.
Charlotte Burnel,	Mrs. Bula Burnell, Cazenovia, N. Y.	5,	do.
Sarah Miller,	Rev. Samuel Miller, D.D. Princeton, N. J.	7,	do.

Boarding School at Oodooville.

Names of boys.	*By whom supported.*	*Age.*	*Cast.*	*Time of admission.*
Richard Baxter,		14,	Madapally,	Sept. 1820.
Asahel Hooker,	A friend, Norwich, Ct.	15,	do.	Nov. 1820.
Solomon M. Allen,	Philadelphian Society in Middlebury Coll. Vt.	15,	do.	do.
John B. Frazier,	A female friend, Boston, Ms.	14,	Velalla,	do.
Chauncey A. Goodrich,	Ladies in Boston, Ms.	10,	do.	Sept. 1820.
Joshua Huntington,	Old South church and cong. Boston, Ms.	10,	do.	Nov. 1820.
Claudius Buchanan,	Ladies in Boston, Ms.	9,	Chitty,	Dec. 1820.
Paul Titcomb,	Capt. John Wills, Newburyport, Ms.	15,	Velalla,	Oct. 1821.
Frederic Hall,	A friend, Middlebury, Vt.	8,	do.	Dec. 1821.
Luther F. Dimmick,	Young Ladies' Benef. So., Newburyport, Ms.	13,	Madapally,	Aug. 1822.
Salmon Cone,	Juvenile Benevolent So., Colchester, Ct.	15,	Velalla,	May, 1823.
Jacob Coggin,	Heathen's Friend So., Tewksbury, Ms.	7,	Chitty,	Sept. 1822.
John Chester,	Ladies' Association, Albany, N. Y.	12,	Covia,	May, 1822.
Simeon Parmelee,	Female Charitable Society, Cambridge, Vt.	10,	Velalla,	Sept. 1822.
Daniel Huntington,	Newell Society, North Bridgewater, Ms.	6,	Chitty,	Oct. 1822.
Sereno E. Dwight,	Female Benevolent So., Boston, Ms.	7,	Velalla,	Sept. 1822.
Samuel Farrar,	Char. So. in Phillips Academy, Andover, Ms.	8,	do.	May, 1823.
Joshua Bates,	Maternal Association, Dedham, Ms.	6,	do.	do.
Henry Martyn,	Monthly concert, Sandwich, Ms.	10,	do.	do.
Sylvester F. Bucklin,	Sabbath School, Marlborough, Ms.	8,	do.	do.
Hugh De Haven,	Fem. Juv. Mite So., Philadelphia, Pa.	9,	do.	do.
Rodolphus Miller,	Mrs. Samuel Fisher, Westborough, Ms.	10,	do.	June, 1823.
Arthur Stansbury,	Ladies' Association, Albany, N. Y.	9,	Covia,	do.
Edward Hall,	A friend,	5,	Velalla,	March, 1823.
Nathan Strong,	Young Ladies' Sewing So. Hartford, Ct.	5,	do.	do.
Joseph Goffe,	Female Cent Society, Milbury, Ms.	5,	do.	June, 1823.
Jonathan L. Pomeroy,	Rev. Jonathan L. Pomeroy, Worthington, Ms.	6,	do.	May, 1823.
David Kellogg,	Female Friendly So., Framingham, Ms.	7,	do.	do.
Names of girls.				
Susan Huntington,	Maternal Association, Boston, Ms.	7,		Aug. 1821.
Fanny Hall,	A friend, Middlebury, Vt.	9,	Velalla,	Jan. 1822.
Joanna Lathrop,	Young Ladies, Norwich, Ct.	5,	Chitty,	Nov. 1821.
Mary H. Huntington,	Newell So., North Bridgewater, Ms.	5,	Covia,	Oct. 1822.
Betsey C. Pomeroy,	Rev. Jonathan L. Pomeroy, Worthington, Ms.	10,	Velalla,	April, 1821.
Elizabeth Appleton,	Female Tract So., Brunswick and Topsham, Me.	10,	Madapally,	June, 1822.
Catherine Dimmick,		6,	Velalla,	May, 1823.

There were also four boys who appeared well, to whom names had not yet been given.

Boarding School at Mancpy.

Names of boys.	*By whom supported.*	*Age.*	*Cast.*	*Time of admission.*
Asa McFarland,	Female Association, Concord, N. H.	17,	Madapally,	Jan. 1823.
Thomas Adams,	Mite Society, Vassalborough, Me.	15,	Velalla,	Feb. 1822.
Rufus W. Bailey,	South Society, Norwich, Vt.	14,	do.	do.
Seth Payson,	Female Missionary Society, Rindge, N. H.	12,	Chitty,	do.
Levi Beebe,	Benevolent So., Hartwick and Fly-Creek, N. Y.	11,	Velalla,	July, 1822.
Parker K. Hasseltine,	Sisters' Circle, Bradford Academy, Ms.	8,	do.	Feb. 1822.
Aaron Porter,	A friend, Boston, Ms.	8,	do.	do.
Nathan Perkins,	Charitable So. of young ladies, Amherst, Ms.	10,	do.	March, 1822.
Alonzo Phillips,	Young ladies' Society, Princeton, Ms.	7,	do.	Feb. 1822.
Alexander Lovell,	Female Heathen School So., Vergennes, Vt.	10,	do.	April, 1822.
James Pringle,	Female Benevolent So., Bethany, N. C.	10,	do.	do.
Levi Parsons,	Subscription of little girls in Boston, Ms.	10,	do.	do.
David F. Thompson,	Members of the Fem. Academy, Columbia, S. C.	11,	do.	May, 1822.
Samuel Dana,	Ladies in the First Society, Marblehead, Ms.	7,	do.	Jan. 1823.
Daniel Nichols,	A Society in Bombay, India,	6,	do.	do.
William F. Rowland,	Ladies in Exeter, N. H.			
Names of girls.				
Fanny Baker,	Sisters' Circle, Bradford Academy, Ms.	9,	Madapally,	Aug. 1822.
Mary Sweetser,	Female Cent Society, Athol, Ms.	10,	Velalla,	Sept. 1822.
Elizabeth Nichols,	A Society in Bombay, India,	6,	do.	Dec. 1822.
Elizabeth McFarland,	Female Association, Concord, N. H.	7,	do.	Sept. 1822.

Boys were on trial for whom the names, *Samuel Phillips*, *Edward Warren*, *Henry Trotter* and *Isaac Hurd*, were intended; and two others to be supported, one by a Society of Ladies in Jaffrey, N. H., and the other by a native *Parsee*, in Bombay, India, to whom names had not been assigned.

CHARACTER AND PROGRESS OF THE CHILDREN IN THE BOARDING SCHOOLS.

Children at Tillipally.

For the description of those children in the school at Tillipally, who are mentioned in Mr. Poor's account, published vol. xix, pp. 277 and 309, we refer to that account, which agrees with that contained in the joint communication, and is more particular. Of those who have since been added to the list it is said,—

> The other boys on the list, like some already mentioned, have been in the school but a few months. They have made nearly equal progress in their studies, and, so far as can be judged from present appearances, will be worthy of a place in the school. The other girls who have been named are small, much disposed to learn, and promise well.

Children at Batticotta.

> *Latimer*, *Brainerd*, *Edwards*, *Griswold*, *Inglis*, *Wright*, *Asbury* and *Warren*, who compose the first class in the school at Batticotta, are described in the journal of Mr. Meigs, vol. xix, p. 76. *Griswold* and *Asbury* are said to have been repeatedly the subjects of serious impressions. *Azel Backus*, who was said by Mr. Meigs to be absent from the school, is not mentioned, and we infer that he had not returned.
>
> *Elliot*, *Sanderson* and *Henshaw* form the second class in English. They were far advanced in their Tamul studies, before they began the English language, which they have been studying only a few months. They also have been already described.
>
> *Reed*, *Day*, *Kingsbury*, *Thomas*, *Peet*, *Raymond* and *Middleton* are in the third class, and commenced the study of English about the same time with the boys in the second. *Reed* is a large boy, very vigorous, active, and fond of work. He possesses a good disposition, and good common sense, but is not very fond of study. *Day* has a good personal appearance, active mind, amiable disposition, and manifests more than an ordinary degree of concern for his soul. *Kingsbury* is smaller than any of those before mentioned, possesses a good mind, is amiable, and, for a boy of his age, very manly in his behavior. *Thomas*, *Peet*, *Raymond* and *Middleton* are quite small, and so nearly alike in size, age and talents, that it is sufficient to say that they all appear much to our satisfaction, and are making good progress in their studies.
>
> The remaining six boys, viz. *Davis*, *Kollock*, *Emerson*, *Clarke*, *Miller* and *Hooker*, have not yet commenced the study of English. They have but recently entered the school, but appear well, and we trust they will prove worthy of the charity of their kind benefactors.

Among these names we find all of those described by Mr. Meigs, excepting that of *Azel Bacchus*, already mentioned, and that of *Samuel Cram*, who, we suppose must have left the school.

For the account of *Julia Ann Henshaw* and *Jane Smith*, we refer to vol. xix, p. 149. *Charlotte Wright* has left the school.

Children at Panditeripo.

> *Whelpley*, *Gautier*, *Willis* and *Brittan* are members of the first class. The two first belong to the church, and are valuable assistants in making known the truths of revelation. *Whelpley* also renders much service in preparing medicines and administering them to the sick. *Willis* is an amiable boy, and has been the subject of some conviction of sin. *Brittan* is a lovely boy, and possesses superior talents. He has lately been the subject of deep religious impressions. He is comparatively a good singer, and, with *Woodhull*, leads in singing on the Sabbath.
>
> *McCelland*, *Crossfield* and *Woodhull* belong to the second class, and are boys of good promise. *McCelland* is quite a wit. *Crossfield* is amiable, possesses good talents, and is one of the best readers in the school. *Woodhull* is handsome, is a good singer, and has good talents, but is sometimes idle.
>
> *Hopton*, *Waterbury*, *Hedges* and *Bancker* form the third class;—are all possessed of good talents, and have made some progress in reading English, and in translating easy sentences from Tamul into English. *Hopton* has lately had some conviction of sin. *Waterbury* has been awakened to deep concern respecting his future state, and gives evidence of a change of heart. *Hedges* is a good scholar, and one of the most

amiable boys in the school. *Bancker* is sprightly and active, and promises much.

Fraser, *Rutgers*, *Volk*, *Cooley*, *De Forest*, *Miller*, *Hollinshead*, *Clay*, *Cunningham* and *Lewis* are boys of good promise, who have lately commenced the study of English. *Volk* is very lovely, and has been the subject of serious impressions. *Cunningham* is the second to whom this name has been given.

Stafford, *Whitelaw* and *Tennent* have learned very well, but, as they have been in the school but a short time, it is difficult to say much about them. *Washington*, also, is apparently a promising boy.

Griffin and *Bloomfield* are two who were formerly attached to the boarding school. They are now servants in the family; which, in this country, is both an honorable and a profitable employment.

Julia Ann Prime is a fine girl; she is a Catholic by descent, and is a member of our church. *Sarah Colt* makes good improvement in learning and in sewing. *Martha Washington* is a fine girl, and deserves our esteem. *Sarah Woodhull* is a lovely child, has a very excellent disposition, and good talents, and has made great progress in reading. *Mary Loomis* is a Catholic by education, and is a promising child. *Margaret Thomson* has lately been received into the school; is very amiable, and appears well. *Charlotte Burnell* and *Sarah Milter* have been in the school but a short time. *Charlotte* sews a little, and learns well. *Sarah* is handsome, sprightly, and possesses fine talents.

Children at Oodooville.

Baxter is the most forward boy in the school, having been, previously to his coming to Oodooville, a day scholar at Batticotta. He has a very active mind, speaks English readily, and with a good accent, reads almost any book in the language, understands the grammar well for one of his age, knows something of Arithmetic and Geography; and, were it not that he has lately been occasionally afflicted with a species of derangement, which has broken up his habits of study, he would be capable of making great progress. He has read the scriptures considerably, and has at times appeared anxious respecting his spiritual welfare.

The next five on the list are in the same class, and have made nearly equal progress in their studies. They read and write Tamul with facility, know something of the Tamul method of computation, and have made considerable progress in committing to memory the Tamul Dictionary of synonimous words, which, when acquired, will enable them to understand the poetic language of the high books. They have committed to memory two catechisms, the Sermon on the Mount, and an entire book of select texts of scripture, containing 68 duodecimo pages. They have also read and recited the books of Genesis and Exodus. In English they read almost any book, with tolerable correctness, though they understand only the easier sentences. They speak but little English, and that with difficulty. They are learning to write, which they do very easily; and have commenced the English Grammar, having previously studied in Tamul such rules as are common to both languages. *Hooker* is tall and slender, and his countenance indicates cunning and reflection. Though not more forward in his studies than some others, he is the most discreet lad in the school; has much influence over his companions, and at times has been under serious impressions. *Allen* is thick set, and appears rather dull and indolent. He is, however, studious, and has a good standing in his class. His temper is good, and he has been thoughtful upon the subject of religion. *Frasier* has a very active body and mind; is straight, well proportioned, and has an agreeable countenance. His heart appears more tender in regard to religion than either of those already mentioned; he is more forward in his studies and is much beloved. *Joshua Huntington* is both younger, and smaller in proportion to his age, than either of those above mentioned. He is very amiable and pleasant, and a correct scholar, though more backward than others of his class. *Goodrich* is small, but a very interesting lad;—more pleasant and affectionate even than Huntington. In his studies he scarcely falls below either of his classmates; speaks English more readily, and with a better accent, and is perhaps more promising than any other. He is at times troubled with the jaundice; which, in this country, is almost incurable, and often proves fatal.

Cone is an interesting and promising lad, son of a Vedan, a Catholic, at Panditeripo. He has been for a year or more a day scholar at the boarding school in that place, and, though very irregular in his attendance, has made such progress as now to be in our first class, though behind his classmates. He is tall and well built, with a fine countenance, pleasant manners, and active mind. While at Panditeripo, he was the subject of very serious impressions.

Buchanan is the son of Katheraman and Antache, native members of our church, and was baptized by us. He is small, and rather diminutive and unpromising in his appearance. He is, however, quiet and studious, and his proficiency, on the whole, has been much beyond expectation, both in English and Tamul. *Titcomb* is of about common size, and well built. On account of his age, and some difficulty which he had in pronouncing English, it was not thought expedient to bring him forward in that language. He is a respectable Tamul scholar, and will make a useful schoolmaster for one of our native schools; many of whom are needed, possessed of Christian principles, and Christian knowledge, in which he has made considerable proficiency. *Dimmick* is a good looking lad, of about common height for his age, rather thin, has a very keen eye, (a little cross-sighted,) and an expressive countenance. He is a fine Tamul scholar, and has lately commenced English, in the pronunciation of which, he finds much difficulty. *Frederic Hall* is a very agreeable and promising lad, the most prompt and correct scholar, considering his age and standing, in the school. Being in the day school, he found that the boys in the family learned faster than he could; and having a great desire to learn, he requested his father, who is a headman, to let him come into the family; to which the father reluctantly consented. His conduct and progress in study equal the highest expectations. *Chester* and *Parmelee* have begun the study of English, in which they read in words of five letters, and bid fair to get a good pronunciation. The former is a thick set boy, with large lips, very correct in his conduct, and the teacher of all the smaller boys in their catechisms. The latter is a pleasant lad of ordinary talents.

Goffe, *Kellogg*, *Miller*, *Stansbury*, *Edward Hall*, *Pomeroy*, *Dwight*, *Daniel Huntington*, *Coggin* and *Strong* are small boys, who have been in the school but a short time, and have not yet commenced English. The first, (who looks like the clergyman whose name he bears,) and the last of these are more particularly interesting in their appearance; and seem to have the most active minds.

One whom we named Stephen Church, (in place of the little boy of that name who died,) is now employed in our family, and is removed from the charity foundation. Another will soon be named in his place.

Susan Huntington is the daughter of Chellachee, a native member of our church, and was baptized at the same time with her mother. She is a very active and promising girl, and, having been at Tillipally before coming to Oodooville, is now more forward than either of the other girls. She reads the Tamul Testament with ease, has committed catechisms to memory, and sews well. *Fanny Hall* is a pleasant, sensible girl, of good features and form; a sister of Solomon, a native member of our church. She understands what she reads better even than Susan. *Elizabeth Appleton* is very mild and amiable, and, in her studies and sewing, has made good progress. *Betsey C. Pomeroy* has been in the school only as a day scholar until lately. Her father keeps a temple near us, dedicated to a female evil spirit, the supposed authoress of the cholera, and is a bad man. It seems very providential that the girl, principally through her own entreaty, has at length been rescued from the evil example to which she was exposed. She appears to be under serious impressions, and is very tender on religious subjects. *Joanna Lathrop* is a very pleasant child, the daughter of Katheraman and Antache, and baptized on the same day with the latter. She is young, but very promising. *Mary H. Huntington* and *Catherine Dimmick* are little girls of promising appearance, lately taken into the school.

Children at Manepy.

McFarland, *Adams*, *Bailey*, *Payson* and *Beebe* are in the first class. They read and write Tamul readily, know something of Arithmetic as taught by this people, have made considerable progress in committing to memory the Tamul Dictionary, which is the key to Tamul literature and science, and, for the purpose of learning the use of words as found in high Tamul, they read daily in some poetic book. They have committed to memory some of the catechisms used in our schools, and many extracts and select texts from scripture. Their progress in English is unequal, though all read with tolerable readiness and accuracy in common English books. *McFarland* has a good mind, is well acquainted with the Portuguese language, speaks considerable English, is able to interpret on common and easy subjects, and transcribes English in a fair hand. *Adams* is a boy of common size, very steady habits, and has a countenance which is a true index to an ordinary intellect and a good disposition. *Bailey* is large, has an uncommon partiality for Arithmetic, is very ambitious, goes forward with much zeal, but is not always correct. He has been twice under deep conviction of sin, and has appeared to be very anxious about his eternal welfare, but gives no evidence of a change of heart. *Payson* is well formed and handsome, possesses a lovely temper, and is a good scholar. The three last mentioned boys were formerly connected with the school in Oodooville, and can now speak a little English. *Beebe* has been in the school not quite a year; but his progress in reading and spelling has been such, that, though he does not speak English, he now recites with the first class. He is rather large, has high cheek bones, and a countenance expressive of retirement and thoughtfulness;

is seldom with the other boys at play, and for about five months has given good evidence of a change of heart.

Hasseltine, *Porter*, *Perkins* and *Phillips* are in the second class. They are all good Tamul scholars, and in English are so nearly equal that it is difficult to make comparisons. They have a good pronunciation, spell well for boys of their age, and for about eight months have been reading in the English New Testament. *Hasseltine* is a good looking, amiable boy, and like his brother, Bailey, very ambitious, and generally stands at the head of his class. *Porter* is the best Tamul scholar, and is not very much behind Hasseltine in English. He is very small, has a sharp eye, and is remarkably quiet and unassuming. *Perkins* is short for his age. Though inferior to the former two in scholarship, he makes good proficiency. He is always ready to every good work, and takes much pride in obliging others. *Phillips* is young, wears a silver ring around his neck, and one around each wrist, (not uncommon in this country,) gets his lessons pretty well, learns to read Tamul rapidly, and is a well disposed, quiet little fellow.

Lovell, *Pringle*, *Parsons* and *Thompson*, who belong to the third class, are all of equal height. The two first are not very forward in their studies; the two last are the best Tamul scholars in the school. They all now read in the New Testament, and commit to memory short sentences in English. *Lovell* is an uncommonly pleasant boy, is sedate, and has been the subject of deep religious impressions, though he gives no evidence of a change of heart. *Pringle* has a sulky look, but manifests a teachable disposition. *Parsons* and *Thompson* are straight, sprightly, roguish, and fond of play.

Dana is a well disposed boy, and reads the easy lessons in the Spelling-book. *Nichols* is a brother of Bailey and Hasseltine, and is quite an independent looking little fellow. *Rowland* appears to be a pleasant boy, but has been with us so short a time that it is difficult to give his character.

Fanny Baker is the only child of Condon, a native member of our church. She is the first girl whom we took; has a good disposition and ordinary powers of mind, and learns to read and sew as rapidly as most girls of her age. *Mary Sweetser* is the most exemplary girl in the school, sews very well, has good talents, and is always ready to do whatever we request. *Elizabeth McFarland* is the sister of Mary; she is sedate and pleasant, and deserves our praise. *Elisabeth Nichols* is a sprightly, active little girl, and has good powers of mind. There is one more girl in the school, whom we have not named.

The above account of the schools is arranged according to the order of time in which they were established. It may be added that a considerable number of day scholars have also attended these schools, who are most of them head-men's sons, and whose prospects are very good.

JOINT LETTER OF THE MISSIONARIES.

(Continued from p. 107.)

Proposed Native College.

In our last letter we mentioned that we had it in contemplation to establish a *Central School*, or *College*. We have matured the plan of such an institution, and had it printed. As soon as circumstances will admit, we hope to carry this plan into execution. For particulars upon this head we refer you to a separate communication, which will soon be sent you. In order that the most forward boys at our respective stations may be the better prepared to reap the benefit of such an institution, we are about to establish an Academy, into which they will be received, and put under the care of one of the brethren, who will devote his time almost exclusively to their improvement. Batticotta has been considered the most eligible place for its location, and the brother who has been unanimously chosen to take charge of it is brother Poor. He will in a short time remove to Batticotta, and his place at Tillipally will be supplied by brother Woodward.

Day School for Girls.

Our day schools have been increased. Since we last wrote, the prejudices of the people have been so far removed, that we have been enabled to establish day schools for girls. We have now five such schools under our care. Independently of these, there are girls attached to a number of our other schools. We have much reason for thankfulness, that our long continued exertions to promote this desirable object have been attended with a partial success, and we hope that before long female education will become general. We consider that if the almost insuperable prejudice, which the Heathen have entertained against having their female children taught, be broken down, it will afford us an additional ground of hope that the appearing of the son of man to reign over this people is near.

Should we succeed in the general establishment of day schools for girls, we shall require much larger funds for them, than for boys' schools. At least this will be the case, until we can impress upon them to a much greater degree the importance of educating females. Most of what we have hitherto done, has been effected by the prospect of small rewards, which we have offered to those who attend these schools.

Procuring and Distribution of Books and Tracts.

As we have mentioned before, we feel that the state of our mission requires us to make considerable appropriations for procuring the scriptures, tracts, and school books. We still continue to feel it, more and more. Of late we have made some appropriations for procuring tracts. In connexion with our brethren of the Wesleyan and Church Missionary Societies, we have printed an edition of 6000 copies of a tract, containing the history of the downfall of idolatry and the establishment of the Christian faith in the Society islands. Of these with some abridgments of the New Testaments, and other tracts procured from other quarters, we have distributed about 5000 since we last wrote.

Through the medium of our schools, the number of those who learn to read is constantly increasing, and of course our opportunities for profitably distributing tracts and the scriptures are multiplying. The whole number of day schools now attached to our mission is 42, containing 1300 children, who daily attend them. It seems desirable that those who from time to time leave these schools, and who have a general knowledge of those truths of the gospel which are essential to salvation, should be furnished with at least a copy of the New Testament. As printed books are much prized by the natives, very beneficial results would probably ensue, and a better reading of the Scriptures would be secured, if we were to hold up to the view of the boys and girls in our schools a New Testament as a reward of merit, after having completed such a course of study as might be prescribed to them.

With gratitude to our God we add, that a door is opened to distribute the scriptures among the Catholics. This some of us, in a late tour at a considerable distance from this place, had an abundant opportunity of knowing. About 2000 copies of an abridgment of the New Testament, with other tracts, were distributed in less than two weeks; and these principally among the Catholics. In one of the islands, about 75 miles from us, some of the Catholics determined that, though in opposition to the commands of their priests, they would receive the tracts which were offered to them.

Establishment of a Press at Nellore.

We expressed a hope in our last letter, that we should yet have a press. We are happy to say, that the government of this island has permitted a press to be established at Nellore, under the direction of our brethren of the Church Missionary Society. Nellore is within five miles of two of our stations, which will enable us to avail ourselves of the advantage of it, without any particular trouble.

Concluding Remarks.

To carry our plans of usefulness into operation, we feel that we have to draw largely upon the charity of our patrons. We hope, however, that they will never be weary in well doing; but will assist us to the extent of our wants. We are situated in the midst of a vast population of immortal beings, who are on the road to eternal death; and whatever is to be done to stop them in their ruinous course must be done quickly. While they are yet within the reach of mercy, it is of infinite importance that no one thing which might afford them a prospect of escaping eternal misery should be neglected. May these reflections have their due weight upon the minds of all who contribute to the support of this mission. May they feel more the importance of assisting us to labor to the best advantage while the day lasts. It should be remembered that the night of death is fast approaching, in which no man can work.

MISSION AT BOMBAY.

JOINT LETTER OF THE MISSIONARIES.

(Continued from p. 110.)

State of the Schools.

On the subject of schools we have nothing very material to add to what we have said in former letters. Our schools, though far from what we wish, continue to give us encouragement and hope. Their influence on the native population, though silent, and chiefly unobserved, and not easily described, is constant, extensive, and in many ways highly subservient to the great object of a Christian mission. We occasionally hear of remarks made by the natives to this effect: "The adult generation cannot be persuaded to turn to another religion; but it may be expected that the boys taught in the religious schools will probably become Christians, and in this way by and by all the people will become Christians."

Though it is far from us to acquiesce in such a sentiment, yet we consider schools as a mighty engine, under the management of a mission; and of sufficient importance to justify the friends of Christ in the expense of establishing them in every heathen town and village.

Of the Charleston, Savannah and Augusta schools we can only say, that they hold a very respectable rank among our other schools; and we desire always to be thankful to those benevolent societies, who respectively support them. Their designation and the mode of their support encourage us, and as we are visiting and inspecting them, they very naturally form and cherish in our minds many pleasing associations, and lead us ardently to wish that we could have many, *very many* such schools around us, enjoying the same kind of Christian patronage.

Applications for additional Schools.

We continue to have many urgent applications for additional schools. At our last meeting we considered *thirteen* such applications which had been made within a short time. Considering what a great number of heathen youth might be taught the rudiments of Christianity and the daily reading of the scriptures, in such a number of schools, and the extent to which, through them, some knowledge of Christ might be disseminated, and chiefly too by means of other hands than those of missionaries, it was painful for us to decide, as we felt constrained to do, merely for want of money, on a refusal of all these applications. And most fervently do we hope that the time is not distant, when all such applications can be complied with, and all the rising generation of the heathen be put under Christian instruction; that in this way the kingdom of heaven may come nigh to the children, and to their parents, and to the multitudes of poor perishing pagans.

Instruction of Jewish Children.

You will recollect that the one we called the *Jewish* school in Bombay, was at one time almost annihilated, through the jealousies of the Jews, which induced them to remove nearly all their boys. The same school now contains 19 Jewish boys and a greater number of Hindoo boys, mostly outcasts. Another school in Bombay contains nine Jewish boys, and another four;—making 33 in all. The Jewish children in the schools on the coast are as follows; in the Rawadunda school 35, in the Allebag school seven, in Astama seven, in Pane 15, and in Panwell seven;—making in all the schools on the coast 71 Jewish boys. There are also 12 in one of the schools at Tannah;—so that in nine of our schools we have 116 Jewish boys.

We have no schools in which the Jewish children compose a majority, or even half the number of boys belonging to it, and therefore none that we can with propriety call a *Jewish* school. The Jewish families live widely dispersed, and their number in any one place is very small, compared with the whole population of that place. We cannot therefore with propriety solicit those benevolent societies, who are directing their laudable exertions towards this most interesting people, to become the patrons of *Jewish Schools*, strictly so called, under our care. But would it not fall as much within the line of the noble object they pursue, if, instead of patronizing an *entire school*, they should extend their support to a *certain number* of Jewish boys;—since we have 116 such boys in nine of our schools, and since, as a general rule, we pay the teachers one rupee (about 45 cents) a month for five boys, (rents, &c. not included.) Should any individuals or societies wish to support a certain number of Jewish boys in this way, it would be perfectly easy to apply their patronage agreeably to their wishes. And we add, what we hope may be an effectual inducement for some generous hearts to extend their benevolence in this way, that we have not long since had applications for new schools in several places where there are Jewish families. In the town of Apta are eleven or twelve Jewish families, in Nagotna four, in Tull nine, in Bourlee nine, and in Ambapoor eleven families, and thirty children. Some of these places have applied for schools, and in all of them schools could immediately be established, had we the pecuniary means of doing it. Besides, most of these towns are intermediate to other towns in which we already have schools established, and consequently would fall within the range of our tours for inspecting them, and hence would be visited with little additional time and labor. We earnestly recommend all these places, and hundreds of others in the same region, to the tender charities of all the friends, both of Jews and Gentiles, in our native land.

Preaching of the Word.

In publishing the word of life by oral instruction, we continue, as our main business, to go out daily in search of the people wherever we can find them, and to invite them to the Gospel feast. This we still continue to esteem as the most appropriate and important work of missionaries.

Neither of us, except brother Graves, has made any tours for preaching since our last communications. He has spent most of his time in tours on the island of Salsette, and on the coast. He found opportunities to address great numbers of people, and often to address the same people repeatedly. In general he found the people favorably inclined towards hearing the Gospel, though in some instances they were hostile. Although no very special effects were known to be produced on the minds of any, yet he found abundant encouragement to persevere, in the hope that, from the seed thus widely sown, some precious fruit may in due time be reaped.

Occasional and stated meetings are held more or less frequently at the several stations, and the work of Christian instruction is daily going forward in various ways.

Reflections on the state of the Mission.

Now you see, dear Sir, that we have filled so many pages with accounts of our missionary labors and concerns, and that the outpouring of God's Spirit, and the conversion of sinners, make no item in the account. Could we do it in truth, our hearts would exult in sending you those joyful tidings, for which you are anxiously looking, and fervently praying, and we trust patiently waiting. But we have no such tidings; and our hearts are often ready to die within us because we have none; and we are more ready to faint, because of our fear that our dear Christian friends at home will faint too, and be discouraged as to our mission. O may the infinitely gracious, compassionate and condescending God preserve us and them from so great a sin. Our faith is severely tried, but, thanks be to God, it does not fail. If we knew that we should see no converts while we live, still we believe that we *ought* not, and we hope we *should* not labor the less. We verily believe that our labor will not be in vain in the Lord; and we have strong hope, that, in due time, we shall *see* the pleasure of the Lord prospering in our hands.

Encouraging Appearances.

While we mourn and lament that the spirit of God has not been copiously poured out upon the people around us, we humbly trust it has in some measure accompanied the sacred truths of the Gospel which we have imparted. We indulge the hope that the secret and unseen operations of that blessed Spirit are preparing the hearts of many ultimately to open for the reception of the only Savior of sinners. In a few instances we have thought that we could discover evident symptoms of the inward workings of the Holy Ghost. Several have appeared to give more than ordinary attention to the truths of the Gospel. Samuel, the Jew, and assistant superintendent of our schools, continues to avow, as do several other Jews, his belief in Christ as the true Messiah. His mind is very tender, and his conscience awake; and at times he appears to be in a hard struggle between a conviction that he ought publicly to profess Christ, and the fear of man, especially that of his family, and his kindred the Jews, who, should he take such a step, would do all in their power to render him miserable; and from whom he thinks his life would be in danger. His case demands our tender sympathies, and we pray that God would complete a work of grace in his heart, and give him a holy courage to avow it before the world.

We would be thankful to God for any favorable appearances, and we would acknowledge our obligation to praise him for the gracious manner in which he has been pleased to regard and prosper the general operations of our mission, and also to preserve all our lives since we last wrote. Though the brethren Hall and Graves have experienced each a bilious attack of some severity, it pleased God to grant them a speedy recovery, and all the members of our several families, including boarding and charity scholars, which continue nearly the same, have, with few exceptions, been preserved in the enjoyment of health.

Scottish Missionary Society in Bombay.

But little of a religious nature from other parts of India have come to our knowledge. We have however great pleasure in informing you of the formation of an Auxiliary Scottish Missionary Society in Bombay. This we deem a very auspicious event and doubt not that it will tend, in various ways, to promote that blessed cause which we trust lies nearest to our hearts.

Recent communications from the Surat mission inform us that they are in constant expectation of the arrival of another missionary to strengthen their mission. We cannot write, speak or think on this subject, without forcibly reviving in our hearts the desire which we have so many times expressed, that our diminished mission should be speedily augmented by accessions to our number. We beg you will not disregard our desires and hopes on this subject.

Respecting the proposal for the support of Jewish children in the schools in Bombay, which the above letter contains, it may be proper to say, that a new arrangement in regard to the payment of schoolmasters, mentioned in letters which we have just received from Mr. Nichols, and extracts of which we

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shall insert below, will probably interfere in some measure with the plan. We do not, therefore, recommend appropriations for the support of a *definite number* of children, till something further is known. Donations may however be made for the instruction of Jewish children, without specifying the number, and the motives urged by the missionaries apply to such an appropriation with equal force.

We have received from Mr. Graves a journal of his itinerant labors from June 1822 to the latter part of March 1823, some extracts from which we intended to insert in this number of the Herald; but while preparing them for the press the letters already alluded to came to hand, by which they will be excluded for the present month.

LETTERS FROM MR. NICHOLS.

Our readers will be gratified with the perusal of the following extracts from the letters of Mr. Nichols. Particularly will they rejoice with us in the pleasing indications which they will discover of the increasing favor of the Bombay Government towards our brethren there. Those, who remember this mission in their addresses at the throne of grace, should not forget to render grateful praises for mercies received, if they would have confidence in pleading for greater blessings.

The first letter is dated at Tannah Nov. 30, 1823. Mr. Nichols had written a letter on the 23d of October, which we have not yet received. In reference to that date he says;—

Nothing very remarkable has occurred since that time. Divine goodness has been richly extended to our family, and to all the members of the mission. There has been a great deal of sickness and mortality in this region for two months past, but with slight exceptions it has not come nigh us. Owing to a deficiency in the "latter rain" the crops have come in very scantily, but it is hoped there will not be absolute famine, in any part of the country. None of the vanities of the gentiles can give rain, but these stupid idolaters do not realize it. The cold at this season is rather unusual, and though very comfortable to us, it is very annoying to the natives. It is not, however, so great as is often experienced in the months of May and September.

New arrangement respecting schools.

I have been very busily employed in planning and getting into operation a new system of instruction and management for our schools. The principal point, which we are aiming to secure, is to pay the masters according to the *progress*, and not according to the *number* of their scholars, as we have done heretofore. There are some obstacles in the way of this plan, but its having been successfully adopted in Bengal leads us to hope that we may do the same. When this plan is in operation, I hope that we shall be able to increase the number of our schools with the same means; and should the Committee place more funds at our disposal for this object, we might, instead of 1,200, have 10 or 12,000 youth in a course of education. Our schools are a most interesting part of our missionary operations. Each school makes a little congregation, which we may address at all times. The interest of the masters leads them to induce the boys to keep the books they receive from us, read them, commit them to memory, and in fact to treasure up all the instruction they receive from us. The success which is now attending a general system of education in Bengal, has led us recently to give new attention to the subject. Our mission has been foremost in this thing on this side of India, but still we are far behind the missionaries on the other side.

Tokens of Providential favor.

We have recently had two very encouraging tokens of Providential favor. One is an intimation from the Bombay Auxiliary Bible Society, that they will assist us in publishing the Book of Genesis, and the whole of the New Testament, which we have now on hand. This intimation was made without solicitation on our part.

The other is the grant of a spot for a burying ground for the use of our mission by the Government, with an order that it shall be enclosed with a wall of masonry at the public expense. We petitioned for ground *only*, but the Government, with a liberality as unexpected as it is benevolent, has granted an enclosure! Surely for these things we ought to "thank God and take courage." We have many proofs of the enlightened and liberal views of the Hon. Mr. Elphinstone, Governor of Bombay. We notice this grant of a burying ground, particularly as it seems to acknowledge the permanence of our mission.

Want of more laborers.

Our very souls are panting for an increase of our number. Will not the Board send some young men to our help? We do ask for missionaries;—not, schoolmasters, physicians or mechanics; we want *missionaries.* Had we three more, I think we would have two or three new stations. Notwithstanding what has been said against *scattering* missionaries, I am in favor of the measure. Would to God there were missionaries *scattered* over the whole land. Two more are exceedingly wanted in Salsette, and two at Bassem, a most interesting station, twenty-five miles north of this, on the continent.

Scottish Missionary Society.

IN former communications the missionaries have mentioned the appointment of new laborers for the island of Bombay from the Scottish Missionary Society.

Of the missionaries from the Scottish Society, who recently arrived, one is already gone! The Rev. D. Mitchell died on the 20th inst. in the southern Konkan, about two days journey from his station, Bankote. He had been many years in this country as an officer in the army, went home on account of ill health, and returned as a missionary a few months ago. His wife, (formerly Mrs. Donaldson of the London Missionary Society,) is now a widow a second time, with two small children. We have not heard the particulars of Mr. Mitchell's death, but we have every reason to believe that he has received a crown of glory.

The Scottish missionaries brought out with them the newly invented Lithographic press, which we hope will prove very serviceable in printing cards for the schools, the alphabet, title pages, and those things which require a larger type. We have seen its operations which we very much admire.

You will rejoice with us that one missionary society after another is turning its attention to India. Let missionaries act in that upright and honorable manner towards each other which has hitherto been observed, and there is no fear of any competition. We have a very particular regard for the missionaries of the London and Scottish Missionary Societies.

Our faith and patience are still tried by the want of any visible shaking among the dry bones of this valley,—"very many and very dry." We have prophesied a long time, but the breath of the Spirit has not come. Yet there are some individuals, who are more attentive and more disposed to inquire than the rest. Some of my appointments are pretty well attended, and some are almost entirely neglected. O, how impossible is it for any power but the Spirit of God to convert these Hindoos! Their hearts are wedded to their idols;—there is no form nor comeliness in the crucified Savior.

Arrival of news from America.

WHEN the above was written the missionaries had received no intimation of the anticipated reinforcement of their mission by the departure of Mr. and Mrs. Frost, who, however, were then on their way, in company with Mrs. Graves. This intimation was soon after received, in a letter from the Corresponding Secretary of the Board.

Tannah, Dec. 10, 1823.

Your letter, for which we have waited with such anxiety, has greatly animated our hearts. We would mark with lively gratitude the indications of Providence that the Lord of the harvest is about to send forth more laborers into this field. We confess that we have had many heavy and desponding feelings on this subject. We had fears, lest our patrons, and the young candidates for missionary service, should be discouraged by our want of apparent success. But we rejoice in the assurance we have of better things than these for the perishing heathen around us. How much ground is yet to be possessed! Within a hundred miles of us, how many great towns there are, containing thousands of people sitting in the shadow of death! Let not the young men at Andover and elsewhere forget the millions of India. Let them come; let able missionaries come to our help speedily.

We are all now much engaged in finishing and revising the translation of the New Testament, and of the book of Genesis, which is now in press.

The new plan which we have digested for our schools is likely to succeed well.

Indian Civilization.

REPORT OF THE COMMITTEE OF CONGRESS ON INDIAN AFFAIRS.

THE christian public are familiar with the fact, that a motion was sometime since made in Congress for repealing the act, by which the sum of $10,000 annually was appropriated for the civilization of the Indian tribes. The report of the Committee to whom this subject was referred, which we copy from the New-York Observer, will be read with interest and pleasure.

March 23, 1824.—The Committee on Indian Affairs, to whom was referred the resolution of the 6th of January, instructing them to inquire into the expediency of repealing an act, entitled "An act making provision for the civilization of the Indian tribes adjoining the frontier settlements," passed on the 3d of March, 1819,—*Report:*—

That they have examined the subject embraced by the resolution, and beg leave to submit the following statement.

The Committee have carefully examined the measures which have been adopted, for the disbursement of the annual allowance made by this law, and find them very judicious, and such as are best calculated to effectuate the benevolent designs of the Government. Although the reports heretofore made by the Secretary of War contained the rules by which the sum granted was to be apportioned and paid, the Committee annex them to this report, and wish them to be referred to as a part of it. The Committee also submit a statement, showing the different sums paid to the Indian schools which have been organized, and the number of scholars taught at each school.

From this statement it will appear, that twenty-one schools have been established, all, except three, since the passage of the above law, and, principally, by the means which it affords. At these schools there are taught more than eight hundred scholars, whose progress in the acquisition of an English education, exceeds the most sanguine expectations that had been formed.

Very comfortable school-houses have been erected for the accommodation of the different schools, and, in most cases, convenient dwellings for the teachers.

So far as the Committee have been able to ascertain, the plan of education has been very judicious, and no pains seem to have been spared, to extend to the Indians the full benefit of the law.

All the schools are increasing, and so urgent is the wish of the Indians to have their children educated, that numerous applications are refused, from the limited means which the schools possess. The time of the children is not wholly devoted to their books while at school; the girls are instructed in such arts as are suited to female industry in civilized life, and the boys are required to devote a part of their time in acquiring a knowledge of husbandry. The advances of male and female in these branches are most satisfactory, and have already had no small influence in inducing their parents to become less fond of an erratic life, and more inclined to have fixed residences, and rely for their support on the cultivation of the ground. Such has been the effect of the above circumstances, combined with some others, not more influential, that at many of the places where schools have been established, the Indians have constructed comfortable dwellings, and now cultivate farms of considerable extent. They have become the owners of property necessary to agricultural pursuits, and for the conveniences of life.

The Committee are aware, that very considerable aids have been given by different Christian denominations, all of whom feel a deep interest in the parental views of the Government. But the Committee are well persuaded, that, had the government afforded no pecuniary aid, very few, if any, of the benefits which have been conferred, would have been experienced by the Indians. The annual appropriation of ten thousand dollars has encouraged the benevolent and pious, in many parts of the country, to form associations and collect donations, with the view of aiding the humane purposes of the government. Hundreds of such associations are now in active operation; and they are much cheered in their exertions by the rapid advances to civilization which the Indians have made.

It requires but little research to convince every candid mind, that the prospect of civilizing our Indians was never so promising as at this time. Never were means, for the accomplishment of this object, so judiciously devised and so faithfully applied, as provided in the above act, and the auxiliary aids which it has encouraged. It is believed to be an essential part of any plan for Indian civilization, that, with the rudiments of education, the males should be taught the arts of husbandry, and the females to perform those domestic duties which peculiarly belong to their stations in civilized life. The attempts which have heretofore been made, many of which have failed, omitted this essential part. Many zealous, but enthusiastic persons, who have been most conspicuous in endeavoring to reclaim the Indians, persuaded themselves to believe, that, to secure this object, it was only necessary to send missionaries among them, to instruct them in the Christian religion. Some of their exertions failed, without producing any salutary effect, because the agents employed were wholly unfitted for the task. Others, though productive of some good effect at first, eventually failed, because to their missionary labors were not added the institutes of education, and instruction in agriculture. These are combined in the exertions now making; and, from the good which has been done, the most pleasing anticipations of success are confidently cherished. There are many Indian nations, within our boundaries, who have experienced no aid from these efforts; being restricted in the means, the benefits are, consequently, limited. But the Committee are assured, that the continuation of the appropriation, seconded by the liberal and increasing aids which are afforded by voluntary contributions, will, gradually, and most effectually, extend the benefits of the law to the remotest tribes, who inhabit our extensive domain. This will be a work of time; and, for its accomplishment, great labor and perseverance will be necessary. The progress, however, of this work, may be more rapid than any can now venture to anticipate. The instruction and civilization of a few enterprising youths, will have an immense influence on the tribes to which they belong. As the means are constantly applied, the numbers reclaimed will increase, and an increase of numbers will ensure, in a geometrical proportion, success for the future. It is difficult to say what may be accomplished, under such circumstances. No one will be bold enough to denounce him as a visionary enthusiast; who, under such auspices, will look with great confidence to the entire accomplishment of the object.

The civilization of the Indians has been viewed as a work of great national importance, by many whose talents and public services have rendered illustrious the annals of our country. This was an object of great solicitude with Washington, and to all who have succeeded him. Prior to the passage of the above law, the attention of Congress was invited to the subject, in almost every annual message from the Executive. If the policy of this measure were considered merely as a question of pecuniary interest, it is believed that but few would hesitate to sanction it. That it inculcates the most friendly disposition, on the part of the Indians, no one, well informed on the subject, will venture to deny. They understand the motive of the Government, and properly appreciate it. So far as the benefits of this policy are extended, will this feeling be cherished, and it affords the safest guarantee against future wars. To say nothing of the valuable lives which have been lost in the Indian conflicts we have had, how much treasure has been expended in our defence! More money was expended in protecting the exposed parts of our country from Indian depredations, during the late war, than would be required, if judiciously applied, to secure the great plan of Indian civilization.

Shall we, from recent injuries, indulge a spirit of hostility against these unfortunate people? The principles of humanity, and the dignity of our Government, forbid it. There is much in their condition to excite our sympathies, as men, and our protection, as legislators. They have been driven from this wide domain, to a territory far less desirable, and of limited extent. They are constantly receding, as we are advancing.

The Indians are not now what they once were. They have partaken of our vices, more than our virtues. Such is their condition, at present, that they must be civilized or exterminated; no other alternative exists. He must be worse than savage, who can view, with cold indifference, an exterminating policy. All desire their prosperity, and wish to see them brought within the pale of civilization. The means which have been adopted, and of which the law in question is the foundation, seem the most likely to obtain the desired result. They should not, therefore, be abandoned. The passage of this law was called for by many of the people, in the most populous and influential sections of our country. Their wishes were made known in a language that evinced a deep interest—an interest not produced by a momentary excitement, but the result of much reflection, and a high sense of moral duty. It may be said, emphatically, that the passage of this law was called for by a religious community. They were convinced of the correctness of the policy, in a political point of view, and, as Christians, they felt the full force of the obligations which duty enjoined. Their zeal was tempered by reason. No fanciful schemes of proselytism seem to have been indulged. They formed a correct estimate of the importance of their undertaking, and pointed to the most judicious means for the accomplishment of their wishes. Since the passage of the law, hundreds and thousands have been encouraged to contribute their mite, in aid of the wise policy of the Government. However the various denominations of professing Christians may differ in their creeds and general doctrines, they all unite in their wishes, that our Indians may become civilized. That this feeling almost universally prevails, has been declared in language too unequivocal to admit of doubt. It has been seen in their words, and in their actions.

The Committee believe that such demonstrations are not to be regarded lightly: that the National Legislature will treat them with the highest respect. If a sectarian zeal had had any agency to produce this general interest, it would be less entitled to serious consideration. But such a contracted feeling seems to have had no influence; a more noble and Christian motive has been cherished. All unite to second the views of the Government, by meliorating the condition of our Indians. They are taught the first rudiments of education, the duties which appertain to man as a member of civil society, and his accountability as a moral agent. Repeal this law, and his exertions are not only paralyzed, but destroyed. The Indians will see, in such an act, that we feel less for their prosperity than our professions have encouraged them to believe; and such an impression cannot fail to produce the most injurious consequences.

From the various lights in which the Committee have viewed the policy of this law, they are convinced that it is founded in justice, and should not be repealed. They therefore submit to the House the following resolution:

Resolved, That it is inexpedient to repeal the law making an annual appropriation of ten thousand dollars for the civilization of the Indians.

Cause of Missions.

Extract of a Sermon preached before the London Missionary Society. By Rev. J. A. James.

BEHOLD the Lamb of God *for yourselves*, my hearers, with penitence, with prayer and faith. Could you direct the eyes and hopes of millions to the Savior, this would avail nothing for *your* salvation, in the absence of a personal application on your own behalf.

Having first given yourselves to the Lord, then use every scriptural means for making him known to the heathen. *Be importunate in prayer*, that his kingdom may come, his "will be done on earth as it is in heaven." Believing prayer is the animating soul of the missionary cause. It is *this* which distinguishes it from every worldly combination, and elevates it far above the level of mere earthly institutions. Let *this* cease, and it sinks down from its own exalted rank, to take the place, and share the fortune of all other human associations. Any increase of eloquence, funds, or patronage, which the cause of religion might acquire, when the spirit of prayer is departed, is only like the extension which the human body sometimes gains when the vital principle is extinct, or at best but as the tumefaction which precedes dissolution.

Your *property*, however, must be added to your prayers, since he who has commanded us to ask, has also enjoined us to *seek;* evidently intending by such an order of injunction, that rational and devotional means are to be united in every case where human agency is employed. Christians, I come to ask you this day, not what you will give to send a specific remedy to a nation, desolated every year by the ravages of the plague; with such an object I might be bold in appealing to your benevolence; how much more bold then, when I ask what you will give, what you ought to give, to send the doctrine of the cross to more than six hundred millions of your fellow sinners, who are without Christ, and therefore without God, and without hope in the world. Answer me this question, not upon the principle of a mere worldly calculation, which looks round upon a circle of luxurious enjoyments with the inquiry, what can I spare and not be poorer; or which values every thing by a pecuniary standard; but as a Christian, who professes to have felt the constraining love of Jesus, and "to have rejoiced in God through Jesus Christ, by whom we have received the atonement;" answer me *as a Christian*, with your eye upon the cross for salvation, what ought you to give, out of that property, which God has first given you, to send the Gospel to the heathen.

Have you arrived at the very *limit* of your ability, and is every *private* resource exhausted? Then let us go to the treasure of the sanctuary, let us melt down the church plate, and convert even *that* into a means of sending the gospel to the heathen, assured that if we have nothing else to give, it will be more acceptable to our divine Lord to see it so employed, than to behold it glittering upon his sacramental board. But do not plead such a necessity, till you have surrendered *the luxuries of your own houses*, till the gorgeous display upon your own tables is given up. The mere tithes of extravagance would support all the missionary and Bible Societies in existence, magnified to ten times their present extent. A showy and lavish profusion in our habits, is not only injurious to our own spiritual interests, but also to the interests of others. It is a *felony* upon the *fund of mercy*. Frugality is the best financier of philanthropy, and one of the most important auxiliaries of the missionary cause.

It is an encouragement to your liberality, to know that eventually nothing shall be lost. You are employed in building that temple, of which Jehovah declares, "My house shall be called a house of prayer for all nations;" and of which the top stone shall at length be brought forth, amidst the shouts of exulting spectators, crying, "Grace, grace unto it." Stupendous and glorious edifice! its transept shall extend from the northern to the southern pole. Its choir shall rest upon the empire of China, and its western window look out upon the waters of the Great South Sea; while all the nations of the earth, attracted by the cross which shines upon its dome, shall assemble within its mighty circumference, and amidst the sacred memorials of Missionary Institutions, and the monumental inscriptions of illustrious men, which occupy every niche, and hang from every pillar, shall celebrate the jubilee of the world, and unite in that sublime anthem:—"Hallelujah; salvation, and glory, and honor, and power unto the Lord our God. The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever. Worthy is the Lamb that was slain." While the ten thousand times ten thousand angels round about the throne shall respond to the shouts of the redeemed on earth, "saying with a loud voice, worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing;" and still the chorus swells,—and still the thunder rolls,—and still the strain waxes louder and louder, "till every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, shall cry, Blessing, honor, glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever. Amen."

Donations

TO THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

From March 13*th, to April* 12*th, inclusive.*

Acworth, N. H. Fem. char. so. Mrs. M. Grout, Sec. 2; Mrs. Shed, 19c.;	2 19
Albany, N. Y. Fem. so. in aid of miss. for schools in Bombay, by Miss M. L. Willard, Sec.	50 00
Andover, Ms. Miss Cook for "Barley Wood," 1,25; Theol. Sem. Mr. Mott, for do. 3; *Newburyport*, Miss T. for do. 50c. *Charlestown*, Miss K. E. for do. 1;	5 75
Ashby, Ms. M. f. so. in Rev. Mr. Putnam's so. by Mr. N. Start, 14; Mrs. S. Rice, by the Rev. J. M. Putnam, 2,50; J. W. for Mr. Poor's fam. in Ceylon, 1;	17 50
Ashfield, Ms. Young men's so. for *Nehemiah Porter* in Cher. na. 10,25; mon. con. for Bombay chapel, 2; fem. benev. so. Miss L. Paine, Tr. for *Alvan Sanderson* in Ceylon, by Rev. T. Shepard, 12,18;	24 43
Aurora, O. Rev. J. Seward, a balance,	55
Barley Wood, England. Mrs. Hannah More, for Barley Wood school in Ceylon, by A. Hodgson, Esq.	48 22
Bath, Me. Fem. ed. so. 2d pay. for *John W. Ellingwood* at the Sandw. Isl. by Rev. J. W. Ellingwood,	30 00
Bath, Eng. Mrs. Elizabeth Haweis, (widow of the late Dr. Haweis,) by D. Bethune, Esq.	240 00
Berlin, Pa. John Fletcher, Esq.	3 50
Boston, Ms. A few fem. of Old sou. chh. 6th semi. ann. pay. for *William Jenks* at Mayhew, by Mr. J. Clapp, 15; scholars in Miss Bordman's sch. for sch. at Dwight, 2; small sch. of chil. in Hancock st. for hea. chil. 1; fem. benev. so. for *Edward D. Griffin*, and *Sereno E. Dwight* in Ceylon, by Miss Ware, 24; united mon. con. for Pal. miss. 58,80; a friend for *Aaron Porter* and *Edward Henry Cobb* in Ceylon, 40; for *Edward Dwight* and *Isabella Porter* at Mayhew 60; for miss. so. of Boston and vic. 188,25;	389 05
Bridgeport, Ct. Coll. in sab. sch. for west. schs. by Rev. E. Waterman,	10 00
Bridgeton, Me. Fem. miss. so. to constitute the Rev. NATHAN CHURCH an hon. mem. of the Board, by Phebe Beeman,	50 00
Caldwell, N. J. Av. of potatoe patch, by Mr. N. Willis,	2 50
Cambridge, N. Y. Wm. Stevenson, Esq. an. don.	30 00
Canandaigua, N. Y. Young la. ed. so. for For. miss. sch. by Rev. A. D. Eddy,	22 50
Carlisle, Ms. Hea. school so. for Brainerd miss. by Dea. J. Green, Tr.	9 50
Catherine, N. Y. Dr. W. Luce, by Rev. S. Parker,	2 00
Chester, Ct. Miss. agricul. so. by Mr. R. Ely, Tr.	30 00
Claremont, N. H. Mon. con. by Mr. J. Stevens, Jr.	9 50
Cooperstown, N. Y. Mon. con. for Bombay chapel, by Mr. N. Willis,	7 13
Cumberland, Me. Coll. in Rev. S. Stone's so. for Bombay chapel, 3; a balance, 10c. by Rev. S. Stone,	3 10
Danby, N. Y. Mon. con. by Rev. S. Parker,	10 50
Dover, Del. Miss Hillyard for Sou. Amer. miss. by Mrs. Gilbert,	5 00
Durham, Ct. So. for sup. of hea. schools in Bombay and Ceylon, Dea. T. Stone, Tr.	30 00
Elvira, N. Y. Rev. H. Ford, (chiefly av. of m. f.) by G. Hibbard, Esq.	50 00
Fairfield, N. Y. Presb. so. mon. con. by Dea. A. Thomas,	20 00
Great Barrington, Ms. Fem. benev. so. Mrs. L. Leavenworth, Tr.	13 50
Greens farms, Ct. Mon. con. for Bombay chapel, by Rev. E. W. Hooker,	7 56
Groton, Ms. Major A. Farnsworth m. f. 3; master C. B. Farnsworth m. f. 50c.	3 50
Guilford, Ct. Mr. J. B. Chittenden, m. f. by T. Dwight, Esq.	10 00
Hadlyme, Ct. Mon. con. by Rev. J. Vaill,	4 00
Hamden co. Ms. For. miss. so. Hon. George Bliss, Tr. *Springfield*, fem. juv. so. for Sandw. Isl. miss. 12; *Middle Granville*, mon. con. by Rev. J. Baker, 8; *Blandford*, mon. con. for Bombay chapel by Rev. D. Clark, 11;	31 00
Hamp. Chris. Depos. Northampton, pray. circle by Dea. E. Clark, 8; so. for ed. hea. chil. for *Solomon* and *Samuel P. Williams* in Ceylon, 24; mon. con. for Bombay chapel, 14,15; *Chesterfield*, Miss L. Davis, 1,50; *Whately*, Miss. Herald agency, by Rev. L. P. Bates, 70c.	48 35
Hampton, N. H. Juv. so. for Indian chil. at Mayhew,	8 00
Hanover, Ms. Cong. chh. for Bombay chapel, by Rev. Mr. Chapin,	3 50
Hardwick, Vt. Fem. cent so. by E. Strong, Esq.	5 00
Harpersfield, N. Y. Mr. D. Penfield, by Rev. Dr. Porter,	5 00
Hartford co. Ct. Miss. So. J. R. Woodbridge, Esq. Tr. *West Hartford*, by J. W. Mills, agent, 3; *Lebanon*, T. Fuller for west. miss. 1,09; *East Windsor*, (north so.) J. Eaton, agent, 17,50; men's benev. so. Rev. S. Bartlett, Tr. 14,06; fem. benev. so. Fanny Bartlett, Tr. 3,21; sixth district, A. Vining, agent, 4,18; fem. friend, 2; Dea. N. Allen, 2; a friend at Warehouse point, 1; *Simsbury*, young men's union so. 2d pay. for *Allen McLean* in Ceylon, by J. Fuller, Tr. 13,50; *Glastenbury*, Aux. for. miss. so. Dea. O. Hale, Tr. 13; Washington benev. so. Dea. O. Hale, Tr. 25;	99 54
Henniker, N. H. A fem. friend for Hightower, cher. na.	1 00
Holden, Ms. Miss M. Bartlett, 2,50; S. Foster for the Jews, 3; mon. con. for Bombay chapel, 15,50; by Rev. H. Bardwell,	21 00
Holland Patent, N. Y. Mon. con by Dea. A. Thomas,	4 50
Huntington, L. I. Mon. con. in so. of Fresh-pond for Bombay chapel, by T. Dwight, Esq.	2 00
Kingsborough, (Johnstown) N. Y. Mon. con. (20,14 of which for Bombay chapel,) by Rev. E. Yale,	40 00
Lancaster, N. H. Fem. for fem. school in Batticotta, Ceylon,	3 25
Leominster, Ms. Mon. con. in Calvin. cong. so. for Bombay chapel, by Susan Lincoln,	6 86
Leyden, N. Y. M. f. cul. by Rev. R. Kimball 3; Mrs. L. Dewey, 1; by Dea. A. Thomas,	4 00
Londonderry, (East Par.) N. H. Fem. char. so. for west. miss. by Miss M. Crocker, Sec.	12 00
Longmeadow, Ms. West. miss. so. Mr. E. Newell, Tr. 17,62; mon. con. in Rev. Mr. Dickinson's so. 8,27; la. so. for *Richard Salter Storrs* in Ceylon, 15; by Mr. S. Keep,	40 89

Lyme, (first so.) Ct. Fem. miss. so. Lois Matson, Tr.	15 00
Madison, N. Y. Mon. con. 13,50; Mr. G. Tomkins m. f. 7,50; Mr. G. Stebbins 2,06; a fem. friend for pal. miss. 4; by Dea. A. Thomas,	27 06
Marblehead, Ms. Ladies, 5th an. pay. for *Samuel Dana* in Ceylon, by Hon. W. Reed,	12 00
Masonville, N. Y. Coll. in the chh. by Mr. Roosa, 2,56; char. box 50c. by Rev. Dr. Porter,	3 06
Medford, Ms. Fem. prayer meeting of the 2d. cong. by Rev. A. W. Warner,	8 83
Mexico, N. Y. Presb. so. mon. con. 5,81; coll. for Bombay chapel, 4,31; coll. 8,75; by Dea. A. Thomas,	18 87
Middleborough, Ms. Mon. con. in first chh. by Mr. N. Eddy,	23 24
Milan, N. Y. Youth's miss. so. for west. miss. by Mr. H. Millerd,	5 00
New Haven, Ct. A friend of miss. 5; an indiv. 5; by T. Dwight, Esq.	10 00
North Yarmouth, Me. Three indiv. m. f. 2,25; 1st. par. mon. con. (5,37 of which for Bombay chapel, and 24,63 for Jews in Palestine,) by the Rev. A. Cummings, 30;	32 25
Norwich, Ct. Mrs. H. Lathrop, an. pay. by W. P. Greene, Esq.	12 00
Owego, N. Y. Fem. cent so. by Rev. H. Lombard,	12 00
Pal. Miss. So. for sup. of Rev. D. Temple, by Dr. E. Alden, Tr.	50 00
Pelham, N. H. Dr. B. Skelton, for Pal. miss. by Rev. Dr. Church,	1 00
Plymouth, Ms. Fem. asso. by Miss H. Morton, Tr.	12 00
Pomfret, Ct. (1st so.) Mon. con. (6; of which for Bombay chapel,) by Mr. J. Porter,	46 00
Portland, Me. Chh. miss. so. in 2d chh. (25; of which for Bombay chapel,) by Mr. L. Cutter, Tr.	125 00
Prattsburg, N. Y. E. and B. Bridges, for *E. and B. Bridges* in Ceylon, 24; mon. con. 9,50;	33 50
Provincetown, Ms. Benev. so. by Mr. D. Rider,	6 00
Rensselaerville, N. Y. M. box 4,44; thanksgiv. contrib. for Bombay chapel, 3,75; by Rev. M. Smith,	8 19
Rindge, N. H. Mon. con. for Bombay chapel by Dea. E. Brown, Tr.	3 00
Rochester, N. Y. Mr. C. Cook, 1; N. Savage, 1; J. C. Winnans, 1; E. C. Root, 75c. a balance 25c. by Mr. L. Ward, Jr.	4 00
Rochester, Ms. (2d par.) Hea. friend so. an. sub. by Mrs. A. Kendrick, Tr.	5 00
Saybrook, Ct. Chh. miss. so. by Mr. A. Sheffield,	39 22
Shoreham, Vt. Fem. cent so. 11; Mr. S. Hunt, 5; by Mr. L. O. Burchard,	16 00
Stafford, N. Y. Dea. S. Morse, by Rev. Mr. Halsey,	8 50
Sweden, N. Y. Mrs. D. Elliott, by Mr. L. Ward, Jr.	2 00
Tewksbury, Ms. Hea. friend so. for *Jacob Coggin* in Ceylon, by Rev. J. Coggin,	12 00
Trumbull, Ct. Mon. con. (2,32, of which for Bombay chapel,) by the Rev. R. Taylor,	6 32
Truxton, N. Y. J. S. by Dea. A. Thomas,	1 00
Utica, N. Y. Mon. con. by Dea. A. Thomas,	6 62
Vernon, N. Y. Mon. con. 8; fem. char. so. 4,15; by Dea. A. Thomas,	12 15
Waldoborough, Me. Mon. con. by Rev. D. M. Mitchell,	18 00
West Brookfield, Ms. Char. box by Mr. T. Thwing,	3 12
West Groton, N. Y. Chh. by Rev. S. Parker,	4 50
West Springfield, Ms. Dea. H. Smith, by Col. Warriner,	12 00
Wheatland, N. Y. Mon. con. by A. Hanford,	2 00
Williamstown, Ms. A balance,	25
Windham, N. H. Indiv. for Pal. miss. 10; a fem. friend to the Jews, 10; several misses 1,30; by Rev. S. Harris,	21 30
Windsor, N. Y. by Dea. A. Thomas,	3 62
Woodbury, Ct. 4th an. pay. for *Samuel Andrews* in Ceylon, by T. Dwight, Esq.	12 00
Unknown. Av. of needle work for ed. fem. in Ceylon, 5; av. of shell comb for do. 2; by Rev. B. B. Wisner,	7 00
A friend,	6 00

Amount of donations acknowledged in the preceding list, 2,143,97.

LEGACIES.

Canton, Ct. Part of the legacy of the late Dr. Solomon Everest, (5,825 having been acknowledged previously,) by Benjamin Ely, Esq. Exr.	100 00
Hartford, Ct. Legacy of Mrs. Abigail Caldwell, dec'd. for Choctaw schools and missions, by Seth Terry, Esq. Exr.	*200 00
Orange, (North Milford,) Ct. Legacy of Mr. Nathan Treat, dec'd, by Rev. E. Scranton, Tr. of New Haven co. west. dis. aux. so.	†132 00

DONATIONS IN CLOTHING, &c.

Bedford, N. H. A coverlet from Mrs. R. McGregor, for For. miss. sch.	
Carlisle, Ms. A bundle fr. hea. sch. so. by Dea. John Green, Tr. for Brainerd,	4 50
Lexington, (vic. of) Va. A box from ladies for Mayhew.	
Meriden, Ct. 19 yds flannel fr. la. of Cong. so.	9 50
New Haven, Ct. A bundle.	
Oglethorpe, Ga. A box fr. centre meeting house fem. mite so. Jane Campbell, Tr.	
Richmond, Va. Fem. benev. asso. clothing for *Hannah More* at Brainerd,	36 25

Committed to the care of Henry Hudson, Esq. Hartford, Ct.

West Chester, Ct. A bundle fr. fem. benev. so. by Mrs. Scales, Sup.	13 86

Committed to the care of Dea. A. Thomas, Utica, N. Y.

Mexico, N. Y. A bundle,	3 00
Utica, N. Y. 1 bush. beans fr. Mrs. S. Cooper.	

NOTE. In August last, a contribution of $15 was made in *Belchertown*, Ms. towards the outfit of Mr. William Holland for the Cherokee nation. Donations (partly in labor) were made for the same object, by the following persons, viz. Jonathan Dwight, 13,50; Col. S. Dwight, 5; J. Wright, 5; G. Filer, 3; S. P. Hopkins, 3; S. Pepper, 2; Col. Z. Stebbins, 2; T. Bridgman, 2; J. Dwight, Jr. 2,34; E. Abbey, N. Pratt, G. B. Woods, and J. Cowl, each 1,50; T. Pearl, 1,68; J. Kennedy, 1,76; H. A. Bridgman, L. Burt, J. Thayer, and C. Washburn, each 1; indiv. in smaller sums, 3,24; other indiv. 10; *Total* $79,52.

ERRATUM:—The following donation which should have been acknowledged in the Herald for February, was by mistake omitted.

Winthrop, Me. A box fr. indiv. for Carmel, by Mr. D. Campbell,	160 00

EXTRACTS FROM CORRESPONDENCE.

From a Clergyman, inclosing twenty-eight dollars.

Dear Sir,—The appeal to the friends of missions, contained in one of the late numbers of the Herald, induced me to lay the pecuniary situation of the Board before the people of my charge, and the result, small as it is, compared with the magnitude of the object to be accomplished, I have given you above.

Donation of a little girl.

Of the sum which I send you herewith, fifty cents are from a little girl, three years of age, which she has laid up in the family "Missionary box," and wishes it applied to the purchase of books for the "poor heathen children." This she has done of her own accord; and prefers employing it in this way, rather than spending it for those toys in which children commonly take pleasure.

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* On settlement of the estate of Mrs. C. there was not a sufficiency to pay all the legacies, and in order to complete the above amount, Misses Esther Filley and Mary Ann Filley generously directed the sum of $20 to be paid from legacies made to them.

† Mr. Treat died intestate, and the above sum was cheerfully paid over to the Board by the heirs, Mr. Isaac Treat and Mrs. M. Stone.

Foreign Intelligence.

Ireland.

BAPTIST SOCIETY FOR PROMOTING THE GOSPEL IN IRELAND.

From the Latter Day Luminary.

Great Britain is distinguished for having given existence to numerous associations of Christian benevolence, some of which embrace objects and means of almost incredible magnitude. These societies employ a vast compass of exertion, and the real good annually effected by them cannot be estimated by any scale of human calculation. When we say that a sum of money, amounting to *four thousand dollars a day*, is raised in England for promoting the evangelical improvement of the world, we state a fact which raises Britain infinitely higher in the scale of moral excellence, than all her military and naval conquests have done in political importance. For several ages she has produced the first philanthropists;—first in energy and intelligence;—first in systematic and persevering effort. She has furnished some of the most learned and useful missionaries who have engaged in the sublime enterprise of "opening in the desert a highway for our God," and of pronouncing in the ear of the heathen world the tidings of a Divine atonement.

Since the year 1792, the English Baptists have not been inferior to other denominations of the same numbers and wealth, in zeal and liberality for the dissemination of heavenly truth. Besides their extended and successful missionary establishments in the East and West Indies, and on some of the Islands of the Indian ocean; in April, 1819, they formed an association, designated, "The Baptist Society for promoting the Gospel in Ireland." The principal objects of this society are to employ itinerants, schoolmasters and readers of the Irish Scriptures in Ireland, to establish schools, and distribute Bibles and Tracts, either gratuitously, or at reduced prices. Thus this island, though the nursery of many characters that have added lustre to the political history, the learning, science, and moral elevation of Great Britain, became missionary ground. And well might it be so, for of the seven and a half millions which comprise its population, six-sevenths are ground to the dust by oppression, living in the most abject state of discomfort and privation; debased by ignorance, indolence, and prejudice, impoverished by clerical and other exactions, and compelled to pay a tithe of their earnings to support a ministry and a religion which they detest. They inhabit one of the most fertile portions of the globe; yet, on account of the numerous discouragements to labor, and the difficulties that on all hands surround them, their ambition is paralized, and from generation to generation they live in habits of inactivity and submissive poverty. They are mostly Catholics, under the control of interested and designing priests, whose great object is to keep them ignorant and degraded, that upon them the papal superstitions may be easier imposed. Thus there are parts of the United Empire of Britain, where the inhabitants, and these amounting to hundreds of thousands, yea, millions, are almost as destitute of the means of evangelical instruction, and of copies of the sacred Scriptures, as are those of the most heathen countries. The picture of Irish degradation and calamity is deeply shaded. To give it a lighter and more beautiful coloring, is the aim of the Baptist Society. But a few years has it been laboring to direct the healing streams of the river of life to water the desert of Hibernia, and with its increasing auxiliaries to send the knowledge of salvation to those who are indeed ready to perish.

The Ninth Annual Report of the Society contains many interesting facts relative to the success and prospects of their efforts to elevate the moral and intellectual character of the unfortunate—the superstitious Irish.

Schools have been established to instruct children in their native tongue, and thousands of copies of the Scriptures in the Irish language have been circulated for the use of such as can read. However uncouth and imperfect is the language, still this is thought the better course. Lord Harrowby seems to be of the same opinion; for at the last anniversary of the British and Foreign Bible Society, speaking of Ireland, he said:—

"It is impossible for us not to feel a degree of exultation, in knowing that the word of God has been disseminated through the instrumentality of this Society, in a nation, and in a language in which I should be happy to see still greater exertions made to spread the Scriptures,—the language of our neighboring country, Ireland. I am satisfied, if any thing can be found to allay the terrors, and to heal the wounds of that unhappy country, *it is the dissemination of the Gospel of peace;* and the best mode in which that Gospel can be distributed, and the most likely to overcome the prejudices of the people, is to present it to them, not in a tongue with which, from the unhappy prepossessions of many minds, they may not associate the most favorable ideas, but *in their own tongue,* divested of every thing that can give it any unfavorable impression."

The Society has employed persons, natives of Ireland, to *read* the Scriptures to their countrymen. This has been found a happy means of gaining access to the adult part of the population,—and thus their partialities for every thing Irish, have been interested, and their prejudices against Protestant instructers gradually shaken and overcome. The light of true religion has thus been conveyed to those who inhabit mountain, bog, and glen, and the cabins of the "Wild Irish" furnished with pure Christian instruction. "*The people which sat in darkness saw great* *light; and to them who sat in the region and shadow of death, light hath sprung up.*"

The number of Sabbath and itinerant Irish readers of the Scriptures, is twenty-four. *Five* of these in the county of Clare, read, during the last year, the Scriptures in more than 250 distinct cabins. *One* of them taught 47 adults to read Irish perfectly. Numbers have renounced popery, believed in Christ, and been baptized. The increase of Scriptural knowledge has greatly alarmed the Catholic clergy, and in many instances they have exercised open hostilities against the schools and other means employed by the Society.

The Testaments and Bibles, necessary for circulation, have been readily and promptly furnished by the British and Foreign Bible Society. May the *cabins* of the Irish soon be as amply furnished with Bibles, as are the cottages of the Scottish Highlanders. To this end several gentlemen in the province of Connaught have expressed their determination to persevere until the laudable and patriotic desire of George the third be accomplished; "It is my desire that every poor child in my dominions might have a Bible, and be able to read it."

We cannot close this article without expressing our pleasure in witnessing the perfect system and persevering zeal, which so conspicuously characterize the benevolent operation of our transatlantic brethren. They *attempt* great things,—and *expect* great things, —and the world has seen that they *accomplish* great things. When shall we see such united, intelligent, and unabating ardor, in the American churches?

Palestine.

LETTER OF REV. LEWIS WAY.

It will be recollected that Messrs. Fisk and King, in their journal, speak with interest of the Rev. Lewis Way, who had gone out from England to Palestine, and devoted his talents and his estate to seek the welfare of the descendants of Abraham. A mysterious Providence prevented his remaining long in the Holy Land. He was soon attacked by a disease, which compelled him to relinquish his chosen employment, and return to his native country. From an interesting letter of his published in the London Jewish Expositor, the following extracts are taken.

Acquaintance with Rev. Pliny Fisk.

The last ten days of my confinement at Antoura gave me the opportunity of forming a personal acquaintance with the Rev. Pliny Fisk, and of conferring with him on future plans of operation in Syria. I found in him a man of a truly Catholic and Christian spirit; his simple piety, solid sense, amiable temper, and strong constitution, had eminently predisposed him for his calling, and the experience he has obtained by two years travel between Cairo and Smyrna, has amply qualified him to be the guide and director of others, who may follow him in this most interesting and arduous mission. From him I received so much information concerning the characters and places, of which I had hoped to obtain a personal knowledge, that I seem in some measure to have visited them all in an elbow chair; —the greatest consolation I could receive under the disappointment of suffering all the fatigues and privations, (and they are neither few nor trifling,) of a Syrian expedition, without accomplishing its great object; a sight of the holy and beloved city.

Requisite qualifications of missionaries to the East.

All our missionaries to Asia or Africa must know and speak the vulgar, rather than the grammatical Arabic; and this, be assured, is to be learned only in the country. Besides, a year of preparation and probation, corporeal and mental, is requisite for every missionary who would be useful in the east. He should be of a constitution to which a warm climate, if not congenial, is at least not destructive, and should have a facility in bearing privations, and living on Asiatic diet, (which consists in a transition from potatoes to cucumbers, from roast beef to rice, &c.) Without these qualifications, our young men had better go to Poland and Germany, than to be sent to Syria to languish and die as poor Parsons did; and as I should assuredly (humanly speaking) have done, had I remained much longer. I have been told that out of an hundred sent to the monasteries in Syria, from the propaganda at Rome, not twenty can bear the seasoning. I trust our friend Mr. Lewis will continue as I left him, in perfect health. It did not appear that he had suffered at all; and his quiet placid disposition is much in his favor.

Rev. Joseph Wolff.

He is so extraordinary a creature, there is no calculating *a priori* concerning his motions. He appears to me to be a comet without any perihelion, and capable of setting a whole system on fire. When I should have addressed him in Syria, I heard of him at Malta, and when I supposed he was gone to England, he was riding like a ruling angel in the whirlwinds of Antioch, or standing unappalled among the *crumbling* towers of Aleppo. A man who at Rome calls the Pope "the dust of the earth," and tells the Jews at Jerusalem, that "the Gemara is a lie;" who passes his days in disputation, and his nights in digging the Talmud, to whom a floor of brick is a feather bed, and a box a bolster; who makes or finds a friend alike in the persecutor of his former or present faith; who can conciliate a Pacha or confute a patriarch; who travels without a guide, speaks without an interpreter, can live without food, and pay without money;—forgiving all the insults he meets with, and forgetting all the flattery he receives; who knows little of worldly conduct, and yet accommodates himself to all men, without giving offence to any; such a man, (and such and more is Wolff) must excite no ordinary degree of attention in a country, and among a people, whose monotony of manner and habits has remained undisturbed for centuries.

As a pioneer, I deem him matchless; *"*Aut inveniet viam, aut faciet;*" but if order is to be established, or arrangements made, trouble not Wolff. He knows of no church but his heart, no calling but that of zeal, no dispensation but that of preaching. He is devoid of enmity towards man, and full of the love of God. By such an instrument, whom no school hath taught, whom no college could hold, is the way of the Judean wilderness preparing;—thus is Providence showing the nothingness of the wisdom of the wise, and bringing to nought the understanding of the prudent;—thus are his brethren provoked to emulation, and stirred up to inquiry. They all perceive, as every one must, that *whatever* he is, he is *in earnest:* they acknowledge him to be *a sincere believer in Jesus of Nazareth.*

Anticipations of the inhabitants of Palestine.

In what manner it will please God to fulfil his purposes concerning *his people*, and accomplish his promises concerning *his land*, we shall best learn in the patient use of lawful and appointed means; but *they* are both preparing rapidly for some extraordinary revulsion. The thinking persons of the various tribes and sects, of which the present inhabitants of Palestine are composed, universally indulge anticipations of great moral, physical, and political changes. Their considerations are not drawn from the fountain of truth and the stream of prophecy, but have come down through the corrupted channels of oriental tradition, and are diversified by the varieties of sect and opinion. The outline is, however, to be traced with sufficient accuracy. All sects are looking towards an *universal* religion,—all place the seat and centre of it in Palestine. *There* they expect the armies of the world to be assembled, and the last great contest to be decided. They speak of the rebuilding of Jerusalem; and some even name the person who is to be crowned there. The Jews expect their Messiah, the Druses their Hakem, other orientalists, one who is called the MEHHEDI; who, according to each party, respectively is to govern the world. The Turks and Catholics are both looking for a change in their system, but darkness, gross darkness, covers them all.

Demerara.

VARIOUS accounts have from time to time appeared in the public prints of the insurrection of the slaves in the colony of Demerara, and of the condemnation of the Rev. Mr. Smith, a missionary from the London Missionary Society, on an accusation of having been accessary to the plot. We have collected and embodied such of the leading facts, relative to these transactions, as have come to our knowledge.

The slaves of many plantations on the Eastern coast of Demerara had formed a conspiracy to obtain their freedom. The plot was disclosed by a servant to his master on the 18th of August last; not till the conspiracy was thoroughly organized, and arrangements made to secure simultaneous movements; and only a few hours before the time appointed for action. Information was immediately communicated to the commander in chief, and the most efficient measures taken; but before a sufficient force could be assembled to resist a large body of negroes, who were immediately under arms, the evening, which was the time for executing the first grand enterprise, had arrived. This was simultaneously to seize upon the whites at the different plantations, confine them in the stocks, and take possession of their arms. This was effected on nearly fifty plantations, containing, inclusive of women and children, 10 or 12,000 negroes. The whites, to the number of about 250, were imprisoned. In some places an ineffectual resistance was made, and several lives lost on both sides.

On the morning of the 19th the governor issued a proclamation, declaring the colony under martial law, and ordering all who were capable of bearing arms, without distinction, to be immediately enrolled. The most vigorous measures were pursued; and in the course of a few days, after several skirmishes, in which a considerable number of negroes lost their lives, the insurrection was subdued.

A court martial was then constituted, and many of the negroes brought to trial, condemned and executed. Subsequent accounts state that more than 1,000 had suffered death in consequence of the insurrection, and that many of their heads had been fixed up on poles in various parts of the country.

We might easily be more particular in regard to the circumstances of the insurrection; but our object is chiefly to relate what concerns the missionary who was accused of having a part in the scheme, and the other missionaries in the colony. On these points we have to regret that the information which has yet been received is very scanty, and in many respects indefinite.

The extract which follows is from the Missionary Chronicle, and was published in the name of the Directors of the London Missionary Society.

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* He will either *find* a way, or *make* one.

> The insurrection, it should seem, manifested itself first in Mahaica, the district to the eastward of that in which Mr. Smith resides. Its appearance on the Le Ressouvenir estate, where Mr. Smith resides, was on Monday the 18th August, in consequence of an order to take into custody two slaves belonging to an adjoining plantation, whom the negroes of the Le Ressouvenir, as the prisoners had to pass over it, rose to rescue. Mr. Smith was at home. He successfully used his endeavors, on perceiving the tumult, to rescue the manager from the negroes, and continued his exertions to induce them to return to their duty, till he himself was driven with violence, and with a weapon held to his body, from the estate.
>
> Mr. Smith was taken into custody on the evening of the 21st August, and all his papers seized. He is kept a prisoner in the Colony-house, and has since the 24th of August, had a guard stationed over him.

Mr. Elliot, another missionary, who labored about 20 miles from Mr. Smith, was also taken into custody, on the ground of disobedience of orders, "which he had not understood to be such," in visiting Mr. Smith in his confinement. He was kept about ten days, and then released. No charge was preferred against him. The estates on which he labors had been quiet, and none of the negroes under his instruction were implicated in the rebellion.

In a letter to the Directors of the London Missionary Society, Mr. Elliot writes thus.

> Numerous false reports have been sent forth against Mr. Smith, but assure yourself and all the Directors, that whatever reports you may hear, the only crime the missionaries have committed is their zeal for the conversion of the negroes. *They have neither been so weak nor so wicked as to excite the negroes to rebellion.* The missionaries want justice only; they have no favor to ask; they have nothing to fear. The missionaries have not degraded their holy calling, nor dishonored the Society of which they are members, by sowing the seeds of rebellion instead of the Word of Life. The real causes of the rebellion are far, very far from being the instructions given by the missionaries.

On the 13th of October Mr. Smith was brought to trial before a *Court Martial.* All the accounts which we have yet seen of the charges brought against him are very obscure and imperfect. The January number of the Missionary Chronicle, from which we have already quoted, says,—

> The public papers have stated four charges as forming the Indictment against him, but of their accuracy the Directors are not enabled to judge. They trust that, under the direction of Divine Providence, he has been able to prove himself *guiltless* of them all.
>
> It is not, however, to be concealed, that he will have had much to contend with from the violence of public prejudice in the Colony, and it is to be feared from the false assertions of some of the unhappy negroes, whom the hope of favor towards themselves may have led to bring against him "things that he knew not." Indeed, the Directors are informed, upon authority on which they can rely, that some of the condemned negroes, finding the hope of life taken away, had in the most solemn manner declared that they had been induced so to act; and that others, on being questioned whether they had not been incited to rebellion by Mr. Smith, had in the strongest terms which their broken language could supply, denied the imputation. It is stated by the writer of one letter, that he has often heard charges circulated against the missionaries, as if spoken by the negroes at the time of their execution, which he knew, (for he was a near spectator,) that they never had uttered.

We can as yet learn little more respecting the evidence which was produced before the court than that some of the negroes testified that the instructions of Mr. Smith had a tendency to make them dissatisfied with their condition, and that he knew of the plot before it was carried into execution.

He was condemned, and sentenced to *death*. This sentence was however transmitted by the governor to England for the consideration and ultimate decision of the King. What we know of this decision will be seen in the following paragraph, copied from the New-York Observer of March 27th.

> It appears from the London papers that "the king has remitted the sentence of death of the Court Martial on Mr. Smith, the missionary of the London Society in Demerara, (which sentence was accompanied by a recommendation for mercy on the part of the Court,) but has given orders that he should be dismissed from the colony, and should come under obligations not to reside within any of his Majesty's colonial possessions in the West Indies." The charges against Mr. Smith appear to have originated in the perjury of some of the negroes engaged in the insurrection.

In the mean time Mr. Smith was languishing under the influence of disease, which rendered the stroke of the executioner unnecessary to remove him from the earth. He died in prison, before the intelligence had arrived that his sentence was reversed. The following notice of his death appeared in the Demerara Courant.

> *Died,*—In the Colonial Jail, at Demerara, Feb. 9th, where he had been confined, as a State Prisoner since the 26th of Nov. last, on the termination of his trial by the General Court Martial, on a charge of high treason, sentence thereon having been transmitted to his Majesty for his final decision—JOHN SMITH, Missionary; he had been in a poor

state of health, and had been attended regularly by skilful physicians. We are happy to state, from personal inquiry and inspection, that this unhappy man had the utmost attention and kindness shewn to him, by the humane keeper of the prison, (Mr. Padmore,) all the time of his confinement.—His apartment was airy and commodious, he had always at his command every comfort which his taste fancied or his necessities required. He has left a widow to deplore his fate, and lament his loss.

The conviction which results from the present state of our information on this subject, is that, through prejudice and exasperated feeling, Mr. Smith was condemned, being innocent. The Directors of the Society under which he labored, have, however, given us reason to look for further intelligence in a future number of the Missionary Chronicle, which we hope will soon arrive.

It appears that none of the negroes under the instruction of any missionary, either of the London or Wesleyan Missionary Society, except Mr. Smith, were implicated in the insurrection. Respecting the Methodists in the colony we quote the following statement from the Wesleyan Methodist Magazine.

We stated in our last number, that Messrs. Mortier and Cheesewright, our missionaries in Demerara, were safe, and that *only* two of the members of our Society there had been apprehended on suspicion of being implicated in the late revolt. We have received a second letter from Mr. Mortier, dated Demerara, Sept. 17th, which communicates the gratifying intelligence that these two persons, who were servants of the Governor, had been liberated upon full conviction of their entire innocence, and that *not one* of the members of our large Society, of twelve hundred and sixteen, chiefly slaves, had been in the least concerned in the revolt: and that the slaves of another estate, under the care of Mr. Cheesewright, had not only refused to join the rebels, but had conducted their master to a vessel, by which he reached George-Town in safety.

South Africa.

BETHELSDORP AND THEOPOLIS.

An account of a distressing inundation at the mission stations of Bethelsdorp and Theopolis, in South Africa, is thus given in a letter from Mr. Wright at Theopolis, dated October 11, 1823, and published in the London Missionary Chronicle.

On Saturday last, (Oct. 6,) about mid-day, the sky began to present an awful appearance;—nothing was to be seen but tremendous black lowering clouds, which indicated a heavy fall of rain. In the afternoon the rain began to fall, and continued Monday and Tuesday, attended with a fresh breeze. On Wednesday the wind blew a hurricane from the South-east, and the rain descended in torrents, such as were never witnessed by any of the people of the place, and which continued without intermission till to-day (Thursday) at 12 o'clock, when it began to abate.

On Friday morning, as soon as it was light, I looked out, and saw that the river had risen to an amazing height, and had overflowed the ground where we had made bricks for the new village—all of which have been swept away.

In the evening, about eight o'clock, I was suddenly alarmed by a great crash. I immediately took a candle, to go out and discover the cause; but while I was preparing so to do, Mr. Barker came in, and, with uplifted hands, and a countenance bespeaking the greatest agitation and distress, exclaimed, "We are all completely ruined!" I asked, "What is the matter? Surely your house has not fallen, and hurt any of your family?" He replied, "No: but our school—our noble school, is destroyed, and is completely down to the ground!" I immediately went out, and when I beheld it, I received such a shock as I shall never forget.

The agitation and distress of our own minds, and the fearful apprehensions we entertained for the *Mission-house*, would not suffer us to retire for rest that night. Reflecting on the circumstances of the people at the Old Village, Mr. Barker and I concluded to go over, though in a midnight rain, to examine the state of things there; which, you will not be surprised to hear, were in a dreadful condition. The reed-houses were drenched through and through with rain, the water streaming through many of them like a river. The kraal was become such a deep quag, that the cattle were not able to stand in it, and were permitted to ramble where they would, in danger of being stolen by the Caffres, who are just now very troublesome in our neighborhood. When daylight returned, it presented to us additional cause of distress;—every house building in the new village was washed down, so that not one brick was left upon another, with the exception of the house which we occupy, and that is much injured. We had about 100,000 bricks made for the village, and all in an unburnt state, except one small kiln;—these have all been laid under water, and are completely destroyed.

Our present consternation and distressing circumstances you may more easily conceive than I can describe. The peoples' old houses are all gone to ruin, and the old church is nearly down! What we shall do, the Lord only knows, and it is only in the exercise of faith in the Providence of God, and in the belief of that infinite wisdom and goodness and rectitude which directs all his dispensations towards his church and people—it is only such considerations that can support our minds under present circumstances!

Could you have witnessed the scene early this morning, when the poor creatures came over to behold the desolation, I am sure you could scarcely have endured the melancholy sight,—it was truly a scene of lamentation and mourning—distress was depicted in every countenance, and every eye was filled with tears.

P. S. I have just received information that fifty houses and stores in Graham's Town are completely down, and that Bathurst is nearly destroyed.

When these circumstances became known to the Directors of the London Missionary Society, nearly $1,800 were immediately voted for the purpose of rebuilding the chapel, &c.; $440 were subscribed by individual Directors, sixteen in number, on the spot, and an appeal made to the Christian public for further relief.

Domestic Intelligence.

REVIVALS OF RELIGION.

Maine. Revivals in Eastport, Jefferson and Nobleborough were mentioned in our number for February, p. 57. The following paragraph is from the Waterville Intelligencer.

The churches most signally blessed with the outpourings of the Spirit are one in Eastport, one in Sidney, one in Jefferson, two in Nobleborough, one in Sangerville and one in Readfield.

A letter from a Baptist clergyman in Portland, dated Feb. 10, states that 22 were added to the Baptist church in Readfield the last year. In Sidney 12 were baptized in December, and 12 on the first Sabbath in February. In New-Castle and Nobleborough 33 had been baptized. In Jefferson 19 were baptized on the 14th of January, and 15 had probably been added to the number since.

Massachusetts. There is said to be an interesting work of grace in Douglass, Worcester Co., and encouraging appearances in several of the neighboring towns.

New-York. The Christian Herald states that about 40 were added to the Presbyterian church in Rutgers Street, New-York city, on the 28th of March, making not far from 250 since the settlement of its present pastor in Nov. 1822.

By a letter from the Rev. R. K. Rogers to the Editor of the Boston Recorder, we are informed, that 70 were added by profession to the church belonging to the villages of Sandy Hill and Glen's Falls on the 14th of March. The letter adds,

The good work of grace yet goes on in Moreau and Northumberland, and is extending itself into the Dutch Reformed church in the town of Saratoga.

During the last winter there has been unusual seriousness at Unadilla and Sidney, places adjoining, in the counties of Otsego and Delaware. At Unadilla 21 had been admitted to communion in the Presbyterian, several in the Baptist, and a few in the Episcopalian church. At Sidney 31 were admitted to the church on the 21st of March.

Virginia. The following is an extract of a letter to the editor of the Columbian Star, dated Greenville, (Va.) March 20.

From a correspondent I recently received a letter containing a brief detail of a glorious work of grace going on in the counties of Halifax, Pittsylvania and Bedford, Virginia, which I deem too consoling to Christians, to withhold from the religious public. I am therefore induced to forward an extract of the letter to you for insertion.

"There has never been such a revival in these counties since the memory of man. During the last year, a hundred and seventy have been added to one church, and a hundred and twenty to three others, where the revival had just commenced. Persons of every rank and age, have become subjects of regenerating grace. This revival is spreading, and there is a general awakening in Pittsylvania."

Kentucky. A revival of religion is said to exist in Bulletsburg. In February 25 were admitted to the Baptist church, and an additional number was expected in March.

North Carolina. Another letter to the editor of the Columbian Star contains the following statement.

A revival of religion commenced in the bounds of Tick Creek, Rocky River, and Brush Creek churches, (the two former in Chatham, the latter in Randolph county, N. C.) sometime last year.—Since the commencement of the revival there have been added to the church at Tick Creek by baptism, upwards of 20, who, we have reason to hope, have experienced a work of divine grace; upwards of 40 to Brush Creek, and over 30 to Rocky River. The work is still going on.

SENECA MISSION.

The following account of the circumstances relative to the breaking up of the Seneca mission, is copied from the April number of the American Missionary Register. The friends of missions cannot fail to be united in the prayer, that the confident expectation there expressed may be realised, in the speedy return of the mission family to their field of labor.

Some notices having appeared in various journals of the removal of the mission family from this station, and the consequent dissolution of the school, it is considered proper to give a more minute account of this afflicting occurrence. In the journal under date of January [and February] it is stated, that the family was not only encouraged by the state of the tribe generally, and by the more than ordinary improvement of the children, but by the appearance of an awakened attention to the state of their souls, among the larger scholars. Some of them were discovered resorting to the woods, to seek relief by prayer; and many indications were afforded of the existence of an unusual and encouraging degree of solicitude, about the "one thing needful." The family were rejoicing in anticipation of soon reaping the fruit of their labors. But the prospects and hopes arising from this promising state of the school were suddenly removed, by a note from the District Attorney, addressed to the superintendent, in which he was informed, that, complaint having been formally made against him, he should be obliged to compel the superintendent and the family to leave the mission and the Indian Reservation.

The only *crime* alleged as the cause of this procedure, is the mere *residence* of the missionary on Indian lands. Thus a law, *designed* to prevent the intrusions of dishonesty, is abused to the interruption of the efforts of Christian philanthropy.

From subsequent communications, it is ascertained, that under a warrant in the hands of the Sheriff, the Rev. Mr. Harris was ordered to leave the mission house in ten days.

Under these circumstances, (which afforded our missionary but a short time for reflection, or conferring with others,) he concluded to send the Indian children, the teacher, and female assistants, to the school at Cataraugus, and to take apartments for himself and his wife in Buffalo. From this place he will be able to attend to his duties among the Indians on the Sabbath, and during the week, until a decision of the Legislature on this case shall prepare the way for the return of the family to the mission-house, and to their labors. We cannot but cherish the hope that the Legislature will feel it to be not more a duty than an honor, to afford prompt relief to the family, and to the feelings of the friends of missions, by such a modification of the law, under the abuse of which the mission family now suffers, as will not only prevent the future interruption of their labors, but evince a disposition to employ their legislative influence and authority, to give efficiency to the efforts of benevolent associations, and the government of the United States, to deliver an unhappy people from the ruin to which they have hitherto been hurried by our extension and prosperity.

It is due to the Legislature to state, that the act under which the civil authorities of the county of Erie have broken up the establishment at Seneca, was not *designed* to prevent the efforts of missionaries to improve the condition of the natives, but to prevent the encroachments of dishonest whites, of which the Indians have so long and so justly complained. Heretofore, stratagems have been devised, to evade all of the laws which have been enacted for this purpose.

The present law, passed in 1821, was intended to close up every avenue through which Indian rights have hitherto been violated. It makes it the duty of the District Attorney, and a Judge of the county court, to remove "every man other than Indians" from the reservations, upon complaint being made to the Attorney. These two public officers are authorized to imprison the offender, if he does not immediately remove.

It is impossible for the missionary to avoid the penalty of this law, if he persists in his labors after complaint has been entered, and a warrant issued for his removal, as it embraces all who are not Indians, and forbids their admission to trial, bail, or jail liberties.

The Domestic Secretary of the United Foreign Missionary Society is now at Albany, for the purpose of soliciting a modification of the law, and we confidently expect, that in a short time the Seneca family will be permitted to resume their labors.

Extracts from the Mission Journal.

Some notices extracted from the mission journal alluded to in the preceding statement will be read with interest.

We are much gratified to see the principal chiefs taking an increased interest in the school. Young King has proposed that one of the principal chiefs call upon us weekly, and lecture the children on the subject of obedience, and we are pleased to find that they now faithfully do their duty in this respect.

Lord's Day, Jan. 25.—Our religious exercises more than usually interesting. Discourse from Luke 24:25. "O fools and slow of heart to believe all that the prophets have spoken." These words were appropriately addressed to some of our congregation, who have manifested of late a disposition, if not to join in, at least to connive at the worship of the Pagans. At the close of the services, one of the members of the church was requested to pray. During prayer, he became much affected, and burst into tears. As far as he could be understood, he seemed to mourn over his sin, and the sin of his people before the Lord, and to say, "Lord, forgive them for they know not what they do." Solemnity, and the most profound silence pervaded the assembly; while a number tried in vain to hide their tears.

Monday, Feb. 16.—We have witnessed with no ordinary emotions an increasing seriousness for some days past among the children. We have discovered at times a tenderness of heart among these children; but have never seen them so much awed by divine things as at present. On Saturday, as I "walked out in the field at eventide," a few rods from our dwelling, I witnessed an occurrence of so pleasing a nature, that I shall probably be justified in mentioning it here. I saw one of our largest boys retiring just after the school had closed, into an adjoining thicket. I asked him whither he was going? He pointed his finger and said he was going yonder to pray. As I stood conversing with him a few minutes, another came up and said he was going on the same errand. I turned away affected with the circumstance, and walked below the hill, in the rear of the house, to find a place where to give vent to my feelings; and where to beg of God to fasten conviction on their tender hearts. The evening was marked with that placid stillness which tends insensibly to lead the pious mind to survey the works of God.

I could distinctly hear the voice of prayer on several sides around me. As I walked towards the house, I wondered why the little children were not heard at play as usual. The secret was soon disclosed; for I discovered that they too had collected in a little group on the side of a hill, and stood with clasped hands, and in perfect silence; while one of their number, in an audible voice, was sending forth his petitions to the throne of him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven." Surely, thought I, "how terrible is this place." May it please God not to suffer this seriousness to be as the "morning cloud and early dew, which passeth away."

CAREY MISSION STATION.

A CIRCULAR letter published by a Committee of the Baptist Foreign and Domestic Missionary Boards of New-York city contains the following account.

The Carey Indian Missionary Station, is located upon the river St. Joseph, in Michigan Territory, 25 miles from the lake of the same name, 100 miles from fort Wayne, about 200 miles from any settled country, and in the midst of the Pootawattomies. The School, which had been in operation nearly three years at Fort Wayne, was removed to Carey in December, 1822. It now contains fifty-three *native* scholars, thirteen of whom are studying arithmetic, twenty can read the Bible, and the residue are in various lower stages of improvement. The prejudices and deep rooted jealousies of the neighboring natives have been so far overcome, as to render the increase of the school to any desirable number entirely practicable; and it is confidently believed that many of those red men of the forest feel disposed to listen attentively to religious instruction.

BAPTIST GENERAL TRACT SOCIETY.

A SOCIETY styled the "Baptist General Tract Society" has been recently organized at the city of Washington, the object of which is to engage christians of the Baptist denomination throughout the United States, in the work of distributing religious tracts. Depositories are to be established in every part of the country; and an effort is making to promote the establishment of auxiliary associations as extensively as possible. The terms of its publications are to be the same with those of the American Tract Society.

The officers of the Society are,—Rev. O. B. Brown, *President;* Rev. John Bryce, *Vice-President;* Mr. George Wood, *Agent;* Mr. Isaac G. Hutton, *Recording Secretary;* Rev. Luther Rice, *Treasurer;* Rev. Dr. Staughton, Samuel W. Lynd, Messrs. Joseph Gibson; Joseph Thaw, Enoch Reynolds, Reuben Johnson, James D. Knowles, *Directors.*

THEOLOGICAL SEMINARY AT AUBURN, N. Y.

THE Theological Seminary at Auburn was established by the Synod of Geneva. It was incorporated by the Legislature of New-York in the year 1820. The present officers of the institution are Rev. James Richards, D.D. *Professor of Christian Theology;* Rev. Matthew L. R. Perrine, D.D. *Professor of Church History and Church Government;* Rev. Henry Mills, *Professor of Biblical Criticism;* Rev. Dirk C. Lansing, *Professor of Sacred Rhetoric.* The three last of these were elected in May 1821, and inducted into office in October of the same year. The professorship of Theology was endowed by a benevolent individual in the city of New-York, and the professor was chosen in September last, and inaugurated on the 23d of October.

The students are—Senior Class 6, Middle Class 4, Junior Class 10; Total 20. From the state of New-York 17, Massachusetts 2, New Jersey 1. From Hamilton College 12, Williams College 2, Union College 1; not graduated 5.

The college edifice is of stone, 126 feet in length; consisting of a centre building 45 feet wide, and two wings, each 40 feet wide.

Tuition, room rent and furniture are gratuitous; board, exclusive of washing &c., one dollar a week. The cost of firewood is said not to exceed five dollars a year for each student.

THEOLOGICAL SEMINARY IN SOUTH CAROLINA.

THERE is one institution of this kind, [Theological,] to which we cannot but call the attention of the public, as it is one which, from its location, we regard with peculiar interest. It is the infant Seminary located near *Hampden Sidney College,* in the county of Prince Edward, Virginia. The special design of this institution is to afford the means of a competent theological education, for the benefit of the southern country; particularly for that vast region, that lies south of the Potomae and east of the mountains. A great part of this country is *alluvial.* The natives of northern or of mountainous regions cannot be expected to make it, in general, the place of their permanent abode.—Every thing shows the necessity of raising up preachers for that people from among themselves. For this purpose that Seminary is placed in the southern part of Virginia, about sixty miles below the mountains, and about seventy above the head of tide water, in a *primitive* region, and, therefore, so healthy that a native of the mountains need not fear a *summer's* residence at the place, and yet well suited to the inhabitants of the lower country.

The plan of this Seminary is in all substantial points like that of Princeton and Andover. There is, however, as yet, only one Professor there, and a small number of students. On the first day of the present month, (January,) the Rev. Dr. John H. Rice was inaugurated Professor of Christian Theology. We learn from one who was present, that a numerous congregation attended, and that the ceremony was very interesting and solemn.

Miscellanies.

A MONTHLY CONCERT OF PRAYER.

The following account of a monthly concert at Park Street church in this city is taken from the Literary and Evangelical Magazine. One object of its insertion in this place is to direct the attention of our readers to what we believe has been found by experience the most useful manner of conducting this interesting meeting. The leading feature of the method which we would recommend is, that the most important intelligence relating to the progress of the Redeemer's kingdom should be carefully selected, and communicated during the intervals of prayer, accompanied with only brief and appropriate remarks. This method is the most likely to excite the attention of those who delight to hear of the triumphs of the Gospel; so as to induce them to remember the season, when many thousands in Christian lands, and at those little spots among the heathen nations which are as lights shining in dark places, assemble to pray for the peace of Jerusalem. This will most successfully induce them to turn aside from other employments, and spend an hour in aiding the supplications of their brethren. This too will give fervency to their petitions, and afford themes of thanksgiving and praise.

Boston, October 7th, 1823.

Sir,—On last evening I attended the monthly concert for prayer, held in Park-street Church in this city; and found the meeting so deeply interesting, that I cannot forbear giving you some account of it.

The services of the evening were introduced by singing and prayer; after which Mr. Evarts communicated much interesting information from the missionary stations in Bombay, Ceylon, the Sandwich Islands, Palestine, and among the Cherokee Indians in this country. Important statements were also made concerning the operations of the missionary press now established at Malta, the progress of religion in France and in Calcutta.

I mention these two together, although thus remote, because they do not come within the sphere of the missionary agencies established by American Christians. They, however, are regarded by all who attend to these subjects with a very lively interest. No one, who has read the history of the Reformed churches in France, and recollects their former purity and zeal, their martyrlike courage, the fiery persecutions endured by them, and the terrible destruction wrought among them by bigotry and fanaticism, can regard them without deep sympathy, or hear, without grateful joy, of the movements of spiritual life among them. This subject is the more gratifying to us as Americans, because we know that a countryman of our own has been an honored instrument in the hands of Providence, of aiding this important cause. Mr. S. V. S. Wilder, a distinguished merchant in Paris, whose heart the Lord has opened, sometime ago determined to establish a prayer meeting in his own house. He began with three associates, and when he found it expedient to return to his own country, the meeting consisted of three hundred. On the Sabbath evening before his departure he addressed his associates for the last time, and exhorted them not to forsake the assembling of themselves together. A member of the French Chamber of Deputies, who was present, rose, and invited the company to make his house their place of meeting. The offer was accepted, and this band of friends met in the Deputy's house for prayer, until he was obliged to go into the country to attend to private concerns. This occasioned a division of the increasing numbers of praying souls, and very opportunely two houses were offered, in which prayer meetings are held every Sabbath evening. But this is only the beginning of an excitement, which, kindled at Paris, is spreading through the protestant population in France. You know that there is a Bible Society in Paris: a Missionary Society has also been organized there, as well as various other institutions of Christian benevolence. Auxiliaries to these are formed in various parts of France; and among other good works, they have sent our young countryman, Mr. King, on a mission to Palestine, in company with Mr. Wolff, the Jewish missionary, and Mr. Fisk, who, you know, is in the employment of the American Board. Such is the good that one man may be instrumental in doing, through divine grace, in this world of sin and misery. The gentleman who has been thus blessed and honored, I ought to remark, was all the time one of the busiest and most active merchants in the world. This proves that the man who has a heart to do good, will find the time.

As I have been brought, in speaking of the progress of religion in France, to the Palestine mission, I shall pursue that subject. The Palestine mission is intended, not merely to send the Gospel to Jerusalem, but to assist in promoting Christianity in many of the countries which border on the Mediterranean Sea. Take a map of the world; observe the countries which bind on that Sea, from Gibraltar on the north quite round, along all the windings of the coast, to Tangiers on the South, then fix your eye on Malta, and consider the facilities which that Island affords of communicating with different kindreds and tribes of men; and you will be prepared to estimate the value of a printing press established there, for the purpose of disseminating religious truth. Such an establishment is now in successful operation, and religious tracts are printed in various languages for distribution. It was particularly gratifying to learn that the Greeks—that nation for which every generous bosom now feels the deepest interest—are receiving important benefits through the instrumentality of this part of the missionary machinery. The information afforded on the subject by Mr. Evarts was particularly gratifying.

From the same source we learned that Messrs. Wolff, Fisk and King had arrived in safety at Jerusalem, and that a fair opportunity was afforded to them of preaching the Gospel to the multitudes that resort to that city.

It was also stated on the authority of a Mr. Newton one of the principal merchants in Calcutta, that the cause of religion is prosperous in that great city and in Bengal; and that missionary operations increase in interest and effect. That gentleman has the fullest opportunity of knowing the truth of the case; and his testimony is fully sufficient to put down completely all that has been said of the inefficiency of missionary exertions in the East. He bestows large sums of money, every year, in aid of this cause, and thus shows beyond all doubt, that he is sincere in the opinions expressed by him.

From Bombay and Ceylon we were permitted to hear very gratifying intelligence. Extracts from the journals of the missionaries were read, giving full assurance of the progress of the good cause. I was most particularly and forcibly struck with what I heard from the journal of a [*]young native, not more than [†]four and twenty years of age, who is employed as a preacher under the direction of the missionaries. I wish that I could send you an extract; but it will, hereafter, I presume, be published, at least in part, in the Missionary Herald. You would be surprised, as I was, to observe the simplicity and purity with which he writes the English language, the nice, discriminating judgment, the extent and accuracy of Christian knowledge, and the keen insight into human nature, evinced by this extraordinary youth. I scarcely ever heard any thing in my life, more deeply interesting. I heard with particular emotion, because such a pledge as this of the triumphs of Christianity seemed to justify the most sanguine anticipations. The causes which have produced and formed such a character are fully adequate to the forming of thousands; and the very circumstance that one young man of such talents has been brought to the assistance of missionary operations in India, will point out the way by which thousands of native missionaries may be trained up, to send the blessings of the gospel through the countless population of eastern Asia.

And here it may be well to correct a mistake which is, I believe, very common in the country. When it is heard that there are six hundred millions of heathen in the world, and it is recollected that many hundred thousands of preachers are necessary to supply them with religious instruction, Christians are appalled at the magnitude of the undertaking; and the enemies of missions ridicule it, as in the highest degree extravagant and chimerical. But it is not considered that the policy pursued by the church, when the first missionaries went forth, guided by the Holy Spirit, and animated by a Savior's love, is the same which is to be adopted now. They planted churches, and ordained to the ministry of the gospel suitable persons among the native converts. These again trained others, and the work of conversion was still carried on by those who had been translated from the darkness of heathenism to the glorious light of the blessed gospel. And it will be so in the present, and in succeeding ages. Some of the young members of the church of Christ in this country will probably live to read the annual reports of Theological Seminaries, established by new races of Christians in Otaheite, and in the Sandwich Islands. Some Buchanan or Martyn will go forth from Otaheite or Eimeo, with an apostle's or martyr's spirit to proclaim glad tidings to the perishing heathen. In this view of the subject, the great object of Christian benevolence, I mean the evangelizing of the world, is not chimerical. The Apostles of Jesus Christ have led the way, and their experiment gives assurance of success.

The mission to the Sandwich Islands has already been efficient beyond all expectation. I have been credibly informed that persons entirely hostile to missionary operations, on visiting these Islands, and observing the effects produced by the labors of the missionaries, have totally changed their views. Last evening several extracts were read by Mr. Evarts from a communication made by Mrs. Bingham, wife of the missionary of that name, to which I listened with very deep interest.

After hearing of these triumphs of benevolence in foreign and distant lands, we received a most gratifying account of the success of the mission to the Indians. The time will soon come, when the improvement of these sons of the forest will put down all opposition to Indian missions.

The various particulars of religious intelligence to which I listened had a powerful effeet on me. As the speaker went from place to place, I felt my bosom dilating and my affections expanding. I travelled in thought and feeling from clime to clime, rejoicing as a Christian in the wide diffusion of the blessings of the Gospel, and exulting as an American, that the influence of my countrymen's charity was shed upon so many parts of the world; that Americans were acknowledged as benefactors along the shores of the Mediterranean, among the regenerated Greeks, on Mount Zion, once the city of God, and about to be restored to its honors, in Bombay, in Ceylon, the Sandwich Islands, and among the Aborigines of this country. I felt that this was a higher honor, than any which had been gained by the heroism of my countrymen "on field and flood;" and I was thankful that Christianity, as it is received in this country, uncontaminated by worldly alliances, in its simplicity and purity, is the boon held out by American benevolence to the heathen tribes.

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[*] Gabriel Tissera. Our readers will recollect to have seen extracts from this journal at pp. 42, 72, and 102, of our last three numbers. *Ed. Her.*

[†] About twenty one. See Herald, p. 42.

While thoughts like these were coursing through my mind, *Mr. David Brown*, a young Cherokee, was requested to conclude the solemnities of the evening by prayer. Mr. Brown is a young man of appearance every way pleasing. His face is agreeable, his manners are easy, his talents respectable, and his moral qualities excellent. He has been about [*]four years at the foreign Mission School at Cornwall, (Con.) and at the Theological Seminary at Andover; and although greatly noticed and caressed, he is very modest and unpretending. On being requested to pray, he rose slowly, and with a voice somewhat tremulous from emotion, thus began;—"O LORD, *our heavenly Father*, WHO HAST MADE OF ONE BLOOD ALL NATIONS OF MEN TO DWELL ON THE FACE OF ALL THE EARTH," &c.—No words, from holy writ even, could have been more happily chosen. The sentiment of the passage quoted, came upon me with overpowering force;—I never felt my affinity to the family of mankind in such a way before; and I could scarcely help exclaiming, *surely, every human being is my brother!*

In thinking on this subject since, I have contrasted the pleasures sought and purchased by the devotees of the world, with those procured by missionaries and the friends of missions, through their labors and contributions;—the pleasure for instance of wearing a *superb shawl*, of giving a *splendid party*, or *betting on a favorite race horse*, with the pleasure enjoyed by those who have been instrumental in shedding on David Brown's mind the light of divine truth, and communicating to his heart the hopes of the gospel; and who see him now prepared to go forth as a missionary to his countrymen, and to communicate the same blessings to the Cherokees of the Arkansaw, which he has received through others. And *indeed*, to use the language of this speculating age, *indeed*, the friends of missions have the best bargain. No pleasures of sense, no gratification of vanity, can be compared with the enjoyments of him, who, employed as an instrument of God's mercy, takes up a poor lost sinner, and leads him to that fountain which has been opened for the washing away of sin, breaks to him the bread of life, communicates a hope of immortality, and sees the subject of his instructions and object of his prayers aspiring to heaven, and claiming alliance with all that is pure and holy around the throne of the Redeemer, and anticipating all that is joyful and glorious in eternity.

AMERICAN COLONIZATION SOCIETY.

THE North American Review for January 1824 contains a very able discussion of the claims of the American Colonization Society, a very brief abstract of which we presume will not be uninteresting to those of our readers, who have not opportunity to peruse the original article.

After giving a concise and interesting history of the Society, the Review proceeds "to consider the *advantages* which may be hoped from the success of the Colonization Society, admitting its plans to be carried into full operation."

These advantages "relate to this country; to the abolition of the slave trade; and to the civilization of Africa."

As it regards *our own country*,—there is now in the midst of us a large number of free colored people, who are excluded by public opinion from the privileges of citizenship, and possess little interest in common with the whites in the soil, in our government, or public institutions. These form a channel of communication with the slave population, and are the most likely to originate and foment dissensions; their increasing numbers, their vices and degradation, and their means of learning the evils of their own condition and that of the slaves render them at once pernicious to the state of morals, and dangerous to our civil prosperity. That the public interests require the removal of this class of people from our country cannot be doubted.

The slaves cannot be emancipated, to remain among us free. In the existing state of things, "manumission is no blessing to the slaves, while it is an evil of the most serious kind to the whites."

We suppose it is the cherished hope of every true patriot, as well as of every benevolent man, that the day will come, when the scourge of slavery shall be no longer felt in the land; when the rod of chastisement shall be withdrawn, and all voices shall join in the song of freedom. There is one possible way, and only one, in which this event can be accomplished, or even approximated.

"*By colonization, and by this alone,*" can the free blacks be removed from among us,

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[*] A little more than three years. He arrived at Cornwall in June, 1820, and left Andover in September, 1823. *Ed. Her.*

and the slaves set free. Let this be done, and—

"White laborers will come in and take their place, as fast as the odium of slavery wears away; labor will be more productive, lands more valuable, and the means of wealth more abundant; a vicious, worthless, dangerous population will be succeeded by an intelligent and thriving class, who will stand as pillars of strength in the social fabric. This is no impossible task, if rightly undertaken; so great a change must necessarily be brought about by imperceptible degrees; the Colonization Society has taken the first step; let its enterprise be seconded with energy, and the work will in due time be done.

Besides these advantages, the establishment of a colony on the coast of Africa may be expected to promote our commercial interest, as the colony at Sierra Leone does that of England.

The scheme of colonization also tends powerfully to the utter abolition of the *Slave Trade*. By the establishment of a colony the laws which relate to the suppression of this infamous traffic can be carried into execution. The negroes recaptured by our vessels of war can be provided for; the agents appointed by our government to be stationed on the coast can find a place of secure residence; thence they can extend their observations, and, by easy communications with the vessels of war, prevent the infringement of the laws. All that has hitherto been done by the agents of our government, has been by direct cooperation with the colony; and in fact the laws can be executed in no other way.

We repeat, then, that to the Colonization Society belongs the praise of having projected the only practicable scheme of carrying the abolition laws into effect, and affirm, that these laws will be executed in proportion as the government, either directly or indirectly, acts on the principles of this Society.

But how shall *Africa*, degraded as she is, be elevated to a rank among Christian and civilized nations? Through the agency of colonization. The slave trade is the grand secret of African degradation. The spirit which cherishes the unholy practice of slavery must be rooted out in its source.

The laws of civilized countries will avail something, but tenfold greater will be the influence of a well ordered colony, residing in the midst of the people, teaching them the arts of life, showing them the value of mental and moral improvement, and convincing them, by example, that civilization, in all its branches, is the spring and safeguard of human happiness.

Schools will be established, a knowledge of the arts diffused, and religious instructers sent forth; and thus the scheme of colonization will be at the same time the means of abolishing the slave trade, and of diffusing knowledge, civilization and Christianity. And when the slave trade is abolished, and the natives enlightened, the cause of humanity will be completely vindicated.

Governments will grow up, founded on the eternal basis of truth and right; peace and happiness will reign in the land; the horn of plenty will pour its abundant stores at the feet of the laborer; wisdom will assert her empire in the mind; the affections will bloom with new freshness and fragrance in the heart; and the injured, insulted, degraded African will rise to a level with his species, and prove to his deriding oppressors, that the same God, who has stamped his image on other men, has in equal kindness bestowed on him, in full measure, the sources of feeling, the power of intellect, and all the ennobling principles of human nature.

The *practicability* of colonization is another point of discussion. That a colony may be established and maintained in Africa is placed beyond a question by the fact, that "the Portuguese, the French, the Danes and the English have establishments scattered along the coast from Cape Verde to the Cape of Good Hope." The colony at Sierra Leone, now in a flourishing condition, is, in many respects, of the same character with the one commenced at Mesurado. But in truth the question of practicability is already settled. The discouragements and disasters which attended the commencement of the undertaking have for the most part passed away. More than 150 colonists are now comfortably established at Cape Mesurado, one of the most salubrious and fertile situations on the coast; new emigrants can be obtained even in greater numbers than can at present be well accommodated; and we are abundantly able to defray the expense which must be incurred.

We are sensible that we are very far from having done justice to this subject, by just glancing at some of the leading topics contained in an article which occupies 50 octavo pages; which, however, is all that our limits allow. With the perusal of the article itself, without expressing our acquiescence in *every* sentiment which it contains, we are sure that the friends of humanity will be highly gratified. We heartily concur in the belief, that the plan of the Colonization Society, "is well conceived, and wants only the vigorous cooperation of the public to make it entirely suc cessful." This cooperation *should* not, we hope *will* not be withheld.

American Board of Missions.

FORMATION OF ASSOCIATIONS.

NEW HAMPSHIRE. Bedford. Ladies' Asso. Mrs. Stephen Thurston, *Pres.*, Mrs. Theodore Goffe, *V. Pres.*, Mrs. Daniel Mack, *Sec.*, Mrs. John French, *Treas.;* thirty *Collectors.* Formed Jan. 5.

CONNECTICUT. Glastenbury. Gent. Asso. Rev. Caleb Burge, *Pres.*, Mr. Stephen Strickland, *V. Pres.* Mr. Joseph Wright, *Sec.*, Mr. Oliver Hale, *Treas.;* seven *Coll.* Formed March 24.

Eastbury. Lad. Asso. Mrs. Jacob Allen, *Pres.*, Mrs. Sylvester Blish, *V. Pres.*, Miss Pamela Skinner, *Sec.*, Mrs. Walter Hale, *Treas.* Formed March 24.

Manchester. Lad. Asso. Mrs. Ralph R. Phelps, *Pres.*, Mrs. Daniel Lyman, *V. Pres.*, Mrs. George Griswold, *Sec.*, Mrs. Sidney Olcott, *Treas.;* six *Coll.* Formed March 25.—Gent. Asso. previously formed.

East Granby. Lad. Asso. Mrs. James O. Pond, *Pres.*, Mrs. Homer Phelps, *V. Pres.*, Miss Catharine Robbins, *Sec.*, Miss Lydia E. Owen, *Treas.;* four *Coll.* Formed April 1.

Windsor. Gent. Asso. Rev. Henry A. Rowland, *Pres.*, John Sergeant, Esq., *V. Pres.*, Mr. Allyn M. Mather, *Sec.*, Mr. Roger Phelps, *Treas.;* eight *Coll.* Lad. Asso. Mrs. H. A. Rowland, *Pres.* Mrs. E. N. Sill, *V. Pres.*, Mrs. John Sergeant, *Sec.*, Mrs. Job Drake, *Treas.;* eight *Coll.* Formed April 2.

Suffield. Gent. Asso. Rev. Ebenezer Gay, *Pres.*, Oliver Pease, Esq., *V. Pres.*, Mr. Charles Sherman, *Sec.*, Mr. Hervey Bissell, *Treas.;* six *Coll.* Formed April 7.—Lad. Asso. previously formed.

Recent Intelligence from the Missions.

SANDWICH ISLAND MISSION.

WE have at length received from the Sandwich Islands an account of the voyage of the last reinforcement of the mission with some other communications, which were noticed in our last number, p. 110, as having been forwarded from Hanaroorah on the 17th of June. Extracts from these communications may be expected in our next. For the present we can only say that the voyage was prosperous, and that all arrived in safety. They came in sight of Owhyhee on the 24th of April, and cast anchor in the roads off the bay of Hanaroorah on the morning of the Sabbath, April 27. They were welcomed with joy, not only by the missionaries, who were waiting for fellow-laborers, but also by the natives; who, though their hearts are not yet subdued to the obedience of the gospel, receive with great cordiality the messengers of salvation.

We have also been favored by a friend with the perusal of a letter from Mr. Chamberlain, dated Nov. 10, and received by an arrival, which, we are ignorant from what cause, has yet brought no intelligence directly to us. From this letter we make the following extract.

Already is heard "the sound of the church-going bell;"—already are seen multitudes flocking to the house of God;—already has been gathered, as we hope, some fruit to eternal life. The death of one of the heads of the nation furnished those who were best acquainted with her, and those who witnessed her decease, much reason to believe that she died in the faith of Christ, and has gone to experience the blessedness of those who turn from Satan unto God. I refer to Keopuolani (Ka-o-poo-o-lah-ne) the mother of the king, who recently died at Lahinah on Mowee.

Mr. Chamberlain states that one new station in addition to that at Lahinah had been established, and that some of their number were waiting only for a passage, to enter upon a third.

BRAINERD.

THE mission family at Brainerd has of late been much afflicted with sickness. The Corresponding Secretary of the Board writes from that place, under date of March 25,—

The members of the mission family are as well at present as they have been for several months. Still there is much sickness among them. Mr. Hoyt has not been able to leave his room since December, and a great part of the time has not been able to turn himself in bed. Mr. Ellis has been quite deranged, a part of the time, for months, and is quite feeble. Mr. Blunt is confined by sickness, and has been since December. Several of the women are also in a very poor state of health.

Poetry.

JUDÆA CAPTA.

The following lines, by a lady in England, were suggested by the medal (Judæa Capta) with which the title page of the London Jewish Expositor is headed.

Oh Zion, sacred city,
  Abode of God the blest,
It moves my heart to pity,
  To see thee spoil'd and waste!
Thy holy temple levell'd,
  Thy stones laid low in dust;
And impious Gentiles scoffing,
  Where once taught God the Just.

O holy land, once glorious,
  Now silent, waste, forlorn!
Where tower'd thy palms victorious,
  Thy daughters sit and mourn.
O Israel, exil'd captive,
  Dispers'd on foreign strand,
Forsaken, fall'n, neglected,
  O think on Zion's land!

O think on that Messiah,
  Who once thy cities trod;
In him, slain, scoff'd, rejected,
  In him, *Behold thy GOD!*
Behold! He whom ye pierced,
  Stands waiting to forgive;
Return, repentant Zion,
  Kiss ye the Son, and live!

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PALESTINE MISSION.

EXTRACTS FROM THE JOURNAL OF MESSRS. FISK AND KING IN EGYPT.

Our readers have already been informed that Messrs. Fisk and King spent several days at Alexandria in January of last year, in company with the Rev. Joseph Wolff, and travelled with him from Alexandria to Cairo. The journal of Mr. Wolff, embracing this period, was published in the London Jewish Expositor, and much of it copied into American publications. Many things contained in the journal of Messrs. Fisk and King, written at the same, are therefore extensively known. Still there is so much of interest in the account which they have given us, that we are unwilling to exclude it altogether from our pages.

Alexandria, Lord's day, Jan. 12, 1823. At ten Mr. King preached in the hall of Mr. Lee, which was opened for the purpose, though Mr. Lee is absent with his family at Cairo. The congregation consisted of eighteen persons, who were very attentive; some were in tears. After sermon the captain with whom we came from Malta said that, while hearing the discourse, he seemed to have a new view of Christ, who appeared to him to be food for the soul;—to be our all in all, from beginning to end. He also said that since we had been on board his vessel, he had felt a conviction, which he never had before, of the truth of the Holy Scriptures, and of the efficacy of the Gospel on the hearts and lives of men.

Conversation with a number of Jews.

In the evening of the same day Messrs. Fisk, King and Wolff had several interesting conversations; particularly one with a number of Jews at their lodgings. They sometimes conversed in Italian, and sometimes Mr. Wolff spoke with the Jews in Hebrew. The following is given as a part of their conversation.

Jews. What do you believe?

Mr. Wolff. I believe in Moses and the Prophets; who tell me that Jesus Christ is the Messiah of the world,—the Redeemer of our souls,—the Holy One,—blessed be He, and blessed be his name. And now I will ask you, what is your belief?

Jews. We believe that the Holy One,—blessed be He,—He who is blessed in himself, is truth; and Moses is truth; and the Prophets are truth.

Mr. W. You do not believe in the Holy One,—blessed be He, and blessed be his name, and who is blessed in himself;—you do not believe that he is truth; and you do not believe that Moses is truth; and you do not believe that the Prophets are truth!

Jews. God forbid that we should not believe! Truth! Truth! Truth!

Mr. W. I will prove by this very book, (opening the Hebrew Bible,) that you do not believe.

Here Mr. Wolff spoke at some length respecting Deut. 18:15, Jer. 31:31—34, and Gen. 49:10; and then said,—

Now tell me whether you believe?

Jews. We must recur to the Gemara, (Talmud,) and to Rabbi Solomon Isaac, and other wise men.

Mr. W. The Gemara is a lie.

Jews. A lie! The Gemara a lie!

Mr. W. A lie! A lie! A lie!

Jews. How do you prove it?

Mr. W. I will prove it afterwards;—but let us go on with the Prophets, by which you will see that you tell lies, if you say that you believe in Moses and the Prophets.

Here followed a discussion respecting Zech. 12:10. We then proposed to Mr. Wolff to pray with them in Hebrew, and he offered the following prayer.

Our Father, our King, send down in our hearts thy Holy Spirit, that we may all know the iniquity of our hearts, and be persuaded that we need a Savior. Holy One, blessed be thou, and blessed be thy name, and thou art blessed in thyself,—have mercy upon these, the descendants of Abraham, Isaac and Jacob, who are now sitting with us to hear words of thy only begotten Son, Jesus of Nazareth; that they may hear and understand, and look upon him whom our ancestors have pierced,—look upon Jesus of Nazareth, as their Lord, their righteousness. Amen.

After this they were more attentive and serious than before, but continually wished to refer to the Talmud. Mr. Wolff told them that Moses commanded the Jews not to add to the words which he had commanded, nor diminish aught from them; and then showed by examples that the Talmud does both.

Toward the close of the evening Mr. King addressed them as follows;—

Daniel was one of your best Prophets, a man of wisdom and of an excellent spirit. In his time Israel was in captivity for their sins. And when Daniel knew by books that their captivity was nearly accomplished, he set his face towards God, with supplications and fasting, and confessed that he had sinned, as well as his fathers, and all Israel near and far off. You have now been in captivity eighteen hundred years; and surely you cannot be so proud as to think yourselves better than the wise and excellent Daniel. It therefore becomes you to ask, "Why are we so long in captivity?" and to set your faces towards the God of Daniel with supplications and fasting. It is your sins that keep you captive, and God will never restore you, till you are sensible of them. The reason why you have been *scattered and peeled*, and dispersed over the earth for eighteen hundred years is that your fathers have crucified the Lord of Glory, and imprecated his blood upon their own heads, and the heads of their children. Will you now kneel down with us and pray to the God of Daniel?

One of them said he did pray from morning till night. After a little conversation about the manner in which we ought to pray, they dispersed.

This has been a most interesting Sabbath. Could our friends in America and Europe have been with us this evening, we are sure their hearts would have rejoiced, and they would have been excited to greater earnestness in prayer for the Jews.

Visit to the grave of Mr. Parsons.

13. We went together to the tomb of our dear departed brother Parsons. We kneeled on the stone that covers his grave, and each successively offered up a prayer, giving thanks for the grace bestowed on him, and for the good he was enabled to do while he lived, and praying that we may be excited to renewed diligence in our Master's work, and fitted to die as our brother died; and supplicating a blessing on his far distant relatives. We then sung a Funeral Anthem, taken from the Martyr of Antioch by the Rev. H. H. Milman,

> Brother thou art gone before us,
> And thy saintly soul is flown,
> Where tears are wiped from every eye,
> And sorrow is unknown, &c.

The scene was so affecting that we could not refrain from shedding many tears. We endeavored to renew our sacred vows, and left the place with earnest desires to do good to the living while we have opportunity.

Conversation with Jewish Rabbies.

14. On our way to our lodgings we met four Jewish Rabbies, who appeared to be strangers. Mr. Wolff said to them,

Peace be upon you.

Rabbies. Peace be upon you.

Mr. W. When did you arrive in this town, and whence did you come?

Rab. We came from Stamboul (Constantinople.)

Mr. W. Will you go with us to our room, take a cup of coffee, and converse together?

Rab. This is to us verily a great honor.

Having arrived at our lodgings, Mr. Wolff opened the Prophet Isaiah, and told them immediately that the Prophets speak of Jesus of Nazareth. One of the Rabbies said, "The lip of truth shall be established forever, but a lying tongue is but for a moment."

After a little conversation Zech. 12:9, 10, came under consideration. The Rabbies gave the following sense, "And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and supplications: and they (the Jews) shall look upon me, (Jehovah,) whom (i. e. king Josiah) they (i. e. the gentiles) have pierced, and they (i. e. the Israelites) shall mourn (over Josiah.") This forced interpretation was easily answered by simply reading the passage in its connexion. They then said, "My lord, we are come from a distant land, and by sea were sick with a great sickness, and therefore our mind is a little confused with confusion, and we cannot therefore speak to day words of wisdom and understanding and skill; for you must know, my lord, that we are wise with wisdom, and we are beautiful men, and honored with great honor, and sit in the first seat at the table of the rich. We will return unto you, and open our mouth with wisdom, and speak about the Holy One—blessed be He, and blessed be His name—and then you will be astonished with great astonishment." Mr. W. read to them some chapters of the Hebrew Testament, and they departed.

Violent temper of an Ecclesiastic.

On the same day Messrs. Fisk and King visited the Roman Catholic convent of Terra Santa. The Superior of the convent was absent. While they were conversing with two of the monks on the subject of the worship of the saints, the Curate, who overheard the conversation, sent them a request to come to him.

We went to his room, and met him at the door. He asked if we had come there to dispute. We told him, No;—but that we had come to visit the Superior, and were sorry not to find him at home. He then began to talk loudly, and rail against the English; said they were "all excommunicated; without a priesthood, and all going to the house of the Devil." We stood at the door, and spoke to him respecting the best means of learning the truth,—prayer, a humble, docile and impartial mind, and the spirit of the Gospel; and remarked that a minister of Christ ought to speak with humility and kindness. He said, Yes, and lowered his voice, but soon began to rage again. We offered him Martini's Testament; but he refused it, and charged us with defamation in attributing to Martini that translation, after we had omitted his notes. He said that he had orders to burn all such books;—that the Bible has *four senses*, three of which we omit by leaving out the notes; and that "*the letter killeth.*" By this he meant that the simple word of God without comment, is pernicious and destructive. In the course of our conversation he declared that he would preach against us with all his might.

After a while we succeeded in calming his rage a little, and asked him to shew us his library. But while we were looking at his books, he began to rave again; told us he did not wish to converse with us; pointed to the door, and advised us to go away. We addressed him on the duty of *praying*,—not as the Pharisees did of old, but with a humble and contrite heart; told him that we were all rapidly going to eternity, and must soon stand before God, and give an account for ourselves. He interrupted us, and demanded why we preached so to him. We replied, "Because we cannot but feel that you have perverted the Holy Scriptures, and taken instead of them the traditions of men. We are acquainted with many of your church, and find that your influence is not good; and we know that you must stand before God, and give account." At this, which we uttered as mildly as we could, he assumed the appearance of a madman; and walked hastily across the room, saying, "We are the true church. We are illuminated by the Holy Ghost. I can teach you,—and not you me." We then asked him if he was not sensible that he did not exhibit the meek and humble spirit of Jesus Christ. He replied, "When men go about in this way, vomiting poison, I would *crush* them under my feet." As he said this he stamped violently on the floor, and then pointed to the door, and said, "You had better go." When we spoke of praying for him, he said, "I have no need of your prayers. We are Catholics, and know the truth. You have more need to pray for yourselves." Finding all attempts to obtain a calm discussion vain, we left the unhappy man in the midst of his rage, grieved that any one who could manifest such a spirit should ever be called a minister of the Prince of Peace. The monks who stood by seemed to feel a little ashamed, that their curate should manifest such a temper, and bowed to us respectfully as we came away.

Visit to the Coptic Convent.

16. We visited the Coptic convent. The priest told us there are only thirteen Coptic families in Alexandria. We inquired about their time of beginning, and manner of keeping the Sabbath. He said they begin it when they rise in the morning, and spend it in prayer and religious exercises.

He says they believe that infants who are baptized will be saved, and that those who are not, will perish. The man who sins after baptism must confess to the priest, and receive the communion, which is the body and blood of Christ, and he will be forgiven.

We inquired whether they approve of giving the Bible to all the people. He replied, "Certainly, for all Christians,—Copts, Abyssinians, Catholics, Greeks,—all have but one Bible. On parting we gave him an Arabic Genesis, an extract from Grotius on the truth of Christianity, and a Homily on Reading the Scriptures.

. Mr. Uccelli, a Catholic who teaches a school for French and Italian called on us, and purchased 15 Italian Testaments, of the Naples edition, for the use of his school.

Mr. King repeated his visit to the Catholic convent, in company with Mr. Wolf

The Superior treated them very civilly, but the curate was as violent as ever. Among other things he said he had often conversed with Protestants for 30 years, but had never been able to make any impression on them, or do them any good, and he considered their case hopeless.

An aged Catholic priest called on us. He conversed like a zealous Catholic, but still very calmly and civilly. His arguments were such as Catholics generally use. Every Catholic can say, **Tu es Petrus, et super hanc petram ædificabo ecclesiam meam.*

At six o'clock Mr. Fisk preached in the Consul's hall, in Greek, to about 120 or 130 persons. It was encouraging to see so many, who were in general very attentive.

Visit to a Catholic School.

17. In the afternoon we visited the school of Mr. Uccelli. About 40 pupils were present, most of them Catholics, a few Greeks, English and Jews. Several of them were reading in the Testaments which we had sold to the teacher. Mr. Uccelli told us that the Priests had made complaint against his using these books in the school to the French Consul, under whose patronage the school was established. The Consul in consequence sent for Mr. U., and advised him not to use such of the books as were printed in London, but to use such as were printed in Naples, France, Malta, &c. Finding him desirous of still more books, we gave him fifteen Italian Testaments printed at Paris, and a quantity of Italian tracts from our press at Malta, and of French from Paris.

We learned to-day that the Superior of the convent has requested Mr. Thorburn, who acts as consul in Mr. Lee's absence, to prevent us from preaching in Italian.

18. In the morning went to the Greek convent, and heard a sermon which was preached by a layman, a thing which often happens in the Greek church. At the door we distributed 140 tracts.

The Abbate Lazzari has been requested by the Superior of the convent, to preach against us, but he refused. He is an intelligent young man, of a good family, and highly esteemed. He heard the Italian sermon last Sabbath, has purchased some of our books, and converses very candidly with us, and speaks decidedly against the conduct of the priests on the present occasion. The Superior told Mr. Thorburn that our conversation with the Curate had thrown him into a fever.

Excitement produced at Alexandria.

19. Dr. Marpurgo, the Jewish physician, told us that there is much talk about us in town. The Catholic priests are violent against us, and are not willing we should either preach or distribute the Scriptures, but the people are generally in our favor. Yesterday the Superior came to a house near the one in which we live, to speak to a Catholic lady against us and against our books. There were in the same house some Greek and Jewish women, who all took our part. A dispute ensued, which Dr. Marpurgo heard. The Jewish women told the Superior that we were all three learned men, and good men; and it was only a pity we were Christians, for if we were Jews they could call us saints.

During ten days, which Messrs. Fisk and King spent in Alexandria, they distributed 1000 tracts, gave away 70 copies of the Bible, or parts of it, and sold 100 copies for about 34 dollars. These were distributed among all classes of people.

Visit to Rosetta.

In the afternoon of January 20, they left Alexandria in a boat for Rosetta and Cairo.

At Rosetta, on the 22d, they visited the Greek and Coptic convents, and the Jewish Synagogue. At the Greek convent there was only one priest, and they were told that there were only ten or twelve Greeks in Rosetta. Nearly that number called on them for Testaments and tracts. To the Copts they sold some books. There were two priests, one of whom shewed them an Arabic Bible, which he had bought of Mrs. Belzoni, the wife of the celebrated traveller. Mr. Wolff discussed the subject of Christianity in the Synagogue with the Jews.

The Dragoman estimated the population of Rosetta at 12,000;—40 or 50 families of Copts, 40 of Jews, a few Catholics, and the rest Mussulmans. The place is in a declining state.

On the morning of the 24th they sailed from Rosetta for Cairo.

An eclipse of the moon.

26. In the evening there was an eclipse of the moon. It began a little before six, when the moon was about an hour high. The moon's disk was completely obscured for an hour and thirty-seven minutes. The Arabs both in our boat and on shore were

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* Thou art Peter, and upon this rock will I build my church.

dreadfully alarmed. The Rais (captain of the boat) repeated his prayers, and as the darkness increased we heard cries of a multitude on shore. We were approaching a village, and as we passed it the moon became totally eclipsed. The whole village was then in consternation and uproar. We could hear nothing but the screams and prayers of men, women and children. "O God and the Prophet!" "O God and the Prophet!"—"Most merciful God!"—"Most beneficent God!"—"O Lord! O Lord!"—"War! war! war!"—"O God, have mercy upon us!"—"Lord spare us!"—"O Mohammed!"—Such were the cries that incessantly filled the air. We asked the Arab boatmen what they thought of it. They supposed it denoted a revolution and was in consequence of the Pasha's oppressing the Arabs, and taking so much money from them.

Conversation with a High-Priest.

At Cairo, on the 31st of January, the missionaries had a long conversation with Rabbi Mercado, the high-priest of the Talmudist Jews:

In the course of the conversation he said that God's declaration that he will create new heavens and a new earth means, that, at the expiration of 6000 years from the creation, the Grand Sabbath of a thousand years will commence.

We referred him to Isaiah 9:1,2, where the people of Zebulun and Naphtali are said to have seen a great light. He said that when God created the world, the light which he produced on the first day was so bright, that it would have dazzled men's eyes; and shone not only on high mountains, as Sinai, but even in the low vallies of Naphtali and Zebulun. This light was so brilliant that God afterwards withdrew it, and created the sun and moon. Such is the stupid nonsense which learned rabbies advance, in order to avoid the truth as it is in Jesus.—Rabbi Mercado had about him his library, amounting to about 400 volumes.

Feb. 1. We went early to two Jewish Synagogues, during their service. We afterwards went to the Synagogues of the Caraites, and then to the house of their chief Rabbi, with whom we had a short conversation. While at the Synagogue they inquired our names, and then gave us their benediction in Hebrew, which Mr. Wolff translated as follows. "The Lord bless with a blessing Jonas King, the son of King, and give him of the dew of heaven, and of the fatness of the earth, and permit him to enter Jerusalem." We are not certain as to the precise import of the last clause, but suppose it used to denote happiness and success in general, and particularly salvation. This benediction they pronounced upon each of us.

We went to Bulac and visited Osman Nureddin Effendi, the Director or President of the Pasha's Institute. He showed us the library, and we then went to the printing establishment. When Mr. Fisk visited this establishment last year, he found them setting the types to reprint a tract which he had given away a few days before. It was an account of the Lancasterian system of education, prepared in Arabic by Professor McBride of Oxford. The Superintendent of the Press now told us that 100 copies were printed, which the Pasha had given to his friends.

3. In the evening we observed the Monthly, Concert for prayer and found it a refreshing season. On this occasion we were gratified with the company of Mr. Warton, a serious young gentleman who has been several years in Persia, and who is now returning to that country. He seems to take a lively interest in what concerns the Redeemer's kingdom. While in Persia he gave some Bibles to Mussulmans. He received very joyfully from us a box of Testaments and tracts in Arabic and Hebrew, to be distributed among Mussulmans and Jews in Persia and on his way thither.

MISSION IN CEYLON.

OODOOVILLE.

Extracts from the Journal of Rev. Miron Winslow.

Sabbath, May 5, 1822. Took an excursion this afternoon of four or five miles, spending most of the time, however, in Ennerville, about a mile distant. At one of the temples there I found a small circle of women listening to the Canda Pooranam. I did not venture near them, lest I should give offence; but stood at a gate leading to the temple, conversing with such as were willing to hear me. While there, talking with a brahmin, whom I had called out as he was endeavoring to hide from me, a gooroo came up, and, without the least ceremony, or looking to the right or left, brushed haughtily by me. All paid their most profound respects, and seemed ready to throw themselves at his feet. He was attended, among others, by a son about eighteen years of age. As soon as possible I resumed my talk with the brahmin on the subject of their departing from their own system;—for idolatry is condemned by their high books, and the

Pooranas, (historical fables of the exploits, crimes and virtues of their gods,) are of later origin. When a line was quoted from one of their own poets, saying, "Gold is nothing,—silver is nothing,—stone is nothing,"—I heard a voice from the opposite side of the hedge, saying, in a deriding tone, "Stone is nothing, is it?" Looking over the hedge, I saw the large gold ear-rings of the gooroo's son, as he was partly hid from me by a tree, and said to him, "Yes; stone is good to stone wells,—to build houses,—to make steps;—but stone is not God." The young gooroo was a little nettled at this, and said, "Stone *is* God;—if you strike it against steel, fire comes out;—fire is God." To answer a fool according to his folly, I said, "But if you come near your god he hurts you;—if you put your hand in the fire it will burn."—"No; if I put my hand in the fire and *think* it will not burn, it will not."—"If, then you are in a house on fire, and think it will not burn you, it will not."—"No."—At this the people laughed, and the father of the young gooroo called him away.

Notice of the Syrian Christians.

June 3. Prayer meeting at Oodooville. It was peculiarly solemn and interesting. Mr. Bailey, who has just returned from the Malabar Coast, gave us some account of the state of the Syrian churches, from which it appears that the missionaries there are doing something effectual towards improving the character of this ancient body of Christians. They are on good terms with the Metropolitan, who consults them on most important subjects; and the native preachers, in the college, near the residence of the missionaries, are much under their influence. Learning is beginning to be more valued.

Lord's day, June 9. Had an interesting congregation of men and women, at our school bungalow at Malvetty. Mrs. Winslow went with me, and about 20 females came out, besides several men, and a large number of boys. As the bungalow could contain but a small part of those who assembled, we were favored in having the shade of a large tree near. Spreading our mats under that, and under a temporary shed, we had a very pleasant place to worship Him who "dwelleth not in temples made with hands." The heat of the day being past, with a fine sky over our heads, and a declining sun on one side, sinking from our view to light up the holy day for our friends, we returned, thinking of the evening of life, the close of our labors, and the final meeting with our friends and our Savior.

Burning of a school Bungalow.

23. Have heard to-day that a bungalow belonging to one of the out schools of this station was burnt yesterday by design. Suspicion rests upon a brahmin living near, who has some scholars, and probably wants more.

Had two good congregations to-day, and the boys who went forth to read met with a considerable number who were willing to hear. Two of them, however, were very much troubled with some questions put to them. One was asked, "Is not God every where?"—"Yes."—"Then is he not in hell?" And another, "Are not the children of God with him?"—"Yes."—"Then they must be in hell, if God is there."

Notices of Mr. Richards.

July 10. Have just returned from being two nights with brother Richards. It is good to be with him, though his mind is much affected with his weakness and pain of body, so as to be at times a little deranged. But his spirit still seems hanging on the precious promises, and turning, like the needle to its pole, to the great centre of all his hopes and desires. He repeated last night, with much emphasis,

By faith I see the land,
The port of endless rest;
My soul, thy sails expand,
And fly to Jesus' breast.

29. During the last week I have been four nights with brother Richards, who, after a few days of apparent convalescence, is again gradually and sweetly sinking into the grave. His mind is now clear, his views not transporting, but very animating, and he seems on the wing for eternal glory. "I long to depart,"—is his frequent language,—"and pray that I may have patience. I think I am not deceived;—No,—He is the chief among ten thousand. I never had such views of the Savior as I have had for a few days past." When Mrs. Richards spoke of some circumstances as favorable in his case, and of the mercies which he enjoyed, he said, "It is one of my greatest trials that my body is so weak, and my mind so dull, that I forget my mercies;—but,"—he added with great emphasis,—"in heaven I shall not forget, no, *never*. There I shall remember all. There I shall sing,—there I shall sing glory to God." In speaking of singing he said, "I have sometimes had as much joy in singing the praise of God *here*, as my body could bear;—Yes, as much as it could bear;—what will it be *in heaven!*"

He asked me some questions concerning my religious experience, and then spoke of himself. "I have long had a degree of quietness, and been free from all distressing doubts, and lately I have tried to examine myself more thoroughly. I have a comfortable *hope;* on any other subject I should say, I am *certain.*" In regard to his exercises when his mind was first excited to the consideration of eternal things, he spoke of his acquiescence in the divine will as giving the greatest comfort in the review. "For months,"—said he,—"I thought myself a castaway; and used to go about singing,

> Yonder is my godly neighbor,
> Who was once despised by me;
> Now he's clothed in dazzling splendor,
> Waiting my sad fate to see.
> Farewell neighbor, &c.

I thought that the case was my own; that it was right;—that God was just and glorious in my condemnation." In reference to his present feelings he said, "Whatever they are, or might be, I could not rely upon them, if they did not correspond in some measure with those which I had in health. I view the expressions of a dying bed very differently from what I once did."

Examination of the Schools.

Aug. 21. Held a public examination of all the schools attached to this station. There were present 234 boys belonging to the native free schools, who recited in their various books, including a dictionary of their language, and in the catechisms and portions of scripture put into their hands by us, with a degree of promptness and accuracy which would not disgrace the schools of a Christian land.

24. This afternoon had a conversation with an old man, now probably 90 years of age, and nearly blind, with whom I have frequently spoken, and whom I often see on the shady side of the road, in a pleasant morning, trembling on his staff, which with difficulty supports his withered arms and skeleton limbs. He remembers the days when the churches were filled once a year with nominal christians. He was himself then baptized, and he says that ever since he has kept himself from idols. He does not now visit the temples, and professes to have faith in Christ, repentance for sin, and love to God. He is not able to attend our meetings on the Sabbath.

26. I have been intending to spend this week in visiting some islands, about 20 miles distant, in company with brother Scudder; but the illness of Mrs. Winslow prevents, and brother Spaulding is going. He has taken with him Maleappa and two of our boys, Hooker and Frazier, to assist in the distribution of tracts, &c. There remaineth yet much land to be possessed. Many places around us,—in some of which are the crumbling monuments of Christianity,—have not yet been visited by a missionary. But every falling stone from these old churches mocks our delay, and calls upon us to arise, and wipe off the reproach cast on the Christian name.

Conversation of a Brahmin with Francis Maleappa.

Sept. 2. While we were absent to-day, a brahmin, whom I attended when sick with the cholera, came to Maleappa, and had a long talk with him on the nature and evidences of Christianity, expressing his belief in it, and his conviction of the absurdity of idolatry. He even stated some proofs of the falsehood of the brahminical system, drawn from the contradictions found in it. "Thus," said he, "while we teach the people that after death the soul will enter into some other body, and be happy or miserable according to its previous character, we also go yearly to the relatives of the deceased, and obtain from them a gift for the benefit of the dead; though we fully believe, and teach, that the state of this same soul is already fixed." Several things of this nature he said, and then added, "What shall I do? Were I away from my family and friends, I might be a Christian; but I cannot here; —I should starve. Yet this religion is best;—I see it. What can I do?" Maleappa talked with him a long time affectionately and pointedly, and prayed with him. His state of mind appears encouraging. I have often conversed with him, and he has received more instruction than any other brahmin around us.

Importance of the Example of Missionaries.

Nov. 4. Prayer-meeting at Oodooville. Subject, *Force of Example.* This led to an inquiry into the practical effect of our conduct, habits, principles &c. upon those around us. Our situation in this respect, as we are brought into contact with the avarice, the prejudice, the superstitions of this people at almost every turn, is peculiarly difficult. Many things which are necessary for us, such as in food and drink, are obnoxious in the extreme to them. Our customs and habits, too, are diverse from theirs, and not to be measured by their standards of right and wrong. And yet, with these and a thousand other difficulties in the way of recommending ourselves, and the religion which we preach, it is almost the only method of producing an effect upon the minds of these idolaters.

They think but little, reason less; have no knowledge of history to help their understanding the evidences of Christianity, and no correct notions concerning the weight to be allowed to human testimony; and consequently are as ready, and, from the love of the marvellous so prevalent among all partially civilized nations, perhaps *more* ready to give credit to the wonderful and ridiculous, than to what is true. They are certainly more ready to believe every absurd legend in their own books, than to give credit to the simple history of the New Testament. It is Christianity as exemplified in the life and character, that produces the greatest impression. To be living epistles of Christ, known and read of all men, should be the great object of the missionary.

Dec. 11. Had a long conversation with the brahmin whose case I have before mentioned. He seems convinced of the truth, and I hope is seriously impressed; but it is almost impossible to judge of his feelings. He freely confessed the danger and folly of idolatry, and almost as readily gave up the more refined system of deism, to which many of the more learned pretend to hold. When pressed solemnly on the danger of delay, and of halting between two opinions, he was affected, but still irresolute. I prayed with him; and I desire to feel that it is only by the power of prayer, that any thing can be effected in his case.

22. In the afternoon I met a Roman Catholic, who said, "I know nothing about Christ. If I sin, I must go to the priest and confess, and he will whip me on the hand with a stick, or on the back with a chain, and my sins will go away. Then I must pray to the images."

Applications for medical aid.

24. As it is now near the close of the rains, which have been uncommonly severe and cold, many of this poor people are sick with fevers, rheumatisms &c. and we have daily applications for medicine. Many also fall from the well-sweeps, which they climb and tread in drawing water, and from trees. We have had for several days five or six cases daily of those who have come with bruises or sprains, or with some sickness arising from the season. It is favorable that we can do any thing for the body, as it gives us some facilities for benefiting the soul.

Jan. 12, 1823. Preached at our bungalow, and at Erneville. Was much gratified at the latter place to hear several men repeat some parts of the catechisms taught in the school there; which they have learnt by hearing their children recite and study them at home. Thus knowledge is increased by indirect, as well as by direct means.

Candidates for communion.

31. At our church meeting to day two women, of whom we hope well, came forward, and expressed a desire to be admitted to the privileges of the church. One is the wife of Solomon. From the time of her husband's admission to the church, and particularly since the death of a little child of theirs, a few months ago, she has been very serious, and now expresses a hope in Christ. The other is a sister-in-law of Antache, and has for several months heard the gospel preached, apparently not in vain. On being asked if her friends would not reject her, should she become a Christian, she said very firmly, "And what if they should; that is nothing to me, if God is my friend." We cannot but hope that God has prepared the hearts of both these respectable females to receive the truth as it is in Jesus. To him *only* be the praise.

Rice harvest.

Feb. 23. As the people are now too busy with their harvest to attend meetings in any considerable number, we had no appointments for preaching this afternoon, but went out among the people. In the quarter to which I went I found almost all the people occupied in gathering their harvest. Conversed with different collections of the reapers. Few were inclined to hear. Some said "God is in the rice, and we worship that." Others, "God is in *us*, and we worship our appetite." The Maniagar of the parish, seeing me at a distance, requested me to come into his field, which I did, and conversed with him some time. He said, "Your religion will prevail."

In looking at the people who were treading out the grain by driving around their cattle on it, I was reminded of the scripture command, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn;" for part of the oxen were muzzled, and part were not.

Their threshing floors here are very simple, as they merely choose some level place, and spread over it large ola mats, on which the bundles of grain are spread, and the cattle are driven round. The straw is afterwards taken off, and the grain winnowed on the spot.

Saw an example of another universal custom. While I was near one of the piles of grain, several carpenters and blacksmiths came to receive a share. All the mechanics and dependants have this privilege of coming in the time of harvest, and receiving, in payment for the services of the year, (except that they also get something when the palmyra fruit is gathered,) such quantity of rice as the employer is pleased to give, without any particular regard to its being less or more than has been earned.

The gleaners also come after, and gather up the kernels of rice, one by one, or sweep the earth, where the reapers have been, and gather up dirt and all. This they continue for many days, getting perhaps one or two measures of rice in a day.

BOMBAY MISSION.

EXTRACTS FROM THE JOURNAL OF MR. GRAVES.

During the period included in the journal of Mr. Graves from which the following extracts are taken, his time was principally occupied in itinerating labors. As is usual with our missionaries in similar tours, he preached in various places, as he could find opportunity, to collections of people,—Pagans, Mussulmans and Catholics,—varying in number from three or four individuals to two or three hundred. Sometimes he met with an encouraging degree of attention and seriousness, at other times with stupid indifference, and at others with reviling and blasphemy. While reading this journal, and the other recent communications of the missionaries in Bombay, we have been forcibly impressed with such sentiments as these.—If these men, laboring among the heathen for a series of years with little present success, under all the toils and privations and afflictions which they are called to suffer, can yet see ground of encouragement sufficient to keep their faith alive, and lead them to untiring perseverance and diligence; cannot we see enough to make us endure the trifling efforts and sacrifices which our part of the work involves? Shall we faint while they are strong? Are the motives which induce them to give themselves and their all, too feeble to draw from us a small donation and a fervent prayer? If they bear the chief burden, it should be our part to uphold them from sinking under it;—while, instead of this, we are in danger of being soonest weary, and need the support to be derived from their frequent exhortations, to keep us from halting in the way.

Lord's day, June 8, 1822. Used endeavors to have natives assemble at our new place of residence; but though many engaged to come, only five or six persons were present. These could not understand Mahratta, and some of them, having lately come from Persia, could understand Hindostanee but imperfectly. They seemed to possess much less regard for the Koran than the Mussulmans of this country, manifested a great degree of indifference to all religions, and said that what I told them of Christ and the way of salvation might be true. I was surprised to find that one among the number, whom I did not at first distinguish from the rest, was Aramanee an Armenian Christian. He showed some acquaintance with the history of Christ and the Atonement, more, I think, than the Roman Catholics of this country commonly possess. But he very soon manifested his attachment to images and the material cross. The Gospel did not seem to engross, in any adequate manner, the affections of his soul. The others, who could read both Persian and Arabic, refused to take a Testament in either language.

July 14. Considerable numbers were in at several times during the day, and heard very attentively. I also walked out among the people, and addressed some. In the evening about 150 came in, and 15 or 20 women were present among them. There was almost nothing said by any one, till the exercises were closed; then two or three, who had been our scholars, manifested strong opposition. Another man also was equally bold in reviling me, and blaspheming my Savior and his Gospel. These all refused to take a copy of the Gospel of Luke which I offered them.

15. This morning a man, who himself rather opposed, came and said that he who so much withstood me last evening had just come out of jail for theft. Another came to tell me that one who yesterday particularly disavowed the Hindoo religion, and said he had discarded many of its practices, still was scrupulously careful to perform them all. In the evening nearly as many as before came, and attended, while I read the first chapter of Genesis, as an introduction to some account of the Divine dealings with our world, and an entreaty that they would embrace the Gospel. I began as well as closed with prayer. During all the exercises there was no cavilling, but quite a fixed and seemingly serious attention. It was to myself a solemn evening.

16. Went to the lower village in Worley, and, appointing an evening meeting, spent the afternoon and evening in publishing the way of salvation. There were but about 15 hearers. One man said that ever since he heard the Gospel about four years ago in Bombay, he had been convinced of its truth. He was of a respectable cast, and seemed a respectable man,

He is now become blind by an accident with powder. He exhibited much greater evidence of sincerity than is usual here;—and seemed to receive every word with earnestness, as if his life were depending. But he had not yet openly renounced his religion. This I insisted on his doing, and as openly embracing the Gospel and its ordinances, and also inwardly repenting of all sin and forsaking it. I cannot but hope that the Lord will have mercy on him.

Sabbath, 21. To day as I was out to address the people, I met with a Mussulman of very respectable appearance, who had the whole Bible in Arabic given him by one of the chaplains here. He could read and understand it. He said that he had read much in it, and had much conversation with a chaplain of his acquaintance on the subject of the christian religion, and that he believed it true. But he was not ready to profess Christ before men. He seemed considerably affected, and requested me always to pray for him. He told me that some time ago he dreamed of seeing Christ;—that he waked in the morning very happy, and then, for the first time, discovered the sign of a cross in one of his thumb nails. I endeavored to point out to him the change of heart that is necessary in order to receive any benefit from Christ. Oh that the precious Savior may be revealed to him more effectually.

A Catholic Festival.

Sept. 7. I had invited the people very extensively to come to my house and hear the Gospel, and had directed the two nearest schools to come; but it was a holiday among the Catholics, and crowds of Hindoos and others flocked to see their play, and not a child from the schools was seen at my house. The teachers and one other man only were present. Since my family calamities the Hindoos avoid more than ever the desolated house and me. Some of them say that my afflictions are a Divine testimony against the religion I recommend. Oh that the Lord would appear for his own name.

Why should a heathen's haughty tongue
Insult us, and to raise our shame,
Say, "Where's the God you've serv'd so long?"

But we know our God is in the heavens, and hath done all things well. The Catholic festival is in honor of a woman who lived about a hundred years ago, and is said to have appeared in a dream to a certain priest, and told him they must build a church on an uninhabited hill near this in Salsette, and keep a day to her there once a year. The church has been built, and her day, (the greatest being to-morrow,) is kept. Catholics from all this region make yearly pilgrimages to that hill, and attend mass, and also sport and revel in honor of the sainted convert, who is called mistress of the hill. Since the great storm it is reported that during the time of it a great light was seen in the water, and that while the light continued, the great crucifix from this church became invisible, and when the light became extinct it re-appeared. Some of them believe it, and think this a proof that the idolatry on the hill is altogether correct.

13. To day, while I was addressing the people, a religious beggar came up, who predicted that within a certain number of days the cholera would prevail again, unless the people lived more agreeably to the Brahminical religion.

Nov. 12. Having been invited to a neighboring hamlet of Catholics, I went there, and about 20 collected, and were very attentive, and seemed fully convinced that they were out of the way, while I read and explained the ten commandments, and proclaimed the Gospel. But I could not obtain from any a promise of reformation. Returned in the evening to another meeting on the plain. About the same number collected as on the preceding evening.

Effect of superstition.

20. During the day I addressed many people respecting the day of salvation. Some appeared somewhat impressed, but in general they seemed careless. At noon engaged another place in which to lodge and to hold a meeting. I understood the woman who owned the house to assent to my coming into the porch, and was assured that she was cheerful in the offer. Accordingly at night I went there, found a lamp in the house, but no person there. I had my things placed, however, and people began to come around. I inquired for the owner of the house, and found that she had fled. After repeated requests, that she might be called, she came with a child in one arm, and a knife in the other hand, and she said her other children had run off. Probably some ignorant and evil minded person had frightened her and her children. I called for them, and spoke kindly to them, to her, and to the people, explaining my expectations and wishes more particularly; but as she did not seem quieted, I took my things to a vacant place without by the way side, and there invited the people, and read to them, and, with prayer and singing as usual, addressed them, inviting them to accept the offer of salvation; and after the usual time was spent, dismissed them. We then ate our supper, attended our family prayer,—for I had one boy with me,—and began to lay ourselves down to sleep;

when the people came out, and suspended an old sail over us on stakes. Under this we slept very comfortably, and awoke because the Lord sustained us;—blessed be his name.

24. One Catholic, who is employed as a writer in Bombay, said that he could not yield his assent to the Vulgate, which I had in my hand,—though he knew it to be an authentic edition,—because I had it, and it was therefore polluted.

Catholic Exposition of the Second Commandment.

On one Sabbath I addressed the Catholic people assembled at the door of their church before their worship commenced, and after it was closed I began to do the same; but the priest spoke against their hearing me, and they all dispersed. The same day the priest caused to be returned to me a copy of our edition of the ten commandments in four languages, with this comment written on a vacant page in Latin. "Thou shalt not make unto thee any graven image,"—*i. e. an idol;*—nor the likeness of any thing that is in heaven above,—*i. e. the likeness of the sun, moon, or stars;*—that is in the earth beneath,—*i. e. fire, dust, or what belongs to the earth or the waters;*—that is in the waters under the earth,—*i. e. of devils, or of those who dwell in the infernal regions.* He maintained that as *cœlum* (heaven) was printed with a small *c*, it could not be supposed to mean or include the place of the blessed, and therefore did not prohibit their use of the images of Christ, and the saints.

One Catholic, who when I first came there seemed a virulent opposer, said, as I was about to leave the place, he believed I was right in regard to images; but he could not destroy those in his own house for fear of his superiors. He was formerly educated for the priesthood, but gave it up for marriage. The priest called on me several times, and the last time seemed to indulge strong hopes of proselyting me; but I told him more plainly than ever my views of the church of God, and of the church to which he belonged.

MISSION AT THE SANDWICH ISLANDS.

LETTER OF THE REINFORCEMENT.

A JOINT Letter from the missionaries who sailed from New Haven for the Sandwich Islands in November 1822, containing an account of their voyage, and two letters from the mission bearing the distant dates of May 24, and October 23, 1823, have been received within a short time. The principal part of all these communications we insert below. They will be read with lively interest, and shew that this mission is still attended with the smiles of Heaven. We begin with the account of the voyage.

Hanarvorah,[*] *(Honoruru,) May* 5, 1823.

It is with much pleasure, Dear Sir, that, according to your requirement and our duty, we now transmit to you an account of the kind dealings of God with us since that memorable day, the 19th of November, 1822.

After a five months separation from the pleasant land which we could once call our own, we are permitted to take up our residence on these Isles, which have been long waiting for God's law.

When we left you we were looking forward to seas of danger. But we have passed them all unhurt. We have often felt that we were the subjects of ten thousand fervent prayers, and this has been no small consolation to us in times of doubt and anxiety. The storms of the ocean have beaten upon us, and the winds of heaven driven us; but the storms and the winds have brought us on our way, and when they have seemed to be angry, there has always been one by our side, who has said, *Peace; be still.*

Incidents of the voyage.

Our voyage has been attended with a few incidents worthy of special remark. In the Atlantic we encountered two severe gales,—one in the gulf stream, the other off the Rio de la Plate. During the first our situation was the more unpleasant in consequence of the great weight on deck, which occasioned a more tedious rolling and pitching than we ever experienced after the deck was cleared. With these exceptions our passage was uniformly pleasant until the 8th of February, when we hove in sight of the wild and rugged heights of Staten Land. It was pleasant once more to see the level of the horizon broken by mountains, which reminded us of those which overhang the dwellings of our childhood. Some of us saw the Catskill of New-York; others the White Hills of New Hampshire; and others, again, the more beautiful, though less lofty heights of Holyoke and Wachusett.

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[*] The adoption of an alphabet for the hitherto unwritten language of the Sandwich Islands, rendered it necessary for the missionaries, in order to preserve consistency, to spell proper names in a different manner from what had before been customary. This mode of spelling was adopted in our last volume, as more convenient in itself, the most probable way to attain any thing like uniformity in the mode of spelling used in different publications, and the only way of expressing the pronunciation with tolerable accuracy. It is found, however, by experience, that common English readers will seldom be at the trouble of acquiring a familiarity with the new orthography, and that it is a source of perplexity, which, we believe, is a greater evil than those it was designed to remedy. In future we shall follow the old spelling in names already familiar to the public, and aim to express the sound of new names, which will perpetually occur, as nearly as we can, in English orthography. The first time that each name occurs, which has formerly been printed in the new mode, we shall give that also in a parenthesis.

As our Captain considers it always dangerous passing the Straits of La Maire, we tacked, and stood to the east of the island. It was a pleasant day;—but it was the last we saw for three weeks. We had no sooner passed the south-east part of the island than the west wind struck us, and for three weeks there was not so much as twenty four hours, in which we were not beating against violent head winds, and a strong current. Every day there was rain, snow or hail. The sun shone but little during the day, and scarcely a star could be seen at night. Yet in a safe and commodious vessel, under the direction of the best of officers, and under the special care of a merciful Providence, we were carried safely round the cape, and arrived off the Straits of Magellan on the second of March.

From that time our passage has been remarkably pleasant, though not so rapid as in the Atlantic. From the 40th degree of south latitude until we made land, none of our principal sails was ever furled.

Harmony with the Officers and Crew.

We rejoice in being able to state, that, during the whole of the passage, a great degree of harmony prevailed between the officers and crew of the ship, and the mission family.

Our feelings prompt us, and our duty requires us, to speak of the kindness of Capt. Clasby, From the moment we entered the Thames at New Haven till we landed at this port, he has been unwearied in his exertions to make our situation pleasant; and scarcely a week has passed, but we have received unsolicited favors, and attentions which we could hardly expect from any other man. His full approbation of our exertions to promote the good of his seamen, and others whom Providence has thrown in our way, has also afforded us no small facility for doing good.

Daily religious services.

During the whole of our passage, when the weather would permit, we had evening prayers on deck, at which we sung a hymn repeated by one of our number, and then each repeated some text of Scripture previously selected for the occasion. These were interesting seasons. In the open air and in the clear moon or star light of evening, the voice of prayer sounded almost like the voice of one from above, and the sublime roaring of the waves added sublimity to our sacred music. The Captain and mates uniformly attended this service, and some of the ship's crew were always present. On Sabbath morning we had a meeting for prayer and conversation, sometimes in the cabin, and sometimes on deck. In the afternoon we always had preaching when the weather would allow, and often at evening prayer remarks were made on some passage of Scripture. The mission family observed the monthly concert, and had various other meetings by themselves.

Exertions for the good of the seamen.

Soon after we embarked, exertions were made to form a bible class among the sailors. These efforts were in some degree successful, though not to a great extent. It was not until our voyage was nearly half completed, that we saw much to raise our hopes. From that time we found the minds of a large part of the crew open to instruction. A number were doubtless under the influence of the Holy Spirit. Several we thought were really "born again," and we saw reason to hope that many more would become the joyful subjects of renewing grace; but further acquaintance with them, especially since they arrived in port, pains our hearts, and forbids that we should speak with any definiteness. We can say, however, that of some we do entertain pleasing hopes.

You would naturally expect that, during our residence on the ocean, our immediate labors would be confined to our own ship. Providence however has furnished two exceptions. On the 5th of December, we fell in with the ship Winslow, Capt. Clark, of New Bedford We kept company with her until the Sabbath. On that day the ocean was unruffled, and the weather just warm enough to be pleasant. At 10 o'clock, according to previous arrangement, Capt. Clark set his signal for some of us to go on board his ship, and attend worship. Two of our number went, and carried with them a quantity of tracts. Capt. Clasby, with several of his men, accompanied them, and Capt. Clark returned with several of his crew, and attended evening service with us.

The brethren who visited the Winslow brought back a good report. The tracts were received with apparent gratitude, and serious attention was given to the preaching of the Word. This was a mission which we never anticipated, but it was one which encouraged all our hearts.

On Lord's day, February 2d, while on the Brazil Banks, we fell in with the Britannia, Capt. Luce, of London. We carried tracts on board, and they were so well received that we had opportunity, by private remarks, to enforce the truths they contained. The wind would not admit of our attending worship with them.

These are among the most important incidents of our voyage. Health has usually prevailed among our number, and nothing of importance has happened to dishearten us, or make us unhappy.

Arrival and welcome reception.

On the 24th of April, at three o'clock, the clouds, which had been hanging over us through the day, were suddenly dispelled; and Owhyhee (*Hawaii*) burst on our view at a distance of not more than 25 or 30 miles. We assembled on deck, turned our faces toward the island, and, by dim twilight, sung the hymn,—

> *O'er the gloomy hills of darkness,
> Look, my soul, be still, and gaze; &c.

The next morning was calm, and a boat was sent on shore to make inquiries. While the boat was absent, a number of the natives visited us. We soon found that they all knew something of the missionaries. They told us that they were all at Hanaroorah but two, who were at Atooi, (*Tauwai*) and that they were all well. As soon as they learned that we were missionaries, they all appeared much pleased, and from almost every mouth we heard, "*Mikonary miti.*" They reached us their hands, and their countenances spoke the feelings of their hearts. Through our native assistants we told them the story of Obookiah and of Jesus Christ. They appeared gratified, and left us saying, "*mikonary miti, mikonary miti,*" till they were out of hearing.

Towards evening the wind arose, and we proceeded onward to Woahoo (*Oahu.*) On Sabbath morning, April 27, having been residents on the ocean 158 days, we dropped our anchor in the roads off the harbor of Hanaroorah. Most of the brethren soon stepped into a boat, and proceeded to the shore, where we were met by Mr. Jones, and introduced to Kamamaloo, by whom we were politely received. Messrs. Ellis and Loomis, having received notice of our arrival, soon met us, and conducted us to the mission-house, where we received a joyful welcome. Mr. Bingham had gone to Wyteete (*Waititi*) to preach. He was soon informed, and communicated the intelligence of our arrival to the chiefs who were present. Kaahoomanoo, (*Kaahumanu*) the wife of Tamoree, (*Taumuarii*) who is now at this place, immediately gave directions to one of the younger queens, to attend Mr. Bingham home with a one horse waggon, and invite the new teachers to attend evening worship with them. Some of us accepted the invitation, and were severally introduced to Tamoree, Kaahoomanoo, and a number more of the principal chiefs. They made many inquiries respecting us and our companions, and appeared pleased with the answers they received. They inquired the occupation of each individual, and all they seemed to regret was that there was not a greater number of us. We received several applications from chiefs who wish to employ each an instructer for his constant attendant. Some of them were so urgent in their solicitations, that it seemed hard to deny them. As we were about to take our leave of this interesting group, Kaahoomanoo said to us, "We bid you welcome to our islands;—our hearts are glad you come—very glad. We are glad too you come on Taboo day, and have been with us in worship. Give our *aloha* to all the new teachers and their *waihinas*, (wives,) and tell them we bid them welcome." She then offered to send a waggon back with us, but as we declined the favor, she sent a large company of men to carry us on their backs through some standing water which crossed our path. As we arrived at the shore, while we were waiting for our boat, several hundred natives collected around us, and nothing was heard but their hoarse voices telling each other the story of our arrival. On Monday preparations were made for landing. On Tuesday some of us, and on Wednesday all the remainder except Mr. Stewart and his family, left our happy residence on board the Thames, and removed to the mission establishment.

Two of our number reside in the mission house, and the remainder in thatched cottages built in native style. Before removing from the ship we all visited the king and chiefs, and met such a reception as was gratifying to us all. We made various little presents to them, but have since received much greater ones in return. On Lord's day, May 4, our reinforcement publicly united with the church of Christ in the Sandwich Islands. We then sat down together at the table of our Lord. It was an interesting season. At this table were sitting persons from four different nations, England, the United States, and the Society and Sandwich Islands. In the name of the mission Mr. Bingham bid us a joyful welcome, and informed us that the king and principal chiefs did the same, and pledged themselves for our protection.

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* See page 200.

Under these circumstances, while we review the dealings of God with us, we are compelled to say, "Goodness and mercy have followed us all our days." With a field before us white and ready for the sickle, we feel that we are few, and turn our eyes first to the Lord of the harvest, and then to the American churches.

Asking your prayers, your counsel and advice, and praying always for you,—We subscribe ourselves, very dear Sir, your brethren and fellow laborers in the Lord,

WILLIAM RICHARDS,
CHARLES S. STEWART,
ARTEMAS BISHOP,
ABRAHAM BLATCHELY,
JOSEPH GOODRICH,
JAMES ELY,
LEVI CHAMBERLAIN.

JOINT LETTER OF THE MISSION DATED MAY TWENTY-FOURTH.

THE next letter which we have to insert was written only a few days later than the preceding, and is the first joint letter of the missionaries after the arrival of the Thames.

Hanaroorah, *May* 24, 1824.

VERY DEAR SIR,

Hitherto the Lord hath helped us. Let us rejoice together, and be glad in his name.

We are happy to apprize you, by the present early opportunity, that, in his own time, our ever gracious helper has safely brought to these waiting Isles his well appointed, needful and expected reinforcement of our mission, and given them an easy entrance, and a kind reception among the people, who stretch out to them their friendly hands for instruction and aid, and, with approving smiles, rejoice in the prospect of increasing light.

Favored with excellent accommodations and with very kind attentions, and wafted by propitious winds, the reinforcement arrived on the 27th ult., heartily welcomed by the expecting mission family, with joyful greetings, mutual congratulations and united thanksgivings. On the 4th inst. under circumstances peculiarly solemn and delightful, they entered into sacred covenant with the brethren and sisters, who had for three toilsome years borne the burden and heat of the day;—thus doubling the number of the little united band, for the purpose of enlarging the foundation and rearing up the superstructure of the house of the Lord on the ruins of ancient idolatry, and in the midst of the enemies of righteousness;—where even now the messengers of mercy, as they publish salvation, hear with tender sympathy the clanking of the chain of the captive struggling to be free, or listen with pleasing interest to the grateful song, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

We are happy to assure you that the confident hopes respecting the reception of the expected helpers, expressed to you in the last letter of the mission, have not in the least been disappointed; nor the high assurance that a considerable number of preachers would find employment as soon as they could acquire the language, in the least abated; nor the growing desire of improvement, in the nation, at all checked or retarded. The great question of location among us is not, Where shall employment be found for so many laborers? but, What part of the great field can best be left destitute of the labors of the few? And such are the claims of Owhyhee and Mowee, (*Maui*) that scarcely a man can be spared to strengthen the stations at Woahoo and Atooi. Nor will any one of the preachers at this station, literally worn down with labor, feel that he has less work to do in consequence of the additional number of laborers. *Their arrival is regarded as a signal for taking new stations;* and enlarging the sphere of operation in proportion to the increased numbers, and in proportion to the increasing demands of the people.

Review of the Mission.

God has indeed provided kindly thus far for this mission. It has hitherto been emphatically the *child of Providence*, rocked in the cradle of faith and prayer; and though not free from the sorrows of infancy, it has enjoyed the presence and protection of a kind and faithful parent. May its filial gratitude be manifested by the more vigorous efforts of riper years, aided by the increasing prayers and faithful exertions of its friends.

If we trace the history of the mission from the wanderings of the friendless orphan Obookiah, pass by his early grave and the Foreign Mission school at Cornwall, through the interesting scenes at Goshen and Hartford, and at Boston, where the little band was organized, and where the affectionate voice and the well directed pen of Worcester's wisdom cheered and guided and impelled it onward;—if we trace its path over the mighty waters, and witness its auspicious reception;—if we call to mind the downfall of idols and the vanishing of the taboo system,—the issuing of the first elementary book in the language, containing the first principles of the gospel, received and read by a goodly number of the chiefs and people, who had before no alphabet;—the unexpected visit of the London Missionary Deputation,—the happy settlement of Mr. Ellis,—the early correspondence opened between the rulers of these islands and the christian rulers of the Society Isles,—the attendance of the chief rulers to the preaching of the gospel in their own tongue on the sacred Sabbath of Jehovah, now acknowledged as their God;—if we remember the kindness, and promptitude, and liberality with which a praying christian public have furnished and sent forth so large a reinforcement, their favored embarcation at New Haven, their delightful passage, their safe and seasonable arrival, their welcome reception by kings, and chiefs, and people, whose calls for teachers, and for books and slates, are greater than we can supply,—or if we look forward to the mighty work before us waiting for our hands, and to what the Redeemer of the nations has purposed and promised shall be accomplished, well may we exclaim with Nehemiah, "The God of heaven, He will prosper us; therefore we his servants will arise and build." And as we build we will unitedly inscribe upon the rising walls, "Salvation belongeth unto the Lord—thy blessing is upon thy people." —"Salvation to our God who sitteth upon the throne, and unto the Lamb. Amen."

With grateful recollections of the kind offices of yourself, your associates and your helpers, and with cordial salutations to you and them, we are, dear Sir, very affectionately, in the labors and fellowship of the gospel, your brethren,

Hiram Bingham,
Asa Thurston,
Elisha Loomis,
William Richards.
Charles S. Stewart,
Artemas Bishop,
Abraham Blatchely,
Joseph Goodrich,
James Ely,
Levi Chamberlain.

JOINT LETTER DATED OCTOBER TWENTY-THIRD.

One letter yet remains, dated on the fourth anniversary of the embarcation of the first missionaries to the Sandwich Islands, and signed by all the brethren of the mission, except Messrs. Richards, Whitney and Ruggles, who were not present when it was sent.

Hanaroorah, Oct. 23, 1823.

Very Dear Sir,

Four eventful, trying, interesting, laborious years have passed away in very rapid succession, since the pioneers of this mission gave you and your worthy associates the parting hand on our loved native shores, and embarked from Boston for this new and untried missionary field. Without their hands, God, as you know, broke the heavy yoke of superstition, prostrated most of senseless idols, abolished the rites of their long established *taboo*, and most opportunely opened the way for the peaceful entrance of the commissioned teachers of the life-giving doctrines of Christianity. With his own right hand he erected the banners of Christ on this long neglected portion of the promised inheritance. Since that period he has called additional laborers into the field, doubling the number and the strength of this united band. Such is the abundant entrance which he has ministered to them also, such have been the successive, striking, and auspicious interpositions of his providence, and such the measure of success with which he has been pleased to crown the incipient efforts made in the work, that despondency is banished, and our courage continually animated in the face of opposition, our strength supported under a weight of toils and cares, our comforts multiplied in the midst of trials and privations, and our satisfaction, hope and confidence increased, as we find our work daily increasing on our hands, and the means of prosecuting it successfully more and more nearly within our reach.

Department of Printing.

We have now the pleasing prospect of putting to press within a few days an edition of twenty hymns in the native language, prepared principally by Mr. Ellis, which many hundreds of the natives will be able and glad to read, so soon as the work can be put into their hands. We purpose also within a short period to print both a catechism and a tract for the benefit of this people. Within two years we hope, by the continued smiles of Providence, to have occasion for a new fount of type, and paper sufficient to print 20,000 copies of one of the Gospels. This may not indeed be accomplished in two years, but we wish, by the end of that period, to have the means in our possession.

Hopeful Conversions.

We indulge some hope that a few of these benighted islanders, who first heard from our lips the inviting sound of the Gospel, and who begin to read the word of salvation, have been touched by the finger of God, and have passed from death unto life; and the good seed now scattered on the four principal islands of this group, is, we humbly trust, beginning to take root in the hearts of many more, where it will not be suffered to be lost, but, by the early and the latter rain, be made to spring up in due season, and yield a goodly and abundant harvest. Some among the precious immortals around us, born in darkness, but now beginning to be enlightened, will doubtless yet greet in peace the loved spirit of Obookiah at our Redeemer's feet. One of the rulers of the land, the honored mother of the king, whose heart, like Lydia's, the Lord opened to attend to the things spoken by his messengers, who publicly espoused the cause of Christ, received baptism in his name, comforted the brethren, faithfully counselled her nation, and lately died in hope of an inheritance on high, has, we believe, already found the unspeakable blessedness of eternal salvation by Jesus Christ. Ka-o-poo-olahne was our friend and helper, and decidedly patronized our work;—but her hopeful end, and the interesting circumstances which occurred in connexion with it, while the chiefs of the nation were assembled, will doubtless tend more conspicuously than her direct aid to the furtherance of the Gospel here, and the encouragement of our patrons at home. A short memoir, in the form of a tract, accompanied with her likeness, we hope soon to transmit to them, for their satisfaction and the information of the public.

New Stations.

Her peaceful death, and christian burial, truly creditable to her kindred, occurred about six weeks since at Lahinah, where, since our last joint letter, Messrs. Richards and Stewart have taken their appointed station under very favorable auspices. There a house of prayer, erected by Krimakoo (*Karaimoku*) and Ka-o-poo-olahne, has been solemnly dedicated to the worship of the living God; where the brethren of that station already begin, with stammering tongue, to proclaim his truth and sing his praise in the language of their untutored hearers; and where a christian marriage has just been solemnized between the chief Hoapeere and Kalakooah, the mother of the queen Kamamaloo.

During the months of July and August, Messrs. Thurston, Bishop and Goodrich, united with Mr. Ellis, and assisted by Mr. Harwood, surveyed and explored to some extent all the inhabited districts of the principal island, Owhyhee, and 130 times in the course of the tour proclaimed the Gospel of free salvation among her 85,000 inhabitants, scattered and lost, "like sheep having no shepherd." In this expedition, undertaken with the approbation of the chiefs, they enjoyed the special favor of John Adams, the governor, in the prosecution of their plans, and his decided influence in promoting their objects. He issued orders for the observance of the Sabbath, and the suppression of flagrant vices, and to encourage attention to the instructions of the missionaries. He has also built a church at Kirooah, (*Kairua*[*]) his residence, where he is desirous to have missionaries stationed, and where Mr. Thurston is now ready again to take his post, with an associate, to labor among the thousands on the western side of Owhyhee.[*] To Wiakaah in Heedo, (*Ohido*) on the eastern side, Mr. Goodrich and Mr. Ruggles are making arrangements to proceed, with their families, by the first favorable opportunity. Arrangements have also been made for Mr. Bishop to labor with Mr. Whitney at Atooi for a few months, and for Mr. Ely, by exchange, to assist Mr. Thurston for a season at Kirooah.

Call for more Laborers.

Thus located and distributed through the whole extent of the cluster, we hope to be more extensively useful to the whole nation; and thus we intend to maintain a posture more suitable for additional laborers to be sent, to strengthen some of those posts which we are unwilling to leave longer entirely unoccupied.

In this connexion the missionaries urge the importance of sending out yet more laborers to assist in cultivating the promising field which lies before them. How far the Christian public will afford the means of increasing the strength of those stations which are already established among the heathen, and at the same time of extending to other places also the knowledge of the way of salvation, we do not know. But by every call for help from those who look around them upon a great multitude perishing for lack of vision, and whose hearts are ready to bleed that they are so few among so many,—Christians should be reminded that the world is wide and desolate, and that much effort is necessary to raise it from its ruins.

After making to the Prudential Committee a statement of their wishes in this particular, the missionaries proceed,—

We doubt not that men may be found, ready to endure the trials incident to the work, and suitable to receive the high and holy trust of missionaries, who pant for the opportunity and the commission to fly to these waiting tribes with the news of salvation. And we would humbly ask our patrons if, in their sober judgment, the present is not "the set time," in the counsels of God, for making a great and vigorous effort to save this nation? Is not this emphatically *the crisis* to give the right impulse so powerfully, that it shall be effectually felt through all the ranks of 150,000 natives, of the present generation, in these islands;—an impulse which shall not cease to be felt, till time shall end, nor till eternity shall have rolled away?

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[*] Erroneously printed Kaima, p. 112.

[*] In a postscript dated October 25, Mr. Bingham states that Mr. Thurston had embarked with his family for his station at Kirooah.

The missionaries, it will be seen, have estimated the number of inhabitants in the islands at 150,000. The number of preachers of the gospel now laboring among them is nine; which gives an average proportion of more than 16,000 to each. From this statement they infer that a greater number of missionaries is requisite, in order that the present interesting crisis may be suitably improved.

The question, then, that remains, is, Will a generous, affluent, highly favored Christian community assume the responsibility of meeting the expense of equipping and maintaining an additional number of laborers in the Sandwich Islands? Or in other words, will the resources of the Board warrant the measure of sending them to this field, and supporting them here, in addition to the annual expenses of the mission in its present state?

It may be due to the mission and to its patrons to state, that it has hitherto felt embarrassments arising from the low state of the funds of the Board. To mention instances,—when the Treasurer two years since made us acquainted with the fact that their expenditures for a year preceding had been 20,000 dollars more than the amount of donations received during the same period, we did not dare to draw for money to purchase the bare materials for a stone printing house, to be built with our own hands. We therefore set up and used our press and types in a thatched building, where they were exposed to loss by fire; which would have been a greater evil and embarrassment to the mission, than the loss of every other article in its possession. In like manner, and upon the same principle,—the fear of embarrassing the Board in some other enlarged and noble plans,—the health, the constitution, the prolonged usefulness of the members of the mission, not excepting our laborious female helpers, have been put in jeopardy. Now, when the Christian public are more active, and when we dare not longer risk our printing establishment in a thatched building, we have ventured to draw for 300 dollars to build a stone printing house, 28 feet by 17, which may perhaps stand half a century; where the nation may receive its elementary books, and where we hope the entire Bible may be printed for future generations to read, when our decayed and worn out earthly tabernacles shall be crumbled into ruins.

We have no occasion, nor the least disposition to complain; but though kindly supplied, we still ask for help. We ask no pecuniary compensation, we expect none, for our services rendered to the Christian public, to the Board, or to this nation. In respect to them, our voluntary services, such as they are, are *gratuitous;*—to Christ they are *doubly due.* We ask not for money to build or furnish fine houses, to provide elegant carriages, costly apparel, or sumptuous tables. Plain, humble, comfortable food, clothing and habitations, with the means of imparting instruction advantageously to the natives, is all the pecuniary aid we expect or desire from the church, or the Board, or any other source. These, together with the prayers and counsels and kind influence of our friends, we *need*, in order to prosecute our work at all. We need them to promote cheerfulness and vigor sufficient to perform our itinerating tours on foot, to preach in every district, village and cottage, to study and master this rude language, to translate and publish the scriptures, to perform no small share of domestic labor, and at the same time to teach the multitude of untutored natives all the arts and duties of social and civilized life, from the very *a*, *b*, *c*, of the language, to the highest possible attainments and most important duties of a Christian monarch and his counsellors.

While we are allowed to be engaged in these responsible and arduous labors, it is a source of constant encouragement to our hearts, that the best efforts of the Board and its officers will not be wanting early to secure the noble objects for which they have been pleased to send us forth. And we rejoice in the confident belief, that Christ, our ever gracious ever present Lord, in the riches of his goodness and wisdom, will never suffer his work here to be abandoned or neglected, or to decline;—a work which he has assured us shall be crowned with long prayed for and complete success, when the spirit of the "Age of Benevolence" shall be every where prevalent, the bleeding cross shall be "From every land a ladder to the skies," and every man on earth shall be able to

lift
The adoring eye to Heaven, and find delight
In viewing there, high on a spotless throne,
A God all glory, overruling all,
Himself to shew, his glory to augment,
And swell the tide of happiness and praise,
To roll unmingled through eternity,
And unrestrained when earth has pass'd away.

CHEROKEE MISSION.

HAWEIS.

The Journey of the Corresponding Secretary on a visit to the missionary stations in the territory of the Indians was mentioned, and the occasion of it stated, at p. 32 of our January number. Having been somewhat detained on the way, particularly at the city of Washington, by attention to the interests of the Board, he arrived at Brainerd on the 26th of March, and has since visited the several stations among the Cherokees. He has given us the following account of the station at Haweis, (formerly Turnip Mountain,) where a school is established under the care of Mr. John C. Elsworth; and where Mr. Evarts spent the Sabbath, the 4th of April last.

Situation of the School.

The place selected by Mr. Elsworth for a missionary station is now called *Haweis*. It is about a mile north of the Coosa river, and not many miles east of the chartered limits of Alabama. The site was chosen after a residence of some months in the neighborhood, and with the advice of the Cherokees. It is nearly surrounded by hills of considerable elevation; but there is level land enough for the accommodation of a small establishment. The place was a perfect wilderness last year, when Mr. Elsworth began his improvements. Now there are log buildings, finished in a convenient manner, for a school-house, kitchen, storehouse, &c. In the erection of these buildings the people afforded some assistance, as they had previously engaged to do. A clearing of two acres is inclosed for a garden and cornfield, which can be enlarged as the circumstances of the mission shall require. A beautiful spring, at a convenient distance, furnishes an abundance of pure water at all seasons. The nearest neighbor is half a mile off; and the principal settlements are in opposite directions up and down the river Coosa, which here runs nearly west.

Exercises of the Sabbath.

At the usual hour for public worship the people assembled in the school-house. As there was no ordained missionary present, Mr. Elsworth read a short narrative, designed to show the importance of early piety. It was interpreted by John Arch, who accompanied me hither. Various exhortations were given. Hymns were sung both in English and Cherokee, and prayers were offered in both languages. The Cherokee man who received the name of Samuel J. Mills in baptism exhorted and prayed at considerable length. He is very fluent, and has a very ardent desire for the conversion of his countrymen. The missionaries speak of him as highly exemplary in his conduct. He and two others who were present are members of the church at Brainerd.

The manner of the Cherokees who pray in public is humble and reverential, and at the greatest remove from any thing boisterous or ostentatious. They speak without hesitation, and in as low a tone, as is consistent with their being heard.

There has been quite a serious attention to religion in this neighborhood within a few months past. Several persons give satisfactory evidence of having experienced a change of heart. Their external character is certainly very different from what it was; and their views and feelings appear to be scriptural.

I could not spend more time at Haweis than till after the Sabbath; and of course did not see the school collected. Some of the pupils were present at meeting. Mr. Elsworth will prepare a particular account of the school, and of the hopeful converts. The circumstances of this station are encouraging. The people are generally desirous of religious instruction; but the want of interpreters, here and elsewhere, is a serious embarrassment.

CARMEL.

Accounts from the station at Carmel continue to be of a very pleasing nature. So many of our pages are already filled, that we have room only for a few notices from Mr. Hall's journal, recently received.

It was stated at p. 76 of our present volume, that nine Cherokees and one white woman had been admitted to the privileges of the church. From that time till the 4th of April, the date of the last entry in the journal which we have received, many of the Cherokees continued to give attention to the means of grace. They often travelled several miles, though in unpleasant weather, to attend the worship of the Sabbath.

Lord's day, Feb. 1. Two men were at meeting from a distance of 35 miles. They say they have come to stay a week in this neighborhood for the express purpose of receiving religious instruction. One of them was here some weeks ago, and staid several days. He says his heart was then touched by what he heard, and when he went home, he told it to others; and that his brother in law had now come with him, that he also might hear about the Savior.

Lord's day, March 21. Before we had breakfasted the people began to collect from different quarters, and at an early hour the school-house was filled. After sermon by Mr. Butrick 18 Cherokees, besides children, received the holy ordinance of baptism. Two of our scholars were among the number. Another was the wife of John Sanders, who was already a member of the church; and their four youngest children, who could not before be presented, were now dedicated to God in baptism. Thus 31, including children, received the seal of the covenant. With most of the converts we have had a long acquaintance, and frequent opportunities of conversing with them; and have witnessed with joy and gratitude the change in their life and conversation. In this work the grey-headed sinner of 70 and the youth of 18,—the most vile and dissolute, and the comparatively moral, have been made to rejoice together in the salvation of God.

Donations

TO THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

From April 13th, to May 12th, inclusive.

Abington, Va. Mr. J. Smith, by Mr. W. Slocomb,	4 20
Addison, Vt. m. f. by Capt. J. Harris,	2 50
Albany, N. Y. A friend to missions,	50 00
Ashby, Ms. Young la. benev. so. 2d ann. pay. for *John M. Putnam* and *Arethusa Putnam* at the Sandw. Isl. by Miss L. Manning, Tr.	16 45
Athens, O. Students of the University, m. f. by Mr. W. Slocomb,	7 50
Augusta, Ky. Mr. J. Bond, by do.	3 00
Aurelius, O. Mr. B. Corp, m. f. by do.	4 00
Aurora, N. Y. Mon. con. by Dea. A. Thomas,	20 00
Baltimore, Md. Indiv. by Miss F. Toler,	5 00
Barre, Vt. Fem. cent so. for west. miss. by E. Fairbanks,	3 00
Bath, Me. and vic. For. miss. so. by Mr. J. Hyde, Tr. 80; a friend, an. pay. for *Ellingwood Jenks* in Ceylon, 20;	100 00
Bedford, N. H. Fem. asso. by Mrs. A. French, Tr. 24; N. Barns, Esq. av. of oats, 1;	25 00
Bedford, co. Ten. T. J. Hall, 5; R. H. 5; a la. 2; indiv. in Rev. Mr. Hall's cong. 3;	15 00
Belchertown, Ms. An indiv. by Mr. W. Holland,	1 50
Bellair, Md. Fem. miss. so. Miss S. P. Jones, Sec. for *George Morrison* and *Sarah Hamilton Richardson*, in Choc. na.	60 00
Berkshire, N. Y. Mon. con. by Dr. J. Waldo,	14 00
Blountsville, East. Ten. S. Rhea,	5 00
Boston, Ms. United mon. con. for Pal. miss.	51 69
An indiv. for Sou. Am. miss. (597,18, prev. rem.) by Miss S. W. *Amherst*, Ms. rec'd for transcribing, 5; miss. card, by Mrs. C. Benedict, *Chatham*, N. Y. 2,27; do. by Rev. A. Pettingill, 2,23;	9 50
Chil. of the maternal asso. for *Susan Huntington* in Ceylon, 3,67; ladies for *Chauncey A. Goodrich* and *Claudius Buchanan* in Ceylon, by Miss M. Perry, 24;	27 67
Boxford, Ms. Pray. Circle, by Mr. Rogers,	7 00
Bradford, Ms. (West. Par.) J. K.	5 00
Brattleborough, Vt. D. Warriner, by A. Van Doon,	2 50
Bridport, Vt. Fem. cent so. by Mr. E. Brewster,	9 00
Brookfield, Vt. Rev. E. Lyman, m. f.	5 00
Cambridge, Ms. Miss R. C.	1 00
Cambridge, N. Y. Mon. con. for *Nathaniel S. Prime* and *Julia Ann Prime* in Ceylon, 30; for Bombay Chapel, 6; by Rev. N. S. Prime,	36 00
Catskill, N. Y. Mr. N. Elliott, 10; char. box of Laura P. Thayer, for sch. at Brainerd, 1; mon. con. in Pres. chh. 50; by Rev. Dr. Porter,	61 00
Cazenovia, N. Y. Indiv. 9; juv. so. 3; for *John Brown* in Ceylon, by Bula Burnell, Tr.	12 00
Chambersburg, Pa. Mr. Riddle's chil. 54c. coll. in Rev. Mr. Denny's chh. 11,33; char. box, 5; by Mr. W. Holland,	16 87
Charleston, S. C. Fem. for. miss. so. Mrs. J. Keith, Tr. by Mr. J. Tyler,	66 00
Chelmsford, Ms. Fem. char. so. 5th pay. for *John Elliot* in Ceylon, by Miss P. Ford, Tr.	12 00
Chittenden co. Vt. Relig. char. so. Mr. S. Hickok, Tr. fr. fem. benev. so. in *Jericho*,	19 40
Clinton, N. Y. A fem. friend, by Dea. A. Thomas,	10 00
Concord, Ms. Coll. at prayer meeting, by Rev. Dr. E. Ripley, 7,46; la. by Sarah Kimball, 9;	16 46
Connecticut, Mr. Smith, rec'd at Brainerd,	2 00
Cornwall, Ct. Rec'd at For. miss. sch. in quarter ending March 1,*	60 12
Creek Path, Cher. na. A friend, 15; m. f. cul. by scholars in hours given them for recreation, 15; unknown, 3;	33 00
Dansville, (South Sparta) N. Y. La. miss. so. by Elizabeth Shepard, Tr. 15; a citizen, 3;	18 00
Davenport, N. Y. By Dea. A. Thomas,	1 00
Dorchester, Ms. A friend, av. of bees, for Dwight,	5 00
Durham, N. Y. (1st so.) an old friend of miss. 5; S. C. Baldwin, 2; J. Hitchcock, av. of potatoe patch, 1,50; Miss H. J. 50c. mon. con. 5,40; B. Bagley, 2,10; H. Hopson, 1,80; J. Tyler, 1,50; D. Francis, 60c. J. T. and A. B. 27c. Miss H. Judd, 50c. money devoted, 1; (2d so.) S. Scovill, m. f. 5; Dea. B. Hubbard, m. f. and m. lamb, 3,75; J. and H. Hubbard, m. f. 2,62; S. C. J. a little girl, m. lamb, 1,50; chil. in sab. sch. for ed. hea. chil. 1,69; W. Ingraham, 1,37; a friend, 5;	43 10
East Bloomfield, N. Y. E. Morton (dec'd) m. f. by Rev. A. D. Eddy,	10 00
East Kingston, N. H. Mr. L. Rowe, m. f. by Rev. Mr. Rowland,	1 00
Elmira, N. Y. Fem. miss. so. by G. Hibbard, Esq.	10 00
Emmaus, Choc. na. La. in Mobile, by Gen. J. Patten,	8 00
Essex, Vt. Fem. cent so. 5; mon. con. 4; by Rev. A. Morgan,	9 00
Essex co. Ms. A friend, for Bombay chapel,	100 00
Exeter, N. H. Mon. con. by Rev. Mr. Rowland,	11 88
Fayetteville, Ten. Mr. Bright, 2; Mr. McEwen, 5; Mr. Hill, 1; Mr. Rosebury, 50c. indiv. 2,62;	11 12
Fitzwilliam, N. H. W. 1; mon. con. 24,50; Rev. J. Sabin, 3; D. S. Dutton, (a lad) m. f. for Indian chil. 50c. by Rev. J. Sabin,	29 00
Francestown, N. H. Fem. asso. for ed. hea. youth, by Miss S. Fairbanks, Coll.	5 28
Frankfort, Ky. Fem. cent so. for *Eli Smith*, rec'd at Brainerd,	12 00
Gallipolis, O. Fem. miss. so. Mrs. S. L. Cushing, Tr. by Mr. W. Slocomb,	4 00
Genoa, N. Y. Mon. con. 9,50; Mr. J. Crocker, 2,50; by Mr. W. Bradley,	12 00
Giles co. Ten. Robertson's Fork miss. so.	8 00
Gilsum, N. H. A lady, av. of sheep, by Rev. Z. S. Barstow,	1 00
Gloucester (Sandy Bay,) Ms. A friend,	3 00
Granville, N. Y. Mon. con. for Bombay Chapel, by Dea. R. Skinner,	7 00

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* The above amount was received from the following sources: *Amherst college*, Ms. a friend, 50c. *Bozraville*, young men's m. f. 10; *Cornwall*, Mr. J. Barnes, from necessary labor on the Sabbath in making coffins, 7; *Goshen*, Mr. W. Hinman, 75c. *Madrid*, N. Y. Mr. C. M. Foot, 5; *Pleasant Valley*, N. Y. fem. char. so. Maria B. Taylor, Sec. 3,37; *Reading*, fem. benev. so. by Mrs. Crocker, 9,50; *Unadilla*, N. Y. Capt. D. McMasters, m. f. cul. by young men, 13; *Westfield*, N. Y. fem. so. 10,50; *Winstead*, Mrs. Hall, 50c. $60,12.

Hadley, Ms. Chil. of sab. school,	62
Hampden, Me. Cairbar, for Pal. miss.	2 00
Hamp. Chris. Depos. Granby, (west par.) mon. con. 8; two sisters, 3; west chh. so. by H. W. Gridley, 5,92; *Hadley*, Widow H. Dickinson, 8; *Ludlow*, mon. con. by Rev. E. B. Wright, 7; *Northampton*, 1st mite so. 40; *Cummington*, av. of beans, by a girl of color, for west. miss. 62c.	69 54
Hancock, N. H. Mon. con. by Rev. A. Burgess,	15 00
Hanover, N. Y. Mon. con. by Dea. A. Thomas,	13 26
Hartford co. Ct. Miss. so. J. R. Woodbridge, Esq. Tr. *Wintenbury*, fem. asso. Mrs. Hannah Mills, Tr. 6,76; *Berlin*, (New Briton so.) fem. asso. Mrs. C. B. North, Tr. 25,97; *Enfield*, asso. Dea. L. Pierce, Tr. 32,82; unknown, thank off. of a friend of miss. 20;	85 55
Highbridge, Va. Coll. in cong. by Mr. S. Moseley,	4 00
Huntsville, Ala. Eliza Estell, a little girl, fruit of self denial, 2; Maj. A. G. Morgan, for *Alexander G. Morgan* at Creek Path, 20;	22 00
Jonesborough, E. Ten. Dr. D. Nelson, 10; a friend, by Rev. D. A. Sherman, 10;	20 00
Keene, N. H. Mon. con. by Rev. Z. S. Barstow,	10 75
Kennebunkport, Me. Mon. con. (of which 21,50 for Bombay Chapel,) 50; a la. for west. miss. 2; by Rev. J. P. Fessenden,	52 00
Lebanon, Ct. Mon. con. (of which for Pal. miss. 1,74; Am. Indians, 2; For. miss. sch. 2,49; hea. chil. in India, 2,26;) by Rev. Z. Ely, 12,75; fem. cent so. Mrs. H. B. Williams, Tr. 23;	35 75
Lexington, N. Y. Mon. con. by Rev. Dr. Porter,	11 28
Littleton, Ms. A friend, by S. M. Newhall, Esq.	2 00
Louisville, Ky. W. Miller and J. M. Smith, by Mr. N. Willis,	20 00
Lunenburg, Ms. Mrs. H. Cushing,	2 00
Malta, N. Y. Mr. L. Waterbury, a bal.	75
Marblehead, Ms. Mon. con. in Rev. Mr. Dana's so. by Mr. J. Hooper,	8 00
Martinsburg, Va. Two gentlemen, by Mr. W. Holland,	3 00
Millersburg, Ind. Mr. J. Collowham,	1 50
Milton, Ms. Juv. so. for *Samuel Gile*, in Ceylon, 12; J. Wadsworth, 5; Mr. Burr, 2; Mrs. Pickering, 2; by Rev. S. Gile,	21 00
Mobile, Ala. Mr. C. B. Vanhooten, 2; Capt. H. King, 5; by Mr. M. Jewell,	7 00
Nelson, N. H. Char. box, 5; m. f. 2,30; by Rev. G. Newell,	7 30
Newark, O. Rev. S. S. Miles, by Mr. W. Slocomb,	3 00
Newark, N. J. Fem. for. miss. so. by A. Beach, Esq.	32 00
Newburgh, N. Y. A lady, 1; a girl, 12c. by Mr. W. Holland,	1 12
Newbury, Vt. Mon. con. for west. miss. by Mr. L. Jewett,	10 00
Newburyport, Ms. Benef. so. for *Samuel Spring* at Brainerd, 30; for *Luther Frazier Dimmick* in Ceylon, 12; by Miss L. Bagley,	42 00
New Hartford, N. Y. Mon. con. by Dea. A. Thomas,	5 34
New Haven, Vt. A friend, av. of flax, by Mr. E. Brewster,	75
Newton, Ms. Char. box of Mrs. E. F. Woodward,	1 20
Norwich, Ct. A friend, for *Asahel Hooker* in Ceylon,	24 00
Norwich, Vt. Mon. con. in cong. so. by Rev. S. Goddard,	8 10
North Woodstock, Ct. Mrs. P. May, by Col. J. May,	1 00
Owego, N. Y. Coll. in Presb. Cong. for Bombay chapel, by Rev. H. J. Lambord,	6 00
Palmyra, N. Y. Mr. L. North, by Dea. A. Thomas,	50
Partido del Aguacate, Isl. of Cuba, Mrs. S. Jenckes,	17 00
Perry, N. Y. Mon. con. by Dea. A. Thomas,	7 00
Petersham, Ms. Mon. con. in ortho. so. by Rev. D. Grosvenor, 17,11; Dea. J. Goddard, for Bombay chapel, 2,11;	19 22
Philadelphia, Pa. Mr. J. B. Clemson, 2d an. pay. for *John B. Clemson* at Creek Path, 30; fem. mite so. for South Amer. miss. Miss A. Vaughan, Tr. by R. Ralston, Esq. 55,16;	85 16
Pleasant Valley, N. Y. A friend, by Mr. W. Holland,	08
Plymouth, Ms. Mon. con. in 3d chh. by Mr. E. Collier,	20 00
Plymouth, N. H. Mon. con. by Rev. J. Ward,	12 00
Princeton, N. J. Hea. youth so. for *Luke Lyons* in Ceylon, by Mr. H. G. Ludlow,	12 00
Putney, Vt. Rev. E. D. Andrews, m. f. 2,57; Mr. Conant, do. 3,78;	6 35
Randolph, Vt. Mon. con. (8,33 of which for Bombay chapel,) 28; agri. so. of acad. av. of labor, 6; by Rev. R. Nutting,	34 00
Reading, Ms. Widow H. Parker, for Bombay chapel, 1; a friend, 3; by Rev. J. Reid,	4 00
Ripley, O. Miss. so. by Mr. W. Slocomb,	1 50
Rochester, Vt. Mon. con. by Rev. S. Hurlbut,	6 00
Rogersville, E. Ten. J. A. McKenney, Esq.	5 00
Royalston, Ms. Mon. con. to purchase bibles for Am. Indians, by Rev. E. Perkins,	12 00
Rupert, Vt. Coll. for Mrs. Graves, by Capt. S. Heath, 86c. an indiv. 3; an indiv. for Am. Indians, 50c. by Rev. W. Jackson,	4 36
Rutland, (West. Par.) Vt. Praying meeting so. by Mr. J. Chatterton, Tr. 53; Dea. T. Boardman, 10; Mrs. M. Boardman, 5; by Rev. A. Drury,	68 00
Salem, Ms. Mon. con. at the Tab. chh. by Mr. D. Lang,	14 83
Salisbury, Vt. Av. of corn, by Mr. N. Spencer,	2 75
Savannah, Ga. Gent. 8,73; Mrs. Harrison, m. f. 2; juv. hea. sch. so. Miss Lewis, Tr. 12; by S. C. and I. Schenk,	22 73
Sharon, Ct. A friend, by Mr. W. Holland,	5 00
Sidney, Fem. for west. miss. by Sarah Cutler,	2 31
Shrewsbury, Ms. Mr. P. Goddard, by Mr. N. Pratt,	10 00
Snowhill, Md. A lady, by Rev. Dr. A. Green of Philadelphia,	10 00
St. Albans, Vt. Mon. con. and indiv. to constitute the Rev. WORTHINGTON SMITH an honorary member of the Board, 50; la. sew. so. for fem. sch. in Ceylon, sem. ann. pay. by Mrs. E. L. Janes, Tr. 14; H. Stimson, Esq. 1; by H. Janes, Esq.	65 00
St. Clairsville, O. Miss. so. by Mr. W. Slocomb,	50
Stillwater, N. Y. M. f. 30; for Bombay chapel, 3; by Rev. M. Tucker,	33 00
Stockbridge, Ms. A gent. 1; a girl, 68c; by Mr. W. Holland,	1 68
Stockholm, N. Y. Fem. so. Esther Staples, Tr. 16; agri. miss. so. m. f. by Mr. W. Staples, Tr. 38; young gent. agri. miss. so. Mr. J. Hulburd, Tr. 16;	70 00
Stonington, Ct. Mon. con. 14; scholars in sab. school at *Mystic bridge*, 4; by Rev. I. Hart,	18 00
Stoughton, Ms. A friend,	5 00
Sumner, Me. Indiv. for Cher. miss. by S. Barrett, Jr. Esq.	5 00
Temple, N. H. A friend,	2 00
Tennessee, Mr. Craighead, by Rev. D. S. Butrick, 2; Synod, 30;	32 00
Trenton, N. Y. Found in the road, by Dea. A. Thomas,	25
Trumbull, Ct. La. miss. so. Rebecca B. Burton, Sec.	2 00
Utica, N. Y. A stranger from the west. m. f. 2; his fam. miss. box, 1; by Dea. A. Thomas,	3 00
Waldoborough, Me. So. for pro. chris. among the Jews, Rev. D. M. Mitchell, Sec. for sup. of Jewish chil. in Bombay, 23,72; for Hebrew Testaments in do. 3,83;	27 55
Ware, Ms. Mr. L. Sprague, by Mr. W. Holland,	2 00
Waterford, Vt. Farmers and Mechs. miss. so. Mr. J. Hale, Tr. by Mr. S. F. Dewey,	15 00
West Barnstable, Ms. Capt. W. Crocker, by Rev. E. Pratt,	6 00
West Bridgewater, Ms. Aux. For. miss. so. by Rev. D. Huntington,	3 62
West Haven, Vt. Coll. for Mrs. Graves, by Rev. E. Hibard,	1 30
West Springfield, Ms. E. Chapin, for Jews and for fem. in India,	2 00
Whately, Ms. Mr. L. Graves, by Dr. Lyman,	1 00
Whitebluff, Ga. Fem. benev. so. Mrs. A. Nichols, Tr. by S. C. & I. Schenk,	30 00
Whitehall, (East par.) Vt. Cong. coll. for Mrs. Graves, by Rev. E. Hibard,	4 25
Williamsport, Md. Coll. in pres. chh. by Mr. S. Moseley,	2 50
Winfield, N. Y. Mr. J. Kelsey, to purchase Testaments for hea. chil. by Dea. A. Thomas,	4 00
Windham co. Ct. Char. so. T. B. Chandler, Esq. Tr. (of which 37,57 from mon. con. in *North Woodstock*; 15 fr. fem. benev. so. Miss P. Corbin, Tr. and 18,62 fr. Newell so. by Miss E. Child;)	126 33
Windham, Vt. Mon. con. 2; an indiv. 3; a fam. donation, 3; by Mr. N. Aldrich,	8 00

Windser, Ms. A benev. so. 12; Mr. J. Hemmingway, 2; by Mr. W. Holland,	14 00
Windsor, Ct. J. Sargent, Esq. rec'd at Emmaus,	10 00
Unknown, rec'd April 17th,	2 00
Do. an indigent student, by Mr. N. Willis,	1 20
Do. rec'd May 10th,	3 00

Amount of donations acknowledged in the preceding list, $2,639,92.

DONATIONS TO THE PERMANENT FUND.

Winfield, N. Y. Mr. John Kelsey, by Dea. A. Thomas,	40 00

LEGACIES.

Canton, Ct. Part of the legacy of the late Dr. Solomon Everest, (5,925 having been acknowledged previously,) by Benjamin Ely, Esq. Exr.	125 00
Stonington, Ct. Legacy of Mrs. Prudence Miner, dec'd, late consort of Dea. T. Miner, for the Elliot mission; by Rev. Ira Hart,	20 00

DONATIONS IN CLOTHING, &C.

Ashby, Ms. A bundle fr. young la. benev. so. Miss L. Manning, Tr. for *John M. Putnam* and *Arethusa Putnam* at the Sandw. Isl.	
Bedford, N. H. A box, fr. fem. asso. Mrs. A. French, Tr.	50 00
Bedford co. Ten. A box, fr. indiv. in Rev. Mr. Hall's cong. rec'd at Creek Path,	35 50
Conway, Ms. A box, from Juv. so. Miss L. Parsons, Sup. for west. miss.	18 00
Deerfield, Ms. A box, fr. asso. of ladies,	84 40
Hadley, Ms. 5 bundles of saffron, fr. chil. of sab. sch.	
Hallowell, Me. A box, by E. Bond,	
Huntsville, Ala. Clothing fr. Maj. A. G. Morgan, for *Alexander G. Morgan*, at Creek Path.	
Jamaica, Vt. A small bundle, 10; blankets fr. Mr. Skellern, 5;	15 00
Leicester, Ms. A box, fr. fem. asso. Mrs. Z. Nelson, Tr.	55 00
Monson and Brimfield, Ms. A box, by T. H. Brown, for Dwight,	47 00
Montpelier, Vt. A box, fr. Washington co. benev. so. for Elliot, by Gen. E. P. Walton,	80 19
Trumbull, Ct. A box fr. la. miss. so. by Rebecca B. Burton, Sec.	28 56
Unknown, Scott's family bible, quarto, 2 sets.	

Committed to the care of Dea. A. Thomas, Utica, N. Y.

Marcellus, N. Y. A box fr. fem. indus. so.	23 87
Orville, N. Y. 14 pr. socks, fr. juv. knitting so.	
Paris, N. Y. 36 yds. flannel, fr. la. in Rev. Mr. Week's so. for For. miss. school.	

Committed to the Board of Agency at Marietta, O.

Augusta, Ky. Sundries fr. indiv. by Mr. Thom, 15,25; Rev. Wm. Macalla, 6,37; cloth fr. Mr. J. Bond, 1,88,	23 50
Cincinnati, O. Tinder box, by Mr. Perry,	37
Gallipolis, O. Sundries fr. fem. miss. so. by Mrs. S. L. Cushing, Tr. 9,50; fr. indiv. 5,90.	15 40
Granville, O. Sundries fr. indiv.	36 00
Manchester, O. Sundries by Mr. Wm. Ellison, in Rev. W. Williamson's so.	38 96
A bundle of clothing.	
Marietta, O. Sundries fr. fem. miss. so. by Mrs. Slocomb, Tr. 16,34; Capt. J. Bosworth, 1,50; indiv. 13,50;	31 34
Maysville, Ky. 7 pr. socks fr. a friend,	3 50
Newark, O. Articles by Rev. S. S. Miles,	42 00
Perry co. O. 2 bbls. flour, fr. Rev. T. Moore,	8 00
Portsmouth, O. 1 bbl. flour fr. O. L. Hopkins,	4 00
Red Oak, O. Miss. so. by Mr. McFerson,	69 64
Ripley, O. Miss. so. provisions, clothing &c. by Rev. J. Ronkin, 29,75; an indiv. 54c.	30 29
Straight Creek, O. Miss. so.,	25 25
Zanesville and Putnam, O. Articles by L. Whipple, Esq.	25 00

Foreign Intelligence.

England.

GENERAL BAPTIST MISSIONARY SOCIETY.

THE receipts of the General Baptist Missionary Society in England, for the year 1822—1823, were $7,235; being an advance on the preceding year of about $1,600.

The Committee of the Society, in the concluding part of their annual Report, quote the following sentences from one of their missionaries in India.

> O Britian! when I view thy supremacy, by means of a handful of thy sons, obtained and consolidated; when I consider how thou art honored, as the messenger of every good to these ignorant, miserable myriads, for ages buried in gross superstition, how I glory in being a Briton!—How I long to see the design of Providence in these unparalleled events, properly felt, prosecuted and accomplished! Britain was once inhabited by idolaters; filled with idols, and temples defiled by human blood: but, through the benign power of Christianity, where are they now? Where have they been for ages?—Where?—Buried amidst the wreck of things that were!

The Report closes with the following spirited address.

> Animated by the sure word of prophecy, and by prospects opening in the East, go forward. Pitying the condition of helpless millions, and constrained by Immanuel's dying love, go forward. Behold a world dead in trespasses and sins, and mourn, and labor, and pray for that ruined world. In addition to a hundred other weighty reasons for zeal, consider one assigned by the Son of God himself, as a motive for unwearied exertion, —*The night cometh, in which no man can work*. The longest summer's day soon elapses; and he, who labors from its dawn to its close, soon has to say, "My labor is done:" the longest harvest month soon concludes; and he who toils through it all, who scorches under its heat, or droops amidst its showers, soon has to exclaim, "The season is past, and the harvest is finished:" so, soon must the Christian retire from the field of labor,—and retire from it for ever. Time will soon end with those you wish to benefit, and soon end with you. The Missionary Collector must shortly take her last round, and the subscriber pay the last subscription,—the minister, who pleads for heathens, deliver his last address,—the missionary utter his last instructions, and the Christian offer his last prayer.—*The night cometh, in which no man can work.*

Crowd, then, into the remainder of the little day of life, all the exertion, all the activity, all the benevolence possible; and those exertions will, doubtless, prove a source of blessings to millions, when your work is done.

Ireland.

A young lady in Ireland hearing that a young woman had died close to the schoolroom, went to visit her mother, while many, (as is their custom,) were loudly lamenting over the corpse. She asked them if they derived any consolation from this noise, and offered to read to them an account of a young person who had lately died in England. They immediately stopped and listened with great attention; when she had done, they expressed themselves much gratified, and asked many questions. She inquired if they would like her to read some part of the Bible, to which all present (about thirty) agreeing, she read several chapters, and spoke to them of their eternal interests. They said they had never before heard that their souls were to live for ever, and seemed much affected, and as if engaged in private prayer. When she departed; they thanked her, and begged her to come again.

After her departure, they sent for the schoolmaster, who is a pious man, to read the Scriptures and explain them. At night, the house being much crowded, they retired to the school-room, and sat up *all night* to hear him read the Scriptures and some religious tracts, and explain them.

This occurred just after the parish priest had rendered himself odious by his violent conduct; he had searched every corner of the house in which the girl had died, and in consequence of finding a Testament and some tracts, denied her the *rites* of the church, and violently abused the school. The schoolmaster, however, perseveres, and many of the people declare, that no priest on earth shall prevent their listening to these good things.

[*Lon. Miss. Chron.*

India.

FEMALE SCHOOLS IN CALCUTTA.

FROM the Sixth Report of the Calcutta Committee of the Church Missionary Society we extract the following account of the success, which has attended the indefatigable labors of Miss Cooke, now Mrs. Wilson, at Calcutta, in the department of female schools.

In the former Report the Committee stated the number of native female schools to be eight; they are now increased to twenty-two. The number of scholars last year was 217; they have now increased to 400. The difficulty of keeping up any degree of order was at first very great, and has not entirely disappeared; but a growing sense of the benefits likely to arise from education is evident, and recently the establishment of schools has been sought from the avowed desire of receiving instructions in needle-work. It is but justice to notice here the encouragement afforded to this branch of the Committee's labors by the Marchioness of Hastings. Her Ladyship not only patronised the schools at the beginning, but also gave work to be done by the scholars, and, a few days before her departure, visited in person most of the schools, inspected the classes, commended those scholars who had made the greatest proficiency, and encouraged them by rewards. The parents were much attracted by her Ladyship visiting lanes and gullies where Europeans are seldom seen, and by her condescension to their children.

Considering how generally Divine Providence carries on His designs of mercy to mankind by the instrumentality of each other, it is impossible to say how great may have been the good effected by the silent influence of the example exhibited by one so exalted in rank and station as Lady Hastings. Certain it is that since her Ladyship's visit to the schools, the mistress of the Shyam Bazar School, (the only female teacher the Committee could at first find,) has been called upon to instruct a respectable brahminee, a widow, with two other adult females, at her own house, during the hours she is not occupied in the school; and this widowed brahminee, though herself still a learner, attends daily at the house of a brahmin to instruct his two daughters. Who does not hail such an event as a hopeful indication of improvements, which, by opening to widows a means of respectable provision, shall assist to quench the flames of the suicidal Suttee?

Of the persons who were first admitted to the schools, three young women have made sufficient proficiency to be now employed as teachers. They have each charge of a school containing from fifteen to twenty-five girls, and acquit themselves with much credit. Three other young women will be appointed teachers of schools in a few weeks, and ten other women who are under a course of instruction, will soon be able to engage in similar work.

On Monday morning, the 23d of June, a general examination of the first and second classes of all the female schools took place at the Society's house at Mirzapore. When public notice of the examination was given, it was not known to the superintendent that the day fixed on was a noted Hindoo holiday. It was therefore apprehended that the attendance of the children would be very small. In this instance however the parents allowed the children to follow their own inclination, and out of one hundred and twenty children who were requested to attend, not more than ten were absent, of whom, it was afterwards ascertained, more than half were unwell. This little group were then examined in the presence of many of the Society's friends. The first classes read with ease a tract on Female Education, the work of a learned pundit, which is considered a rather difficult book from the number of Sunscrit phrases with which it abounds; others read in books of Fables, and Watts' Catechism, translated into Bengalee.

They then exhibited their proficiency in needle-work, and the composure and seeming delight with which the little creatures went through their task, sitting on the mat at the feet of their kind patronesses, much exceeded what had been anticipated at the first public examination.

A native gentleman, well known as the friend of education, and of the improvement of his countrymen, addressed the children at the conclusion of the examination, on the advantage of education, both for time and eternity; and assured them that, as soon as they are qualified, the native gentlemen will employ them to instruct their daughters. Rewards were then distributed from a stock supplied by Lady Hastings on her departure from the country.

The Committee beg to observe, that seventeen months previous to the examination none of these children, nor even the young women who have qualified themselves to become teachers, knew a letter of the alphabet, nor could they have been persuaded to enter an European house. The idea of learning to sew they also at first received reluctantly, considering it degrading; now, on the contrary, their instructress is frequently accosted with, "What, no work for us to-day?" The effect of this altered feeling on the society at large begins to appear, not only in the case of the brahminee widow already mentioned, but in the facts that one of the scholars, eleven years of age, is instructing her two elder sisters at their own home; and in another quarter of the town, a girl, about the same age, has taught her little sister, a child six years old, to repeat nearly the whole of Watts' Catechism. On this head the Committee will only add, that a Rajah, near whose house one of the female schools is situated, lately visited the school, and himself examined a little girl in Watts' Catechism, and after inquiring into the state of the school, expressed himself well pleased with what he saw and heard.

Mrs. Wilson, on first entering on her arduous work, was usually accompanied by a brahmin youth, who had learned English in one of the Society's schools, both to explain any difficulties that might occur, and to enable her to inspect a greater number of children. This has now become unnecessary, both from Mrs. Wilson's better acquaintance with the native language, and from the eagerness of many of the scholars to oblige and assist her. It was made known in the schools, that, if the best readers were present and neatly dressed, when Mrs. Wilson should call at an early hour, some of them should accompany her in the palankeen carriage to visit the other schools, and assist her in hearing the classes. This plan has succeeded far beyond expectation. By 6 o'clock the best girls are in school, clean and neat, waiting for Mrs. Wilson, and the favored ones, selected to attend their instructress, with manifest pleasure teach classes in the other schools.

BAPTIST MISSIONARY SOCIETY.

Extract of a letter from Dr. Carey, dated, Calcutta, July 13, 1823.

I HAVE reason to think the work of conversion goes on and prevails gradually among the natives. I received a letter from Monghyr a few weeks ago, giving an account of the baptism of several persons. Sister Chamberlain says, "What happiness would it have given my late husband to witness what I have seen. A letter received yesterday from brother Thompson of Delhi, mentions a number of highly interesting circumstances. One received from my son William, a fortnight ago, informs me that his encouragement lately has been more than for a long time past. Brother Fernandez has baptized nearly twenty persons within the past year; and brother Fink has baptized some of the Mugs and Arrakenese, and expects soon to baptize more.

Schools for the education of native female children have been successful beyond expectation. There are a great number of large schools in Calcutta, raised by Mrs. Wilson (formerly Miss Cooke.) I think we have twelve or more at Serampore and its neighborhood, which are regularly visited by our young ladies every day; and I am happy to see the lively interest they take in this department. At the late festival of drawing the car of Juggernauth, which, by the by, ends this day, I think our brethren dispersed 8000 pamphlets in the Bengallee language. Brother Mack was highly gratified by seeing one man mounted on the car near the wooden horses securing a tract with the utmost care. We trust some of this seed will spring up; at any rate the gospel is more known and read among the natives of India. [*Bap. Mag.*

Demerara.

CASE OF REV. JOHN SMITH.

THE sheet of our last number which contained the article relating to the Insurrection of negroes in the colony of Demerara, and the condemnation of the Rev. John Smith (See p. 158) had just gone to press, when the London Missionary Chronicle for March arrived. This number contains a statement respecting Mr. Smith's case, occupying, with accompanying documents, nearly twelve pages, which confirms the impression that Mr. Smith was innocent. The Directors of the London Missionary Society, after stating some circumstances relative to his trial, says:

> The Directors having stated these points of serious objection (and more might easily be found,) to the proceedings on the trial, conclude that the members of the Society, and the candid beyond its circle, will approve of their declaring that they retain the conviction formerly expressed, of the moral and legal innocence of their missionary, Smith; that they do not withdraw from him their confidence; and that they are "not ashamed of his bonds." They regard him as an unmerited sufferer, in the diligent and faithful, and it may be added, useful discharge of his duties, as a missionary; and they earnestly wish the divine forgiveness may be extended to those who have been instrumental in causing his sufferings.

The Rev. Mr. Austin, a clergyman of the Church of England, and Chaplain of the Colony, thus expresses his opinion in a private letter.

I feel no hesitation in declaring, from the intimate knowledge which my most anxious inquiries have obtained, that in the late scourge which the hand of an All-wise Creator has inflicted on this ill-fated country, nothing but those religious impressions which, under Providence, Mr. Smith has been instrumental in fixing—nothing but those principles of the Gospel of Peace which he has been proclaiming—could have prevented a dreadful effusion of blood here, and saved the lives of those very persons who are now (I shudder to write it,) seeking his."

The following extract of a letter from William Arrindell, Esq. of Demerara, Mr. Smith's counsel, addressed to Mrs. Smith, after the trial, is also inserted.

It is almost presumptuous in me to differ from the sentence of a Court, but, before God, I do believe Mr. Smith to be innocent; nay, I will go further, and defy any minister, of any sect whatever, to have shown a more faithful attention to his sacred duties, than he has been proved, by the evidence on his trial, to have done.

The Directors had resolved to take further measures for obtaining, in England, the reversal of his sentence.

Domestic Intelligence.

REVIVALS OF RELIGION.

Maine. The Boston Recorder of the 8th of May states that a revival of religion in Winthrop is increasing in interest. Forty two persons had presented themselves to the church for examination, and fourteen were baptized on the Sabbath of the preceding week.

Massachusetts. It is stated in Zion's Herald, that a revival is in a state of pleasing progress in Nantucket. "Twenty-seven persons were received into the Methodist Society on the 10th inst. (April) making, we believe, more than a hundred, since the commencement of the revival."

Connecticut. Haddam, Burlington, Harwinton and Bristol, (some of which places we have formerly mentioned,) are said to be favored with a very interesting work of grace.

New-York. A letter from a clergyman, to the editor of the Boston Recorder, dated Esperance, April 12, contains the following paragraph.

The Lord has done great things for this little village. A church was collected here in May last, at which time 48 were received on examination, 20 of whom were baptized. Since that time 36 have been added, making a total of 84. The church now consists of nearly 120 communicants. Prayer meetings are frequent, and well attended; and we trust that the Spirit of the Lord is still in the midst of us.

New Jersey. The Family Visitor states that there is a revival of religion in the two Presbyterian churches in Elizabethtown.

Pennsylvania. We are happy in being able to state, upon good authority, that a revival of religion has been experienced in the Methodist church at Waynesburgh, Franklin county, for some time past; and that about 200, since its commencement, have been added to the church. [*Carlisle Miscellany.*

Ohio, Wyandott Indians. The Rev. J. B. Finley, missionary among the Wyandott Indians, in a letter dated Sandusky Mission House, Feb. 10, and published in the Methodist Magazine, says,—

I have just returned from a tour to the north, in company with Monoque and Grey-eyes, two Indian chiefs, and John Pointer, the interpreter. Since our return the work of grace has so revived among us, that within one month 27 have been added to our number, which now amounts to 260. Our people are much engaged in the gracious work, and so numerous are our congregations, that no house we have will hold them. Our class and prayer meetings are well attended. Never, indeed, was this mission more prosperous.

Maryland. A letter to the editor of the Christian Gazette, dated Baltimore, May 5th, informs us that the revival in the third Presbyterian church in that city continues with pleasing interest, and extends to other congregations also. Twenty-four persons were added to the Rev. Mr. Duncan's church on the fourth of May, and twenty had been added about three months before. At a place called the Point, in the eastern extremity of the city, a considerable number of persons give evidence of having passed from death unto life.

Virginia. There is an unusual attention to religion in the Bethel congregation, Augusta county, Va. under the care of Mr. T. McFarland. Fifty-nine persons have been received into church communion since last June, and there is a growing seriousness throughout the congregation. [*Family Visitor*.

In a letter from the Rev. G. H. Raynolds to the editor of the Columbian Star, dated Battletown, (Va.) April 26, we are told that a revival of religion has existed for several months "in Culpepper, Madison, Orange, and some other counties in Virginia."

South Carolina. A revival of religion commenced at Robertville, Beaufort District, in October last; and on the 26th of that month a few were added to the Baptist church, which may be considered as the first fruits of this outpouring of the Holy Spirit. On two other Sabbaths, subsequently to this, as many as thirty-one, on each day, were baptized and admitted to the same church, under the pastoral care of Rev. Mr. Boyd. The whole number added to this church, from the commencement of the revival to the 1st of April, was one hundred and seventeen. Several additions have also been made to the Methodist church near Robertville. [*Sou. Int.*

AMERICAN BIBLE SOCIETY.

THE Receipts of the American Bible Society during its eighth year have been $42,416,95. It has printed 34,000 Bibles, and 42,875 Testaments, exclusive of 2,000 printed from its plates by the Kentucky Bible Society; and issued from its depository 31,590 Bibles, and 88,849 Testaments.

PHILADELPHIA BIBLE SOCIETY.

THE Philadelphia Bible Society, said to be the oldest in the United States, has published 7,000 copies of the Scriptures during its sixteenth year; and upwards of 2,000 are now in press. More than 81,000 copies have been distributed since the formation of the Society.

NEW-YORK MARINE BIBLE SOCIETY.

THE Eighth Annual Report of the Marine Bible Society of the city of New-York states, as a matter of regret, that the income of the Society during the year preceding had fallen short of 220 dollars. The number of Bibles distributed during the same period was 173. The whole number of Bibles distributed since the organization of the Society is 3,285: and 225 Testaments.

MASSACHUSETTS MISSIONARY SOCIETY.

A CIRCULAR letter has been recently published, signed by Rev. Dr. Woods and Rev. Justin Edwards, as Committee of the Massachusetts Missionary Society, from which we make the following extracts.

This Society was formed on the 28th of May, 1799. Its object is to spread the gospel among the destitute in our own country, and among the heathen.

To accomplish this object it has employed, at different times, two hundred and twenty-four missionaries. These missionaries have generally been employed from three to twelve months each. They have labored in destitute places in Massachusetts, Maine, Rhode Island, New Hampshire, Vermont, New York, Pennsylvania, Virginia, Tennessee, and the various states west of the Alleghany Mountains, from Lake Erie to the Floridas. They have also visited and labored among several of the tribes of Indians within the limits of the United States. Their term of service, it is supposed, has been, upon an average, about six months each. Upon this supposition, they have rendered 1,344 months missionary service; amounting in all to 112 years.

The present efforts of the Society are particularly directed to the supply of destitute churches in Massachusetts and Maine.

In the state of Massachusetts, are more than thirty churches, which have long been destitute of the stated preaching of the gospel; and which, without assistance from other churches, there is reason to fear, will never enjoy it. As they were too feeble, or too divided to support it wholly themselves, their houses of public worship were on the Sabbath often closed. The consequence was, a general and rapid decline of true religion, and as general and rapid an increase of error and immorality. Public worship was at length suspended, and all the people left destitute of the stated means of grace. In this condition they have continued, sinking lower and lower in ignorance and sin. And remaining in this state, nothing but a miracle of grace can save them from endless perdition. Nor will the evil stop with them. It will affect their children, and children's children. It may extend to all future generations; and its influence be felt by multitudes to all eternity.

A few individuals, however, in all these places, still remember Zion. As they sit solitary, and sigh over the desolations around them, they stretch out their hands, and, with an imploring eye, look to us for help. And we feel that if means can be obtained, we ought to help them. They are members of the same body with ourselves; and when one member suffers, the other members *ought* to suffer with it. When we behold our fellow Christians sinking under the pressure of accumulating calamities, we ought to stretch out the arm of relief. We ought to do it for our *own* sake. We ought to do it for our *brethren* and *companions*' sake. We ought to do it for *Christ's* sake. Although *he* was rich, for our sake he became poor, that we through his poverty might be rich. And shall we stand by, and see those perish for whom Christ died? He agonized on the cross, to open the way for them to have the Gospel. And shall we make no efforts to extend it to our brethren? If we hope to dwell with Christ, let us imitate his example. Could an efficient missionary visit the feeble and destitute churches in this Commonwealth, and say to them, Your sister churches are taking a deep interest in your condition, are praying that you may again have the Gospel, and are ready to contribute to your relief; it would be to them as life from the dead. They would make vastly greater efforts to help themselves, than they can otherwise ever be expected to make; and in a few years they might, with a little assistance, and the blessing of God, again enjoy the Gospel. Nor is it needful, in many cases, even to send a missionary. Several of these churches have made application, and are now earnestly entreating us for help. And could we assist them to the amount of *fifty* or *one hundred* dollars a year, they might soon settle a minister. In the course of a few years, with the divine blessing, they might support the gospel themselves.—The assistance which they received might then be devoted to others who are destitute, until all the waste places in the Commonwealth would be supplied.

The Society wish to say a word, also, in behalf of the destitute in the state of Maine. In this state are more than 120 towns and settlements, containing a population of more than 100,000 souls, who are destitute of the stated enjoyment of the gospel. Many of them are destitute even of the Bible, and shut out, in a great measure, from all the means of grace. You may go through settlements forty, and in some cases, fifty, and even sixty miles, and not find a single house dedicated to the worship of God, or a single place where the famishing soul may repair from Sabbath to Sabbath, to partake of the bread of life.

From more than 20 towns we have received the earnest and repeated entreaty, "Do send us a minister. We greatly need Bibles, and other religious books; but we need above all a minister, to go in and out before us, and break unto us the bread of life. Our children are growing up in ignorance, and exposed to all kinds of error.—You can scarcely conceive our destitute situation. We are indeed as sheep scattered upon the mountains, without a shepherd. Will you not speak to the churches of your highly favored region, in our behalf? Could they only witness our deplorably destitute condition, they would gladly assist us." And, considering that they are our brethren, many of whom have gone out from among ourselves; that they are near; that their wants are known; and that they look to us for help; the Society has, for the last five years, devoted its efforts principally to their relief. It has made it an object to help those, who would make an effort to help themselves. In this way it has been the means of settling a number of ministers. These ministers labor, a part of the time, among the people over whom they are settled, and the rest of the time, as missionaries in the destitute places in the vicinity. They receive their principal support from the people among whom they labor, and the remainder from the Missionary Society. In a few years the people over whom they are settled will, it is believed, be able wholly to support them; and our assistance may be devoted to others who are destitute. In this way, could the means be obtained, it is believed, that twenty ministers might be settled in the principal places, through a destitute region of 200 miles, in the course of ten years. These, besides being pastors of so many churches, and teachers of so many congregations, might exert a powerful and salutary influence over an extensive and destitute region around them. They might be the means of the formation of other churches, and of the settlement of other ministers.

Such, brethren and friends, are the objects which we wish to present to your consideration. In view of them, we respectfully request that you would unite with other congregations in the Commonwealth, in an annual contribution for the MASSACHUSETTS MISSIONARY SOCIETY. We also request, that as many as consistently can would become life-members; that benevolent individuals among you would make their minister a life-member; and if he and they should judge that it would be useful, form themselves into a Society, auxiliary to the Massachusetts Missionary Society; and afford it assistance annually, in such other ways, as they may think proper.

AMERICAN COLONIZATION SOCIETY.

Seventh Annual Report.

THE Annual Meeting of the American Colonization Society took place in the Capitol at Washington on the 20th of February last, the Hon. Bushrod Washington in the chair:—The following abstract contains the substance of the Report exhibited on that occasion.

After the publication of their last preceding Report, the managers proceeded to select emigrants and prepare for a new expedition. Sixty one colored persons were received, and the brig Oswego, Capt. Wightman, was chartered to convey them, under the care of Dr. Ayres, to Africa. At this crisis news was received from Africa, that all the tribes in the vicinity of the Cape had combined for the destruction of the settlement. The whole military force of the colony did not exceed thirty men; yet, with the advantage of a favorable position and superior arms and skill, they succeeded in repelling 800 natives on the 8th of November, and, on the 1st of December, nearly double that number, according to the estimation of the agent, with a loss of only four killed, and three wounded. Through the kind interposition of several British naval officers, and particularly of Capt. Laing, the celebrated African traveller, a suspension of hostilities was effected.—The knowledge of these facts was communicated to the colonists who were about to embark, and they were told that, if they were not ready to endure the trials and sufferings to which they would be exposed, they were at full liberty to remain. Not a single individual, however, was deterred from embarking.

The Oswego sailed from Baltimore April 16th, and arrived at Cape Mesurado on the 24th of May. Soon afterwards a fever commenced, by which eight of the new colonists were in a short time removed.

The Board take occasion on the mention of the fact last stated to speak of the supposed unhealthiness of the climate; in reference to which the following statement is made.

> Since the origin of the Society 225 emigrants, exclusive of those now on their passage in the ship Cyrus, have sailed to Africa under the patronage of the Board. The census received with the last letters from Dr. Ayres states the number then at the Colony to be 140. Let it not be supposed that this diminution of numbers has resulted from mortality alone. Previous to the purchase of Cape Montserado, several discontented individuals abandoned the Colony and settled at Sierra Leone; others returned to this country. Information of 46 deaths only has been received by the Board. That more have occurred, the Board have no reason to believe. Twenty-two of these were among the passengers in the Elizabeth, the first vessel sent by the Society to Africa, and occurred soon after her arrival, near the commencement of the rains, through the unhealthiness of the spot on which, for a season, they were compelled to reside, and various other causes, by which future emigrants can never be affected. Four others took place while the colonists were at Sierra Leone; two of them only were the result of fever. Twenty others have taken place at the Colony since its establishment at Cape Montserado early in the spring of 1822; of these, four were killed in the recent contest with the natives, two were drowned, one died at the age of eighty through gradual decay, and one perished through his own rashness. Four others were children under four years of age. Now the Board appeal to the candor of their countrymen, and ask, whether, when the difficulties and trials which must for a season be inevitably experienced by every new settlement on a distant and barbarous shore are duly considered, the facts just related furnish reasons to conclude, that the establishment of a colony in Africa is impracticable?

After these remarks respecting the climate, the report returns to the history of the colony for the year past. In order to secure a compliance on the part of the natives with the treaty which had been made, Midshipman Gordon of the British vessel Driver, and eleven of the sailors, generously offered their services to remain a while at the colony. Mr. Gordon was soon attacked by a fever, and died on the 25th of December; and by the end of the first week in January eight of his companions had shared his fate.

The condition of the colony was evidently improved before the arrival of the Oswego An advantageous trade had been opened with the tribes of the interior. Important service had been rendered by Capt. Spence, of the United States' sloop of war Cyane, who, with his officers and crew, had furnished the colony with provisions and ammunition, and built a house for the agent, and a fort for the defence of the settlement.

Since the arrival of Dr. Ayres the number of buildings at the colony has been considerably increased; some irregular habits among the younger emigrants corrected; and a system of government adopted, which promises to be efficient and salutary.

At home the Board have received encouraging evidences of the public favor.

> They can no longer doubt that a general knowledge of their plans will be succeeded by the common and vigorous efforts of the country to execute them; and that the design of the Colonization Society, notwithstanding the opposition it has experienced, will yet be consummated by the combined energies of a nation, and approved by the civilized world. A thousand powerful minds scattered throughout the Union, are at work for this institution; the objects which it is intended to promote are every where becoming subjects of thought and conversation, and the spirit of deep concern for its result is rapidly extending, securing to it the counsels of wisdom, the donations of wealth, and the prayers of religion.

The labors of agents in New-England, in New-York, and in Delaware, Maryland and Virginia, promoted the cause; and their reception made it apparent that there is a growing interest in the public mind in behalf of the Society. The recent formation of auxiliaries in Richmond, Petersburg and Portsmouth, (Va.) and of three in the District of Columbia, is noticed with pleasure. The Synods of Philadelphia, Virginia and North Carolina, the general Convention of the Protestant Episcopal church, the General Baptist Convention, and the General Assembly of the Presbyterian church have given their sanction to the enterprise.

In regard to the slave-trade, the Managers express their belief that it has been carried on to a less extent during the past year, and that few American citizens have participated in its gains. The vigorous measures of the Government have almost, if not entirely, suppressed the traffic under the American flag.

Respecting the disposition of colored people to emigrate, the Board remark,—

> A large number of the free people of color have the last year sought the patronage of the Board, and the disposition to emigrate to Africa seems coextensive with a knowledge of the motives to induce such emigration. It were easy to excite enthusiasm on this subject, but the Board *do not desire it.* The means will never equal the demand for transportation.

The expense of transportation to Africa is much less than has been supposed. The ship Cyrus set sail on the 10th of January, with more than one hundred emigrants, provided for at the expense of twenty-six dollars each. Even this sum the Board believe will be diminished, when a greater number shall embark in each vessel.

Between the annual meeting and the time of printing the Report Dr. Ayres arrived in this country, bringing favorable intelligence. The colonists were left in good health, and, being relieved from that attention to works of defence, which occupied a considerable time, were engaged in the cultivation of their grounds.

FOURTH OF JULY.

An Address to the Christian community, recently published, recommends that collections be taken up in aid of the objects of the American Colonization Society on the fourth of July, which this year falls on the Sabbath; and requests that ministers of the Gospel call the attention of their people to the subject on the Sabbath preceding. Collections to be sent to the Rev. L. D. Dewey, Agent, 182 Broadway, N. Y.

RECENT ANNIVERSARIES.

The quantity of matter which we have in type prevents us from noticing, in our present number, the several interesting Anniversaries, which have been held in New-York and in this city during the last month.

SENECA MISSION.

An account of the removal of the mission family from the Seneca station was inserted, from the American Missionary Register, at p. 161 of our last number. In this account it was stated that the Secretary of the United Foreign Missionary Society had gone to Albany, for the purpose of obtaining such a modification of the law, under which they were removed, as to permit them to return to their labors. We are sorry to say that his hopes, and those of the Board of Managers were disappointed.

A memorial was presented to the Legislature in behalf of the Board of Managers, stating the object of the mission to the Seneca Indians, the happy effects which it was producing, and the circumstances under which it was broken up; and praying for the enactment of a clause in the law of 1821, by which the missionary and teachers should be permitted to return to their employment. The result is thus given in a statement published by order of the Board of Managers, in the American Missionary Register.

> In the Senate, the memorial and the documents which accompanied it were referred to a select committee, who reported a bill, with general provisions, allowing missionaries, teachers and mechanics to reside on either of the Reservations in this state, for the purpose of communicating instruction to the Indians. This bill, without any unnecessary delay, was passed in the Senate, and sent to the Assembly for its concurrence.
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> In the Assembly, the bill was referred to the committee on Indian affairs; and, after a delay of several days, was at length reported, with amendments, and referred to the committee of the whole. It soon became evident, that this bill, in consequence of the great number of bills previously reported, would not be taken up this session, unless *unanimously* recommended by a standing committee, denominated the *Committee of Nine.* An attempt was made to bring the bill before this committee; but the chairman, without reading, or suffering it to be read, took upon himself the responsibility of rejecting it.
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> The following clause, relating solely to the Seneca School, was then drafted, with the hope of having it added to some bill on its passage through the committee of the whole:—
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> "*And be it further enacted,* That Thomson S. Harris and his associate teachers be, and they are hereby permitted to return to their buildings on the Buffalo Reservation, and pursue their gratuitous and benevolent labors of teaching the Indian children and youth."
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> An opportunity at length occurred, on the passage of a bill for the appointment of a commissioner to adjust some disputed titles among the Stockbridge Indians. Judge Wilkeson of Buffalo, on moving the additional clause, stated to the house, as the result of his own personal observation, that the general condition of the Indians has been very evidently improved by the benevolent labors of the missionary and his associate teachers; that many of the Indian females, under the instruction of the female teachers, had made great proficiency in sewing, spinning, knitting, and other branches of household economy; that a number of the young men of the tribe, having availed themselves of the privileges of the workshop, had acquired considerable knowledge of carpentry, and a few had already been employed as journeymen in that line of business; and that habits of frugality and industry

had been formed, their mode of living as to cleanliness and comfort improved, their farms better fenced and cultivated, their stock of neat cattle and horses greatly increased. He observed that a large proportion of the fuel and other articles sold in Buffalo were furnished by them; and added, that, before the missionary establishment was formed, the inhabitants of Buffalo were greatly annoyed on the Sabbath, by crowds of boisterous and often intoxicated Indians, but now, scarcely an Indian on that day was to be seen in their streets. He closed by expressing the hope, that a family of teachers, who had been instrumental in accomplishing so much good, might be permitted to return to the buildings which had been erected at much expense for their use, and to the important duties to which they had consecrated their lives.

The Section, however reasonable and important, was vehemently opposed in various quarters of the house. It was alleged that missionaries and teachers, instead of improving the Indians, made them ten times worse; and a letter, said to have been written many years ago by the notorious Red-Jacket, and other similar papers, were read in support of the allegation. In consequence of the number of his opponents, and their mode of attack, the honorable mover of the section, despairing of success, hastily withdrew it.

Thus, to the disappointment and mortification of your committee, their efforts have failed.

Miscellanies.

ACCOUNT OF THE MASSACRE OF CHRISTIAN INDIANS AT GNADENHUTTEN IN THE YEAR 1782.

In the year 1781 the Christian Indians under the instruction of the Moravian missionaries were in possession of three flourishing villages on the river Muskingum, called Gnadenhutten, Shonbrun and Salem, where they enjoyed the privileges of religion, and cultivated the arts of civilized life. In the autumn of that year they were compelled by a party of Wyandot and other Indians, under the influence of unprincipled whites, to remove from the Muskingum, and settle with them at upper Sandusky. The Wyandots had pretended friendship, had assured them that their only object was to remove them from the danger to which they were exposed by living in the scene of war, exposed to the attacks both of whites and Indians, many of whom on both sides were their enemies;—and that they should be furnished with every thing necessary for their comfort at Sandusky, which they represented as a delightful spot, beyond the region of war, and filled with plenty. When there, however, they were in a few months reduced to famine, and compelled to revisit their forsaken towns, for the purpose of securing the crops which they had left ungathered in the fields. When they had secured as much as they hoped would serve them for the season, and were about returning to Sandusky, the events occurred, which are thus described in Heckewelder's "Narrative of the Mission of the United Brethren among the Delaware and Mohegan Indians."

On the day our Indians were bundling up their packs, intending to set off on the next morning, a party of between one and two hundred white people, from the Ohio settlements, made their appearance at Gnadenhutten. They had already, when within a mile of the place, met with Joseph Shabosh, son of our brother Shabosh, (while he was catching his horses,) and murdered him in a most cruel manner, notwithstanding his telling them who he was, and that he was a white man's son, and begging them to spare his life. Jacob, brother-in-law to young Shabosh, whilst tying up his corn sacks, on the bank, at the sweat-house, and about one hundred and fifty yards from the town, and thirty from the river, was the first person who saw the party coming on, between himself and the river, and so near him that, (as he expressed himself,) he might have seen the black in their eyes, had they looked in the direction where he was standing. He even knew some of the men of the party to be the same who had taken the Christian Indians from Shonbrun in the last fall, among whom both he and young Shabosh were; and believing the good Captain Biggs to be again with them, he was about hailing them, when, to his astonishment, they at that instant shot at one of the brethren, who was just crossing the river in a canoe, to go to the cornfield, and who dropping down at the shot, Jacob supposed him to be killed. Seeing this act of theirs, he fled precipitately, and before they had turned their faces the way he was, he was out of sight. Jacob might have been the means of saving many lives, especially at Salem, where his old father was; but not having the presence of mind, he ran several miles the contrary way, and hid himself for a day and a night.

The murdering party, seeing most of the Indians scattered over the corn field at work (or preparing for the journey,) hailed them as their "friends and brothers, who had purposely come out to relieve them from the distress brought on them by the enemy, on account of their being friends to the American people." The Christian Indians, not in the least doubting their sincerity, walked up to them, and thanked them for being so kind, while the whites again gave assurances that they would meet with good treatment from them. They then advised them to discontinue their work, and cross over to the town, in order to make the necessary arrangements for the journey, as they intended taking them out of the reach of their enemies, and where they would be supplied abundantly with all they stood in need of: all which was pleasing to them to hear.

During these transactions at Gnadenhutten, the national assistant, John Martin, and his son, were not yet returned from the woods, from where they were taking corn to deposit it at some distance; but on their return that day to the field, they were not a little surprised at seeing so many tracks of shodden horses, and not a single person remaining in the field, where they had left them the day before, busily employed. Not knowing the cause of this, he repaired to an eminence, whence he had a full view of the town, on the opposite side of the river; and there, seeing the Indians and white people together, apparently very sociable, some walking about, and others as if engaged in friendly conversation, he sent his son across to them, while he went to Salem, to inform the brethren and sisters there of what had taken place at Gnadenhutten, giving it as his opinion, that perhaps God had ordained it so, that they should not perish in the barrens of Sandusky, and that these people were sent to relieve them. After having held a consultation with the brethren at that place, they united with him in opinion, and sent the two brethren Adam and Henry with him to Gnadenhutten, for the purpose of learning the true cause of the white people coming out; concluding that, if it turned out as they expected and wished, they would also join them. They finding every thing agreeable, they were not only satisfied with what the white people had told them, but were also urged by the brethren at this place, to join them in going into the settlements of the white people, where the brethren at Bethlehem, on a proper representation being made, would cheerfully supply them with teachers. The whites, encouraging them in these hopes, now appointed a body out of their number, to go with the messengers to Salem to assist in bringing the inhabitants, with their effects, to Gnadenhutten.

The language of the white people being the same at Salem as at Gnadenhutten, the brethren and sisters were easily persuaded to go with them; especially as many professed to be *very* religious, admiring their fine and spacious place of worship, and discoursing constantly on religion, both here and on the way to Gnadenhutten; frequently saying to the Indians: "You are indeed good Christians!" and made use of the same language to one another in their hearing. Some of them, on leaving Salem, set fire to the houses and church, which was disapproved of by our Indians; they, however, pretended that they meant no harm, but had merely done it to deprive the enemy of a harboring place.

Arriving at the river bank opposite Gnadenhutten their eyes began to open; but it was now too late. They discovered a spot in the sand, where, to appearance, a wounded Indian had been weltering in his blood, and near this marks of blood on the canoe. Poor creatures! being disarmed; as they, with those of Gnadenhutten, had freely given up their guns, axes, and knives to those who had solemnly promised, that, on their arrival at Pittsburg all should be returned to them again. But had they even been in possession of their arms, they could not conscientiously, and probably would not have attempted to resort to these in their defence.—Being taken over to the town, O how the prospect was changed! The language now held to them, was the reverse of what it had been at Salem, and on the road hither.—The Gnadenhutten brethren, sisters and children, were already confined for the purpose of being put to death; they were no longer called Christians as before, but warriors!—and the same language was also held to the Salem Indians;—all were declared enemies and warriors, and all they could offer in their defence was of no avail. They were further told, that the horses found with them had been taken from white people, they being branded with letters, with which Indians were unacquainted; that the axes found with them had the names of white people stamped upon them. Pewter basins and spoons were stolen property; the Indians making use of wooden bowls and spoons. Tea-kettles, pots, cups and saucers were also declared stolen property. In short every thing they possessed was said to have been taken from the white people whilst at war with them; and to this they would swear.

How must those poor creatures have felt, being sensible of their innocence! They could have given a satisfactory account of every article found in their possession, where, and from what trader or mechanic they had purchased it. As for the branding irons, it was common among them to get these made by the smiths, with the initials of their names, to enable them to know the horses and colts belonging to each other. But many of these accusers knew well, that the Christian Indians were becoming an agricultural people;—were making use of the plough, raised large crops, and lived chiefly by the produce of the field, and the cattle they raised. That more or less of them could set a decent table to a stranger, furnished with bread, meat, butter, cheese, milk, tea, coffee, chocolate, &c. together with such other articles as the season afforded. Besides this, the Christian Indians were well known by their dress, which was plain and decent, no sign of paint to be seen on their skin or clothes, they wore no feathers about their heads, neither did they shave and trim them as every Indian warrior does; but wore their hair as the Christians did. These, with other marks on them, were alone sufficient to prove that they were not warriors. But the number of horses and other property which they possessed was an object with these murderers, who concluded, that "when they killed the Indians, the country would be theirs; and the sooner this was done, the better!"* Accordingly they told the poor creatures that they must die.

Finding that all entreaties to save their lives was to no purpose, and that some, more

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* The language of back-woods-men.

bloodthirsty than their comrades, were anxious to begin upon them, they united in begging a short delay, that they might prepare themselves for death;—which request was at length granted them. Then asking pardon for whatever offence they had given, or grief they had occasioned to each other, they kneeled down, offering fervent prayers to God their Savior;—and kissing one another, under a flood of tears, fully resigned to his will, they sang praises unto him, in the joyful hope that they would soon be relieved from all pains, and join their Redeemer in everlasting bliss.

During the time of their devotion the murderers were consulting on the manner, in which they would put them to death. Some were for setting fire to the houses they were in, and burning them alive. Others wanted to take their scalps home with them, as a signal of victory; while others remonstrated against either of these plans,—declaring that they never would be guilty of murdering a people, whose innocence was so satisfactorily evinced;—and these proposed to set them at liberty, or, if they would not do that, at least to take them as prisoners, and deliver them up to the proper authority; but finding that they could not prevail on these monsters to spare their lives, they wrung their hands, and calling God to witness that they were innocent of the blood of these harmless Christian Indians, they withdrew to some distance from the scene of slaughter.

The murderers, impatient to make a beginning, came again to them, while they were singing, and inquiring whether they were now ready for dying, they answered in the affirmative; adding, "that they had commended their immortal souls to God, who had given them the assurance in their hearts that he would receive their souls." One of the party now taking up a cooper's mallet, which lay in the house, (the owner being a cooper,) saying, "How exactly this will answer for the business," he began with Abraham, and continued knocking down one after the other, until he had counted fourteen, that he had killed with his own hands. He now handed the instrument to his fellow murderers, saying, "My arm fails me! Go on in the same way! I think I have done pretty well!" In another house, where mostly women and children were confined, Judith, a remarkably pious aged widow, was the first victim. After they had finished the horrid deed, they retreated to a small distance from the slaughter houses, but after a while returning again to view the dead bodies, and finding one of them, (Abel,) although scalped and mangled, attempting to raise himself from the floor, they so renewed their blows upon him, that he never rose again. Then having set fire to the houses, they went off, shouting and yelling on having been so victorious.

The number of Christian Indians murdered by these miscreants exceeded ninety; all of whom, except four, were killed in the slaughter houses. The four were young Shabosh, who was killed before the murderers reached the town, the one whom Jacob had seen shot down in the canoe, and two young brethren, Paul and Anthony, who, perceiving the murderers' intentions, were shot down under the bank of the river, whilst attempting to escape.

Of the above number, sixty-two were grown persons, one third of whom were women; the remaining thirty-four were children.

Two youths, each of them about fourteen or fifteen years of age, who were shut up with the rest in the houses where the murders were committed, escaped. The one, (Thomas,) thrown in the house where most of the men were, was knocked down and scalped with the rest; but after a while recovering, and looking around, he saw Abel also scalped, and with the blood running down his face, supporting himself with his hands against the floor in order to rise. With great presence of mind he quickly laid himself down again, as if he was dead, thinking that perhaps some of the murderers might return again, to examine if all were really dead; scarcely had he lain a minute or two, when several men did come, who seeing Abel in this situation, they chopped his head with their hatchets, to prevent his rising again, and having done this, they went off. Believing this the proper time for him to attempt an escape, he crept over the dead bodies to the door, still keeping himself in a posture to be able to deceive them a second time, should they come again, when neither seeing or hearing any body coming, and it beginning to be dusk, he quickly got out at the door and went to the back side of the house, where he hid himself until it was quite dark, when he escaped. The other lad, who was in the house where the women were, had found means to raise a plank, which served as a trap door to the cellar which was under the floor, where he and another lad, who had followed him, lay concealed during the time the butchery continued—the blood from above running in streams through the crevices upon them, the planks being but loosely laid, and not groved. Here waiting for the dusk of the evening to come on, that they might effect an escape, they next attempted to get out through a small hole, cut for a window, and through which this boy, though with difficulty, escaped; but his comrade, being bulkier than he was, could not force himself through, but stuck fast, and as the boy supposed, was burnt alive; as he observed both the slaughter houses on fire, shortly after he left the house.

American Board of Foreign Missions.

FORMATION OF ASSOCIATIONS.

CONNECTICUT. West Suffield. Gentlemen's Asso. Mr. Andrew Denison, *Pres.*, Mr. Viranus Stephens, *V. Pres.*, Mr. Gurdon C. Gould, *Sec.*, Mr. John Sheldon, *Treas.*; four *Collectors.* Formed Apr. 14. Ladies' Asso. Mrs. Joseph Mix, *Pres.*, Miss Anna King, *V. Pres.*, Mrs. Gurdon C. Gould, *Sec.*, Miss Eliza Sheldon, *Treas.*; four *Coll.* Formed Apr. 15.

Simsbury. Gent. Asso. Rev. Allen McLean, *Pres.*, Mr. George Cornish *V. Pres.*, Benjamin Ely, Esq., *Sec.*, William Mather, Esq., *Treas.*; seven *Coll.* Formed Apr. 16. Lad. Asso. previously formed.

East Hartland. Gent. Asso. Rev. Ammi Linsley, *Pres.*, Mr. Ephraim Selby, *V. Pres.*, Mr. Willian Selby, Jr., *Sec.*, Mr. Thomas Sugden, *Treas.*; six *Col*

Lad. Asso. Mrs. Aaron Church, *Pres.*, Mrs. Philander Humphreys, *V. Pres.*, Miss Mary Selby, *Sec.*, Mrs. Asa Cowdery, *Treas.*; six *Coll.* Formed Apr. 20.

West Hartland. Gent. Asso. Rev. Nathaniel Gaylord, *Pres.*, Mr. Timothy Coe, *V. Pres.*, Mr. Israel Williams, *Sec.*, Mr. Samuel Woodbridge, *Treas.*; five *Coll.* Formed Apr. 21. Lad. Asso. previously formed.

Granby. Gent. Asso. Rev. Isaac Porter, *Pres.*, Mr. Levi Price, *V. Pres.*, Mr. Allen Clemens, *Sec.*, Mr. Bethuel Holcomb, *Treas.*; ten *Coll.* Formed Apr. 22. Lad. Asso. previously formed.

Recent Intelligence.

PALESTINE MISSION.

A LETTER from the Rev. Pliny Fisk, dated Nazareth, Nov. 9, 1823, says;—

> It gives me great pleasure to address you from the place where our Lord spent the early part of his life. May I learn to imitate Him, who, though he was rich, for our sakes became poor.
>
> I left Beyrout about ten days since, in company with the Rev. Mr. Jowett. Mr. King remains at Beyrout. We intend to visit Tiberias and Safet, and then proceed to Jerusalem. My health remains good amidst all my travels.

Mr. King writes, under date of Nov. 4, that he expected to leave Beyrout for Jerusalem in a few weeks.

Mr. Temple and his family at Malta were well on the 24th of January last. They had just heard of the safe arrival of Messrs. Bird and Goodell at Beyrout.

ARRIVAL OF GREEK YOUTHS.

IT is known to our readers that four Greek youths, who arrived in this country in the course of the last year, are now pursuing a course of study under the patronage of the American Board of Foreign Missions. Four others, natives of Scio, arrived from Malta on the 17th ult, commended by our missionaries to the same patronage. The names of these four are *Constantine* and *Pandias Ralli*, *Nicolas Petrokokino* and *Alexander Paspati*. The two first are brothers. Their father was one of the hostages from Scio, who were hung at Constantinople by order of the Grand Seignor. His effects were chiefly destroyed by the Turks. The lads with their mother escaped from the island of Scio in the same company with *Stephano* and *Pandoleon Galati*, now at New Haven, Con., to whom they are cousins. An account of this providential escape is given at p. 32 of our present volume. Nicolas and his mother and a younger brother were also among them. His father was previously at Malta, where the family now live, in reduced circumstances. The mother of Alexander, a widow, and her family were taken captive at Scio by the Turks; one brother, old enough to bear arms, was put to death; Alexander and his mother, one brother and three sisters have been redeemed; and one brother remains in captivity.

Constantine and Nicolas are about 16 years of age, Pandias 13, and Alexander 12. They are all youths of good talents, respectable acquirements and correct deportment. They understand ancient as well as modern Greek, have all more or less acquaintance with Italian, and having been for a short time under the instruction of our missionaries, read and converse in English.

These lads as well as the four now residing at New-Haven, wish to remain among us till they are prepared for usefulness by a collegiate education. The resources of the board do not warrant their conferring such privileges upon them, without specific appropriations by donors to the object. From those of our readers, therefore, who would delight to see *eight* young men from among this interesting people, enjoying the highest literary advantages which our country affords, in hope that the grace of God will prepare them for eminent usefulness, donations for this object are respectfully solicited.

Poetry.

MISSIONARY HYMN.

Our readers will have noticed, in the letter from the missionaries who last sailed for the Sandwich Islands, (p. 181,) that the following hymn was sung by them on first coming in sight of Owhyhee. We insert it here from "Hymns for the Monthly Concert."

O'er the gloomy hills of darkness,
  Look, my soul, be still and gaze;
All the promises do travail
  With a glorious day of grace.
    Blessed jubilee,
Let thy glorious morning dawn!

Let the Indian, let the Negro,
  Let the rude barbarian see
That divine and glorious conquest,
  Once obtain'd on Calvary;
    Let the Gospel,
Loud resound from shore to shore.

Kingdoms wide that sit in darkness,
  Grant them, Lord, the glorious light;
And from eastern coast to western,
  May the morning chase the night;
    And redemption,
Freely purchas'd, win the day.

Fly abroad, thou mighty Gospel,
  Win and conquer, never cease;
May thy lasting wide dominions
  Multiply and still increase;
    Sway thy sceptre,
Savior, all the world around.

THE

MISSIONARY HERALD.

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BIOGRAPHY.

MEMOIR OF THE LATE CHARLES GRANT, ESQ., OF LONDON.

CHARLES GRANT, Esq., of London, England, one of the Foreign Corresponding Members of the American Board of Commissioners for Foreign Missions, closed a useful life on the 31st of October, 1823. The following brief memoir we insert from the London Missionary Chronicle of April last.

THIS very eminent and respectable individual was a native of North Britain, being born in the county of Inverness, in the year 1746. He received his education in the town of Elgin, for which he was indebted to the kindness of an uncle, having lost his father in his infancy. At the age of twenty-one he went to India in a military capacity, but on his arrival in that country he was taken into the service of Mr. Becher, a member of the Bengal Council, and continued there about three years.

In 1770 Mr. Grant returned to his native country, and married a Miss Frazier, with whom, her sister and mother, and a friend of the family, he re-embarked for India in 1772, having obtained the appointment of a writer on the Bengal Establishment. About this period he formed an acquaintance with the excellent missionary, C. F. Schwartz, with whom he afterwards corresponded, and to whose memory, at his suggestion, a monument was erected at Fort St. George by the Hon. East India Company.

Soon after Mr. G.'s arrival at Calcutta he was appointed Secretary to the Board of Trade, of which he was chosen to be a member in 1787. Within three years after this, however, the impaired health of his family obliged him to solicit permission to return to England, which Lord Cornwallis granted with regret, and not without expressing his sincere regard, and a high sense of his zealous and faithful services. Within four years after his return to England, (namely, in 1794,) he was chosen a Director of the East India Company, and in six years afterwards a representative in Parliament for his native county.

During Mr. G.'s residence in India, its spiritual interests were very near his heart. In 1770 he subscribed 500 rupees to the erection of a new church for protestant worship at Calcutta, the old one having been destroyed by a hurricane many years before; and in 1787, when this church was placed under sequestration for the debts of the missionary, he advanced 10,000 rupees to redeem it, and placed it in trust for sacred purposes for ever. In England the same object still engaged his attention; and in 1797, he laid on the table of the Board of Directors, "Observations on the state of Society among the Asiatic subjects of Great Britain," which he had drawn up immediately on his return, with a view to procure leave for missionaries to be sent to India from this country; and he uniformly supported the same object while he lived.

In 1804 he was elected Deputy Chairman, and next year Chairman of the Court of Directors, to which office he was afterwards several times re-elected. In this situation he always contended against plans of conquest and aggrandizement, wishing to see our government in Hindostan founded on character and integrity, and supported by liberal and benevolent principles; in which respects he was a steady admirer of the course pursued by his friend and patron, Lord Cornwallis. He also suggested and supported the plan of a College at Haylebury, Herts, in order to fortify the minds of young men in the Christian faith, before they were exposed to the temptations of idolatry and the arts of Brahmins. Mr. Grant was also a zealous friend to education, and promoted the appropriation of a lack of rupees [100,000] annually to that object in Hindostan.

In 1807, on a motion in the House of Commons relative to the conduct of our Government towards the Poligars, "Mr.

Google

Grant traced the *Vellore mutiny* to the wish of the Mohammedans for the return of the sons of Tippoo Sultan to power. Whatever might be the remoter causes, the immediate occasion was, clearly, some injudicious military regulations, which tended to obliterate the fondly cherished distinctions of cast among the native soldiers. It certainly did not originate, (says the *Christian Observer*,) directly or remotely in the conduct of the missionaries, whom Mr. Grant, on every occasion, was among the foremost to defend from the unjust imputations with which they have been so often assailed."

Mr. Wilson, in his excellent funeral discourse for Mr. G. (to which we are indebted for several of these facts,) remarks, "This distinguished person, in point of natural endowments, was highly gifted. He had a vigorous understanding, a clear and sound judgment, a sagacity and penetration, particularly in the discernment of character, which were seldom deceived or eluded; a singular faculty of patient, impartial, and comprehensive investigation, an activity of spirit, and a power of continued and persevering application, which difficulties could not damp, nor labor exhaust. These qualities, united with quick sensibility of feeling, delicacy of sentiment, and a strong sense of moral rectitude, constituted, even independently of religion, that which is generally understood by the term *greatness of character.*

"It was not, however, the possession, but the direction and the improvement of these endowments and qualifications; it was the use which he made of his powers and faculties; it was the sincere and honest dedication of every talent and acquirement to the service and glory of God, which constituted him, in the proper sense of the term, a Christian. He did not, indeed, learn this lesson easily, or at a small cost. At an early stage of his Indian career it pleased God to visit him with a succession of severe domestic afflictions, painfully illustrative of the vanity of human hopes, the precariousness of earthly enjoyments, and the awful nearness of the things which are unseen and eternal. He was in circumstances very unfavorable to religious instruction and improvement;—heathenism and false religion prevailing all around;—the partial intermixture of Christianity which existed possessing little of that divine religion beyond the name;—his situation ill allowing of seclusion from worldly occupation and society. Yet that season of heavy calamity was blessed to his mind. It led him to the only true source of felicity. He derived, on this occasion, much useful spiritual counsel from a friend, who afterwards became his near connexion, and who was himself the friend and disciple of the celebrated missionary Schwartz. Thus, in a soil prepared by the means of grief and trouble, it pleased God that the good seed should be sown; it was subsequently cherished amidst the silence and comparative solitude of one of the remoter stations in our Indian dominions; and it produced blessed fruit to the praise and glory of God. With regard to his efforts to serve religion, and especially to promote the cause of Christianity among our native subjects in the East—when we consider the extensiveness of the work, and the powerful obstacles by which it was opposed, it is surprising how much he was the means of effecting. The results, indeed, of his labors did not fully appear during his residence in India; and even yet we may trust that they await a further and a progressive development. Humanly speaking, however, he may be said to have laid the foundation of much, if not all of the moral and religious good that has been accomplished in India during the last thirty-five years."

Thus Mr. Grant continued to his seventy-eighth year, walking with God, as Enoch walked, in the way of holy obedience; his path "growing progressively brighter as he proceeded; till at length all seemed ripe for the perfect day.———

"And it pleased God that *that* day broke unawares. During his whole life, he had risen to the full measure of the demands of his station. The spring of all his influence, as I have already remarked, was the actual discharge, in the very best manner, of the duties and functions assigned to him. He was ever 'diligent in business, fervent in spirit, serving the Lord.' And in this honorable position he stood, when the last messenger arrested him as in a moment, (Oct. 31, 1823.) In the midst of his labors, with a heart full of zeal for the diffusion of the knowledge of Christ, with his lips uttering sentiments relative to his favorite object, the spiritual welfare of India, without any lingering or protracted disease, by a release as placid as that of an infant, he fell asleep in the Lord. 'Mark the perfect man, and behold the upright; for the end of that man is peace!"

Mr. Grant being one of the Vice-Presidents of the British and Foreign Bible Society, and of the Church Missionary Society, the Committees of both these Societies, on hearing the painful news of his decease, passed, at their next meeting, Resolutions expressive of the high esteem in which they held his services and character; and we shall close this brief Memoir with a short extract from each.

"With feelings of the deepest interest, the Committee have listened to the melancholy intelligence of the death of Charles Grant, Esq., one of the Vice-Presidents of this Society;—and while they desire to express their heart felt sympathy with his afflicted family, they feel it incumbent on them to record their sense of the eminent services he was enabled to render, not only to this Society, but to the cause of religion throughout the world. In this cause, during the long period of half a century, he labored with unwearied zeal; and his active and persevering exertions, proceeding from Christian principle, and directed by talents of the highest order, and by a judgment singularly enlightened, profound, and penetrating, were productive of the most beneficial effects. Closely connected, as he was from early life, with British India, its spiritual interests lay peculiarly near his heart, and his efforts to promote them only ceased at the moment when he was called to his eternal reward. It pleased Divine Providence to honor him with numerous opportunities of extensive usefulness in that quarter of the globe; and those opportunities he both eagerly embraced, and successfully improved. In particular, he was greatly instrumental in promoting and protecting those beneficent institutions for the diffusion of the Holy Scriptures, which sprung up in India itself, and which have so copiously enriched our Asiatic dominions with the treasure of divine truth."

The Committee of the Church Missionary Society, after a similar token of respect, close with the following interesting anecdote, which we hope may prove prophetic. "Even in the last evening which he (Mr. G.) spent on earth, he mingled his thankful contemplation of the light actually spreading in the East, with the hope that his children would be permitted to behold the fulness of that day, of which he had lived to enjoy the dawn."

American Board of Foreign Missions.

BOMBAY MISSION.

EXTRACTS FROM THE JOURNAL OF MR. GRAVES.

(Continued from p. 179.)

Dec. 6, 1822. During the day I had considerable encouragement from some women who seemed almost ready to receive the Gospel. But as soon as they became fully assured of the necessity of their renouncing idols altogether, they seemed to lose at once all anxiety to hear. One such woman is the mother of the one who was killed in Worley by the fall of a coacoa-nut tree in the storm. I learned from the afflicted mother that her daughter, but a few minutes before she was cut off, had spoken in a trifling manner of death.

Conversation with a Catholic Priest.

7. Removed to the Catholic part of the village. The man at the house where I had engaged to stay, began to mention some objections to my lodging in his porch, when I immediately asked and obtained a place in the porch of his neighbor, and removed my things forthwith. The latter place proved to be almost opposite the house in which the Versava priest had taken lodgings; for he officiates for this people also. When I began religious exercises, he came and stood without. I invited him in, when he came and took a seat that was furnished him. Having remarked that he did not come to *hear me*, he, with the rest, sat, while I knelt and attended prayer. He then inquired whether I had the form of that prayer, or whether it was extemporaneous. Having told him that I made use of no form of prayer, he made some other remarks against the loudness with which I prayed; for I had previously told him that neither I nor his people could hear his exercises, and he had said it was not necessary they should. Without making any apology, for I had only spoken so as to be audible to the people, I proceeded to read the third chapter of John, and to address them. He afterwards said that he did not object to any thing I had said as to the nature and fruits of regeneration, and being born of the Spirit of God, only that without water baptism none could be saved;—and that if I persisted in directing the people not to attend mass, he should give orders that his people should not hear me. I told him I could not but say what the Bible said respecting images, and when his people inquired respecting their worship, I generally told them what I thought of it; but that it was not my practice to introduce the subject of their worship directly, and if ever I had done so, it was not, as he said, out of hatred to the church, but out of friendship to the Scriptures, and regard for the well being of the people.

Ignorance of letters among the Fisher Cast.

10. Spoke the word to many in the Mahratta village as well as in that of th Catholics. There is one Mahratta schc here, which I visited, and in which I pu lished the Gospel to the teachers and tho

who came in, and left tracts. There were about a dozen scholars;—not one fisherman's child. Such is the case at Versava; there is a Mahratta school there for a few of the higher casts, but not a soul of all the large fishing town knows how to read. I try to induce the people every where to have their children taught.

There is no Portuguese school in Versava, and but one in this village. The teacher scarcely seems to explain any thing. The boys and a half cast girl from the fort are taught to write Portuguese, with pen and ink, on boards, and also to read printed Portuguese. But as they understand almost nothing of that language, the worst principles are taught them in very low Mahratta, written out in the Roman character. They are also taught to sing by note and word. When they are dismissed at noon and night, they all proceed two and two, singing as they march to a neighboring cross before which they kneel, and say, all of them in the most trifling manner, a short prayer.

Singular Mortality.

11. Came to Arengul, a small village of Hindoos, containing about twenty houses. Here is a large arched church of the Catholics, divested of its imagery, which has been removed to the new church at Mur; for there is but one Catholic family in this place. Having been told that the Catholic inhabitants of this place had died off, I inquired of a Catholic passenger what had become of all his people, that used to frequent the great church. He replied they are all dead. Did they not remove somewhere? "Not that I know." There have been as great a diminution of the Mahratta people also; for they say that formerly there were 700 houses belonging to their present cast, besides many of all other casts, especially of Fishermen, of whom there are now none. About 30 persons were present in the evening, and were quite attentive to the first publication of the Gospel; for none of our number had visited the place before. They have no school, but several read, and also teach their children. I was blessed with great freedom in addressing the Gospel to them.

16. Went to the Hindoo village called Charcope. Here a head man and an elder, so called, reside; but the former was absent, and I found none who could read, or were willing to take tracts. I however addressed great numbers of them; many women also heard. I spent the principal part of the day among them.

In the evening I held a meeting in Malowny at the Hindoo head man's house: there were perhaps a hundred present, and as I had made a particular request, that, if they had any thing to say, they would wait till the exercises were over, and then say it, very little was said during the whole time, and but very few withdrew till dismissed. I preached from 2 Cor. 5:20, and was blessed with particular freedom in speaking. I felt that I had great occasion to give thanks for the privilege of speaking in the name of Christ, whether the people hear or forbear.

17. Went to the village of Ratwuly and addressed as many of the people as could be collected, and gave away one copy of the ten commandments in four languages. Then went to the next village of Catholics, where perhaps 40 persons collected. I addressed them on the principal doctrines and duties of Christianity, and prayed with them. In the afternoon, returning, I conversed with several in the town, especially Fishermen. I had the preceding evening requested that, if any were resolved on complying with my entreaties, they would come to my lodgings the next day, and inform me. One man came with two others, and said that he and several more were fully convinced of the folly of idolatry, and resolved to forsake it for the worship of the true God; but they did not see the propriety of their receiving Christ. I told him it was because they did not see their own sinfulness, and the holiness of the living God; otherwise they would see the necessity of a Savior and Sanctifier. While I conversed, the old man seemed considerably affected, and his eyes were moistened with tears.

I offered to stay, contrary to my first intention, and address them another evening; but on consulting the head man and some others, they said they wished me to proceed to Munory, and address the people there, for they wished to see what they would say. The people of the two places are much connected. Accordingly, after warning them of some of Satan's devices, I proceeded to Munory to lodge. In the evening about 200 were present and tolerably attentive, while, after addressing them in a general manner, I read the 1st chapter of Genesis, and gave them a more particular account of the fallen state of man, and of the way of salvation.

Between the 17th and the 27th Mr. Graves preached every day in one village or another, to audiences composed generally of from 100 to 300 hearers.

27. Came to Cotun, where is a Catholic church and priest, and many Hindoos. I went through the village to all the head-men, (four,) and was not likely to find a place that would accommodate the people. At last one fisherman, a Catholic and head-man, consented that I should hold a meet-

ing in his house, provided that I would not sleep there. Accordingly I made an appointment, expecting to sleep in the street; but a Mussulman kindly took me under his roof. After addressing the people at the house of the Catholic, I came to the Mussulman's, where I addressed several Mahratta people till a late hour.

At this place I had the most striking evidence of the fear of the people respecting our books and schools and teaching, lest there should be some secret scheme to re-act the part of the Portuguese; for all the Catholics, high and low, on this coast, were made such from Hindoos about four generations since;—and that in many instances by means of force.

Catholic Preaching.

Lord's day, 29. In the morning, at Donguree, the priest called on me, and conversed with a great degree of levity. After he had gone to the church, he sent an express request that I would come; so, taking my bible, I went. After kneeling a moment, he seated himself in an armchair brought for the purpose, (the pulpit not being prepared,) and addressed the people as if Christ had actually been born again, four days before. He also repeated the four first commandments, entirely omitting the second, as it is the catechisms; after which he said mass. Four or five wax candles were burning, and a little stool was placed near the people with an ivory child on it, and two candles. Some of them, with the profoundest awe, knelt, and kissing the toes, touched their foreheads to the head of the image.

After mass I requested the priest to invite the people to stay and hear me, promising not to say much besides reading the sacred scriptures; but he said he was forbidden. Some of the people, however, tarried, and he did the same, while I read part of the third chapter of the Gospel of John. Probably 150 attended mass.

30. A poor old man, who was blind, said that his blindness was the pleasure of the virgin Mary, the Mother; on which I reproved him, and reasoned with him. He said, We first worship the Mother of God, and then, Jesus Christ.

Interview with another Priest.

31. Towards evening came to Bhainder. Lodged at the Mahratta headman's. Some of the Catholics said they should not attend my meeting, for the priest would fine them if they did. I then called on him at the Portuguese Church. He said, "Why should he fine the people?" yet observed that he could not permit them to hear my instructions. Preceding customs would not permit him to do so. He mentioned the name of John Huss, and said that his books were ordered to be burnt; intimating that such like books *should* be burnt. He, however, invited me to stay and lodge with him; but as I had made an appointment in the Mahratta part of the village, and my things were there, I excused myself. I inquired of him why he did not read, at Donguree, the last Sabbath, that part of the ten commandments which respected images. He frankly confessed that he could not promulgate the second commandment, for fear that the people would think it was violated in their churches. After the exercises of the evening were commenced, several Catholics passed, and stopping a few moments, said they must go;—they were Christians, and why should they hear Antichrist, for such I was.

LETTER FROM MR. GRAVES.

The following paragraph is extracted from a letter of Mr. Graves, of recent date, addressed to E. A. Newton, Esq., of Calcutta, and kindly forwarded to us by him.

Mahim, Jan. 13, 1824.

In our mission we have no special news. The influence of the Gospel on the minds of the natives generally is increasing, but we cannot speak of special convictions, or conversions. The attendance at the chapel is, I am told, increasing; and so are the numbers in many of our schools. We have recently made accommodation for the printing office at one corner of our chapel. The health of all the members of our mission, though in some instances not perfect, is as good as usual.

MISSION IN CEYLON.

GENERAL VIEW OF THE STATION AT OODOOVILLE.

We shall not have room in our present number for all the extracts which we wish to insert from the remaining part of the Journal of the Rev. Miron Winslow, which we have on hand. We therefore pass over, for the present, the part which intervenes between the date of our last extracts and the 7th of July, 1823, for the sake of inserting a general view of the station at Oodooville, which was given at the last mentioned date.

Buildings at Oodooville.

The buildings remain in much the same state as last year. The front of the old church has been repaired a little, to prevent its going further to decay. A bungalow has been built for the use of the boys of the Boarding school, and the dwelling house has been partly tiled. The buildings are, therefore, a small but convenient dwelling house,—a low stone building for kitchen and store rooms,—a good bungalow for the family of a native preacher,—a bungalow for the boys to sleep in,—a large bungalow which answers for preaching on the Sabbath, and a school during the week,—and the walls of an old brick church, which is capable of being made with little comparative expense a convenient place for the worship of God; but which, though we dwell in a *decent*, if not in a "*ceiled* house," "lieth waste."

Native free Schools.

The number of native free schools now attached to this station is *nine;*—three new ones having been formed, and are given up to Dr. Scudder. They are all superintended by Solomon, a native member of the church, who spends his time in visiting them. The children generally make pleasing progress. There is, however, a great deficiency, for want of the necessary school books, and the principal benefit to be at present calculated upon from these schools, is the raising up of a *reading population;* an object, however, in itself of vast magnitude. We have as yet been able to do less for the instruction of females here, than at either of the other stations, there being only fifteen girls in all the schools. One circumstance connected with them is encouraging:—two of the girls are from one of the highest families around us, and their example will no doubt eventually be more or less followed.

Boarding School.

There are now connected with our family 32 boys and 8 girls, to all of whom, except five, we have given assigned names. We have no reason to be particularly dissatisfied with any under our care. They are generally obedient and make good proficiency in study. To facilitate their progress in studying English we have lately brought them more under our immediate inspection, by having them study in our verandah, under monitors, while Mrs. Winslow spends most of the forenoon with them. The older boys likewise write essays and declaim weekly in Tamul or English. The outline of a day with them is as follows. They rise at the ringing of the first bell at five o'clock, and prepare to take their food;—eat,—go to the school bungalow,—at seven attend prayers,—and then study English in the verandah until half past eleven. They take their dinner at one o'clock,—go to school at two,—study Tamul till five,—and are dismissed with prayers. They then play or work till supper at seven,—after which all assemble in the verandah to attend family prayers in Tamul, and to hear such remarks or exhortations as their conduct or circumstances may require. The older boys study in the evening; but the younger go immediately to bed after prayers. Their meals are all taken in common; one of the older boys asking a blessing. They receive daily from a pound to a pound and a half of rice, with vegetables, fish or eggs, and a small quantity of cocoanut for curry, or, instead of the latter, on the Sabbath, a little dry fish with some fruit;—generally three or four plantains each. They eat rice and curry twice a day, noon and night, and congey, or rice and buttermilk, in the morning. Their clothes, (generally only a strip of cotton from one yard to two and a half in length, and about one yard in breadth,) are exchanged every Saturday evening, after they have bathed, that they may be clean on the Sabbath; and, though it may appear singular to those accustomed to see every part of the body covered, they now appear to us, when they have a clean cloth girt round the waist, so as to hang down nearly to their feet, and especially when, (as the largest do occasionally,) they add a light muslin cloth, thrown loosely over their shoulders, they appear not only decent, but neat and well dressed. Indeed, were it the place to make the remark, a native of good figure, with such a dress, and added to it two or three pair of gold ear-rings in each ear, a cashmere shawl, formed into a kind of turban, on his head, and a pair of sandals on his feet; appears not only more *comfortable* in this hot climate, but even more *respectable*, and, if any please, more *elegant*, than the same native in a European dress. The girls, in addition to a cloth larger in proportion to their size than the boys wear, have also a kind of loose jacket, or coarse short-gown. This is almost wholly confined to the girls in our families, as the women in this district seldom wear any thing on the upper part of the body, except that the more respectable cover themselves with a large loose cloth over their shoulders. With the help of this, however, which is often very large and fine, they contrive to cover themselves, so as to make a much more modest appearance, than many ladies of fashion in England and America.

To return to the school;—it would be matter of the greatest thankfulness could it be added, that some of the children appear to have received the truth as it is in Jesus; but, though many have at different times been serious, and under apparent conviction, there is no one who now gives evidence of a change of heart. This is our grief, and should no doubt be our humiliation; but we do with some faith endeavor to commend these subjects of Christian charity and Christian prayers to the God of all grace; and we hope they will never be forgotten in the supplications of those, who contribute to their support.

Congregations and Preaching.

Our congregations at the station on the Sabbath mornings have been much better the last year, than at any time previous; consisting usually of from 250 to 300 persons, of whom 50 are adults, and the remainder children from the schools. Among the former are always some women, but the number is small. Only eight or ten are regular hearers. At the different school bungalows the congregations have varied, but have generally been encouraging, and sometimes rather large. At the court bungalow in Mallagum there have been pretty uniformly about 20, and sometimes 30; many of them respectable men and constant hearers. The manner of spending the Sabbath, as to preaching &c., is as follows. Sabbath school from seven to nine o'clock,—then preaching until half past ten,—after which a second service, or a kind of conference, in our verandah, until twelve. Preaching in the neighboring school bungalows in the afternoon,—and attending to the Sabbath and other Christian lessons of the boys and servants through the evening. In all these branches Maleappa is a very useful assistant, and is particularly acceptable as a preacher. Since we received a small supply of printed tracts in March, we have distributed about 1,400, and might easily have given away, profitably, many more, had they been in hand.

Effects of Preaching.

Had we that evidence which God is sometimes pleased to give, that the word has been preached with the Holy Ghost and with power, we should greatly rejoice; we should be "exceedingly joyful in all our tribulations." But though this is not the case, we have still occasion to be thankful for a degree of evidence, that the truths made known have been the wisdom of God and the power of God, unto salvation. Three, since the last journal was sent, have, as we hope, passed from death unto life; and a few others have been more or less under serious impressions. Of the former two have just joined the church, and the other is a candidate for admission. She is a low cast woman, probably between 40 and 50 years of age, and possessed of considerable information for a woman in her circumstances. She has for many months appeared very tender on religious subjects, is a constant hearer, and seldom hears without weeping. She is still ignorant, but appears to make progress in divine things, and will, we hope, ere long be united with the professed followers of Christ. Of the latter class,—those on whom the truth appears to have made at least a temporary impression,—one is a neighbor of ours, and the principal proprietor of a small temple. On our first coming to Oodooville he appeared much opposed to Christianity, and seldom came near us. When the cholera was prevalent last year, he and his family were taken; but most of them recovered by the use of medicine received from us. Afterwards he had the dysentery, and was brought so low as to require medicine daily. The attention which he received at this time seemed to make a very favorable impression on his mind; and he not long afterwards became pretty constant in coming to hear preaching on the Sabbath, and sometimes attended the church meeting. He is now frequently in at family prayers in the evening. The most we can say of him is, that his mind appears somewhat awake to divine things; but it *may* soon settle down into stupidity or opposition. Another is that of a brahmin frequently mentioned in my journal, who had the cholera. He, for a time, appeared to be under deep impressions, often expressed his entire conviction of the truth of Christianity, and seemed almost persuaded to renounce his idols, and take up the cross. Of late, however, he has been much occupied in idolatrous ceremonies, and, it is to be feared, has hardened his heart against the truth. The result, in these and all other cases, however trying to us, we desire cheerfully to submit to Him "who is wonderful in counsel, and excellent in working." We are sinful; but,—O unspeakable grace!—he passeth by our iniquities, that we may teach transgressors his ways, and that sinners may be converted unto him.

Communicants.

The native members at this station are nine in number;—Maleappa and his wife, Solomon and his wife, Katherman and his wife, James, Chellache and Vaylache. George Koch, who joined the church at Panditeripo, is also present with us; so that the whole number of communicants, including ourselves, is twelve:—a little flock, but we may remember who it was that said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

On the whole we have never had more occasion to humble ourselves, and never more occasion to speak of the loving-kindness of God. Through the year we have generally been favored with comparative health, our daily wants have been supplied, and we have seen the word of God taking some root among the poor people around us. Though the time should be far distant, when the great harvest shall be gathered in, *it will come;* and "both they who sow, (whether personally or by means of those whom they send and support,) and they who reap, shall rejoice together." For this may constant prayer arise "to Him who is able to do abundantly, above all that we ask, or think." To him be glory, both now and forever.

SANDWICH ISLANDS.

JOURNAL OF THE MISSION.

March 10, 1823. Mr. Bingham attended the funeral of a man belonging to Krimakoo. The chiefs and people are becoming more and more desirous to adopt the custom of burying their dead in a decent manner. The former custom was to bury them secretly, in the night.

30. By particular request of the king, Mr. Bingham preached at Wyteete, in the morning on the character of Cain and Abel, and in the afternoon, at the funeral of a chief, on the resurrection of Lazarus. The king and principal chiefs attended; and a much larger congregation assembled than we have before been allowed to address in the Islands. As no house in the place would accommodate one fourth part of the number, Mr. Bingham, with the consent of the king, took his station under the shade of the large *kou* trees, and the multitude, not less, probably, than 2,000 in number, great and small, gathered around him to hear the wonderful doctrine of the resurrection of the dead, and to be urged to prepare for that great day, by obtaining the favor of a gracious and almighty Savior.

April 19. Third anniversary of the landing of the mission at Woahoo.—We are happy to record that, although a year ago the king, contrary to our wishes, celebrated an impious feast on the Sabbath, in commemoration of the death of his father, yet since that time he has publicly acknowledged the Sabbath as a divine institution, and to some extent required its observance.

Political Celebration.

23. Messrs. Bingham and Ellis in company waited on the king, and proposed to him to have public worship on the day of the national feast, for which preparation is now making. We have long wished to make this annual celebration an occasion of communicating important instruction respecting the demolition of idolatry and the establishment of a Christian system in its stead. The king readily consented to our proposal.

24. This day has been distinguished by the annual festival commemorating the death of the late king and the accession of the present king to the throne. At 11 o'clock the church was filled, and many hundreds collected who could not enter. Most of the principal rulers in the nation except Cox and Adams were present. Mr. Bingham addressed the throne of grace, and Mr. Ellis preached a *Jubilee Sermon.* After the public service the king and chiefs returned to the village. Mr. Ellis and Mr. Bingham, with their wives, and Mr. Loomis, by request of the king, followed, and partook of the dinner. The king was seated at one end of the table, one hundred feet long, and Mr. Jones at the other, and a large number of chiefs, masters of vessels in port, residents &c. participated in the dinner, served up much after the manner of civilized nations. The great Giver of all mercies was acknowledged on the occasion. Probably 5,000 natives were spectators of the scene. The table was spread under a *ranai* (shed) built for the purpose, 100 feet long and 40 feet wide, open on all sides, having a covering nearly horizontal, made of poles, rushes, &c., and lined with canvass. The king's guards, armed with muskets, and dressed in uniform, who had attended him to and from the church, surrounded the *ranai.* A display was made as usual on such occasions of their fine feather tippets and splendid war cloaks. In the midst of the dinner the young princess, Naheanah-anah, was brought in great pomp upon a four wheel carriage, curiously decorated, drawn by her friends, and attended with lofty *kahiles*[*] of imposing appearance. As the carriage came near the head of the table, the king rose, and lent his hand to draw it;—then directed his sister to get upon his back, and thus she was introduced to the whole company, by the king, as his sister, the daugh-

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[*] The *kahile* is composed of a slender rod, from three to thirty feet in length,—the lower part, or handle, generally neatly ornamented with rings of polished ivory or tortoise shell, and about one third or one half the length set with beautiful feathers, black, yellow, scarlet, grey or white. The feathers of the largest are set upon numerous artificial branches diverging from the rod. Being at equal distances from the rod, and contiguous to each other, they assume the form of a cylinder from 12 to 20 inches in diameter, and from 6 to 10 feet in length. Just below the cylindrical part, yellow feathers, set on net work in the form of the mouth of a trumpet, add much to the gracefulness of the figure. A considerable number and variety of these kahiles are used on public occasions.

ter of Tamahamaha, and seated by the side of Kouekaoola, and much caressed by the king's guests. Thus are the favorites of royal blood honored. The wives of the king were richly dressed. Kamamaloo, in black satin, decorated richly with gold lace, neatly adjusted by her own hands, distinguished herself by superintending and ordering the table. But in the midst of all the parade, the peals of roaring cannon, and the social glass of wine, nothing could remove, from the countenances of the more intelligent and sober part of the rulers, the marks of their dissatisfaction on account of the king's excesses. His irregularities on the present occasion were no small check on the interest and happiness of the day. He left the table and retired to sleep.

26. The king now established in a large new house, which has been four months in building, lays a tax on the nation for dollars. The larger chiefs pay from 40 to 60, smaller chiefs 10, some of the foreigners, and even merchants, from 5 to 20 dollars. The king's servants about his person, even his cook and his little pipe lighter pay two dollars each.

The queen, receiving the tax to day, has undertaken to write a complete memorandum of the names of the persons paying, and the sums paid by each; but finding the labor too much to accomplish alone, she requested Mr. Ellis to assist her, and Mr. Bingham to copy the list. The tax will amount to $5,000, at least. This is a national custom; nor is it the exclusive privilege of the king. His mother lately built a house, and collected of those that entered it about 800 dollars. A house built in the fort before our arrival, is said to have collected 2,000 dollars.

An interesting Sabbath.

Several of the next pages of the journal are occupied with an account of the arrival and welcome reception of the new missionaries by the ship Thames, the substance of which has been contained in our preceding numbers. The next Sabbath after their arrival was fixed upon for their formal admission into the mission church.

Lord's day, May 4. A day of special interest and congratulation in the islands. At nine o'clock the church was so filled with natives, that the mission family could hardly find a seat in the house. The king and principal chiefs were present. Mr. Ellis preached from that very elevated passage in the prophecy of Isaiah, "How beautiful upon the mountains are the feet of him that bringeth good tidings,—that publisheth peace,—that bringeth good tidings of good, that publisheth salvation,—that saith unto Zion, Thy God reigneth!" His design was to illustrate the benevolent design of the missionaries to seek the deliverance of the people from the bondage of sin and Satan; to make them acquainted with the way of salvation by Jesus Christ; and to lead them to adore the character, and rejoice in the holy government of the Lord Jehovah, and to obtain, by his favor, an inheritance among his saints. This he forcibly and affectionately assured them is the object of those who are come to reside among them as teachers, in opposition to any plans of emolument to themselves, or of injury to the nation. The king and several of the chiefs and chiefesses spent the interval of worship at the mission house and were made more fully acquainted with the design of the newly arrived teachers in forming a union with those longer established. The king took a lively interest in the object, and unsolicited expressed his full and cordial approbation. At 11 o'clock A. M. the church was filled again by foreigners and natives. Mr. Richards preached from the spirited words of Nehemiah to his enemies, "The God of heaven he will prosper us, therefore we his servants will arise and build;—but ye have no portion nor right nor memorial in Jerusalem:"—illustrating, particularly from the former part of the passage, the encouragements given us to engage in the work assigned us, the spirit and manner in which we ought to prosecute it, and the extent and certainty of the success, with which the faithful labors of the Lord's servants will be crowned.

After the sermon Mr. Bingham made an address on the union of the reinforcement with the pioneers of the mission, in which it was remarked, as one of the favorable circumstances under which the union takes place, that four and twenty chiefs and chiefesses, principal personages in the nation, besides the king, already engaged in learning, were ready to welcome with gladness the arrival of new teachers; and that none but those who hate the kingdom of Jesus would dispute their entrance into these open and whitening fields. They were called upon, therefore, to put in the sickle, for the harvest is ripe.

The constitution of the church was then read for the assent and subscription of those who had now come to pledge themselves anew, and the little Sandwich Island church consisting of 13 members now in the islands, received 15 in addition. Thus our number was at once more than doubled.

The number of 15, who were admitted to the church on this occasion, was exclusive of

one member of the mission family, who could not, for want of testimonials, which had been forgotten or mislaid, be formally admitted.

After a cordial welcome to the fellowship of the church and the reciprocal pledge of fidelity had been given to the new members, and Mr. and Mrs. Stewart had dedicated their infant child in the ordinance of baptism, the missionaries united in commemorating the death of the Savior. Two natives of Great Britain, seventeen of America, four of Taheite, and three of Owhyhee composed the number of communicants who were present on the occasion.

PALESTINE MISSION.

JOURNAL OF REV. PLINY FISK.

The journal of Messrs. Fisk and King in Palestine, extracts from which were concluded in our number for April last continued the account of their labors and travels down to the 14th of July, 1823, at which time, it will be recollected, they had just arrived at Beyrout, on their way to mount Lebanon. The journal of Mr. Fisk from which the following extracts are taken commences from that period.

Visit to the Emir of Beshir.

As the missionaries contemplated residing for some time in the territory of the Emir Beshir, whom they had seen in Egypt, and as he had invited them to visit him after his return to his government, they thought proper to call on him immediately on their arrival at Lebanon.

July 16, 1823. We left Beyrout for the residence of the prince, near Der el Kamer. We set out, on asses, at six o'clock. For about two hours our road was nearly level, across the plain of Beyrout,—direction a little east of south. We passed a large grove of pines, which were planted to promote the healthiness of the place, and then extensive fields of mulberry trees, which are cultivated for the silk worm. Turning a little more easterly, we began to ascend the mountain, and continued ascending nearly three hours, which brought us to the summit of the first range of mount Lebanon. We descended in two hours to a small river, where we rested half an hour, and dined on bread and a watermelon. At half past one we resumed our journey, and at three reached the summit of the second range. A half hour more brought us to Der el Kamer, which is considered as the capital town on the mountains. It is, I believe, the only place on mount Lebanon where either Turks or Jews live. It has a mosque, but I was told, only five or six Turkish inhabitants. There are also a few families of Jews. The population was estimated at three or four thousand men, capable of bearing arms. One hour's ride carried us from the town across the second valley, and up to the palace of the Emir; which stands on a projection of the third range of hills. Mount Lebanon is not, however, in its whole length regularly formed into different ranges of hills, and intervening valleys, as it seems to be in this place. It is rather a promiscuous jumble of rocky, precipitous hills, forming irregular basons and deep ravines. The direction of the hills and vallies between Beyrout and Der el Kamer is nearly north-east and south-west; and the streams find their way into the sea in the neighborhood of Tyre and Sidon. The residence of the Emir is called Btedin sometimes pronounced Ebtedin. His palace is a large building, or rather a collection of buildings, containing apartments for the Emir and his family and court, together with a guard of soldiers. He has also a private chapel and a domestic chaplain. He is descended from a mussulman family, who I believe trace their pedigree to Fatima, the daughter of Mohammed. They wear the green turban, which is allowed only to the descendants of Mohammed. I have however once been told that this family do not claim to be the descendants of the Prophet, but a kindred family, which were known as princes long before Mohammed's time. The present Emir is the first reigning prince who has professed the Christian religion, though some branches of the family have for a long time been Christian. I have not been able to ascertain with certainty whether the Emir Besher is known as a Christian when among Turks or not. Some persons have told me that when among mussulmans, he performs the mussulman's ablutions and prayers, and goes to mosque. Others say that in such circumstances he avoids all religious rites, so that no one can discover whether he is Turk or Christian. Others again say that he makes himself known as a Christian wherever he goes. He certainly professes to be a Christian when at his palace and when among his own subjects. But, alas! it is equally certain that, neither as an individual nor as a magistrate, does he show any proper regard to the equitable and benevolent principles of the Gospel.

A room was assigned to Messrs. Fisk and King in the palace, and the next day, towards evening, they were politely received by the

Emir, who had been too much engaged in business to see them at an earlier hour. From him they obtained a firman for travelling throughout his dominions. In the evening they left the palace and returned to Beyrout, travelling all night to avoid the heat of the day.

18. Between six and seven o'clock we arrived at Beyrout. The mountains which we crossed are composed of rock with but little earth. Yet on the sides even of steep hills, the inhabitants have built walls and collected earth, so that you see a succession of wide stairs, rising like the seats of an amphitheatre. On these steps grow vines, and olive, fig and mulberry trees. Many spots are extremely fertile. The inhabitants have the appearance and manners of free, high spirited mountaineers.

The women in these parts wear an ornament of a different kind from any thing I ever saw elsewhere. It is of a conical form, and worn on the forehead. They call it *tantoor*. The tantoors are generally of silver, though sometimes of wood or leather. Each tantoor is about a foot long and three or four inches in diameter at the base, and half that at the top. The silver ones descend from generation to generation, and are highly esteemed. They are sometimes worn by females whose dress and employments indicate great poverty. The tantoor is usually covered by a veil, nearly as large as a sheet, which covers almost the whole body. This is drawn over the face, or removed from it, at pleasure. The country which we passed through is inhabited by a mixed population of Christians and Druses. Der el Kamer is at about an equal distance from Beyrout and Sidon; south-east of the former, and north-east of the latter.

At Beyrout Messrs. Fisk and King sold 20 copies of the scriptures, and distributed gratuitously 13 bibles and 170 tracts. On the 19th of July Messrs. Fisk and King went to visit the Rev. Lewis Way at Antoora, five hours distant from Beyrout, where Mr. Fisk took up his summer residence. Mr. King left him on the 22d to reside at Der el Kamer.

JOURNAL OF MR. KING AT DER EL KAMER.

At Der el Kamer Mr. King took up his residence for the summer season in the family of an Arab called Yoosoof Doomanee, whose son, a young man of about 20, was his instructer in Arabic. We shall make some extracts from his journal, which was written during this period.

July, 31, 1823. One of the women in the family asked me if I believed in the Pope. I replied, No. She then asked several questions in regard to my sentiments, which I answered frankly. Mr. D., with whom I reside, calls himself a Roman Catholic, and I thought that I might perhaps get his ill will, and that of his family, by this early avowal of my belief in regard to the Romish Church; but I must speak for Christ and for the truth, though all men should hate me.

Conversation with a company of Women.

Aug. 7. Went to church to witness the baptism of a child. After I had returned to my lodgings, a large company of women came from the church, and sat down in the room where I was with the family of Doomanee. I arose to leave the room, supposing that this would be expected of me as a matter of course; but, contrary to what they told me was custom, and contrary to my expectations, they laid aside their veils, and I was requested to sit down with them. On taking my seat I observed to them, that I supposed the etiquette of their place demanded that they should not sit unveiled before a stranger. One of them replied, "True, this is a thing unknown before in this place among respectable Arabs, but when we saw you in the church to day, it was said by one of our number, that you are a better man than our curate, and that it was a great treasure to have you in this place:—it is for this reason that we have no fear of you, have laid aside our veils, and treat you as a friend."

After a few moments, I took the New Testament and read to them out of the third chapter of John, with regard to regeneration, and endeavored to explain to them the meaning of baptism. All listened attentively, and after a while one of the women said to the others, "I wish this man were our curate." Then, turning to me, said, "Will you not change your dress, and become our curate?"—I replied, "Were I your curate I could say nothing better to you than this;—Love Jesus Christ with all your heart,—trust in him for salvation,—confess your sins before God,—live a life of prayer,—and do good to others." All were silent, and in this manner I addressed them for some time.

Discussions respecting the Ten Commandments.

Lord's day, 10. Spent the day in reading the Holy Scriptures, and in meditation. Also read in the Psalms in Arabic, as divided into lessons for each day in the week, and intermixed with prayers to God an

Christ, and the virgin Mary, and followed by the Canons of the church, and what are called the ten commandments given by God to Moses. These ten commandments are prefaced nearly in the following manner;—"The ten commandments, according as God wrote them upon two tables of stone, and handed down to us, the Church." One would expect, of course to find them as given to Moses; but the *second* commandment is entirely left out, and the tenth is divided into *two*, so as to make out the number *ten*. The fourth also says observe the first day, *and the feast days.*

Soon after I had read this, the Superior of the convent came in, and I remarked to him what I had read; and observed that these were not the ten commandments delivered to Moses;—that there was another. He seemed angry and tried to make me believe that I was under a mistake. I told him it was in vain for him to do this, for I had read the ten commandments in Hebrew; and every body knew that there was another commandment, which is "Thou shalt not make unto thee any graven image, nor the likeness of any thing that is in heaven above, in the earth beneath, &c." I really felt so indignant that any man should dare take away one of the commands of God, that I told the priest plainly, that it was an impious thing, and a lie, to say, these are the ten commandments of God, written on two tables of stone, while the second was entirely left out, the fourth changed, and the tenth divided. My Instructor replied "if these are the commands of the *church*, they are the commands of God." This I denied; and told him how one Pope had said one thing, and the succeeding Pope, another, in direct contradiction to it; and asked him if he thought both were from God? "No," said I, "God never acts in this manner. It is man,—*erring man.*"

19. My teacher would not believe that tho Priests had kept back the second command, viz. "Thou shalt not make unto thee any graven image &c.," and said he would bring a Jew to see me, and ask him whether that command was in the Jewish books. "Bring him, said I, for every Jew knows that this is the second command given by God to Moses." He had in the morning read this in my Arabic Bible, but, as it was printed in England, he doubted its authenticity. After a long discussion he sent for a Bible, that he said was printed at Rome, and must be true. I immediately opened to the 20th chapter of Exodus, and told him to read; and he, to his astonishment, found that I had told him the truth.

The mother of his spouse asked me why I did not make the sign of the cross? "Because, said I, that is nothing; Jesus Christ never told his disciples to make the sign of the cross, but to take up their cross and follow him; and if you will attempt to follow Christ, according to the Gospel, you will find what the cross is. If you have not the Holy Spirit in your heart, teaching you to deny all ungodliness and worldly lusts, you may make the sign of the cross every moment of your life, and then go to hell!"

My Instructer said; "You have reason;—I have reason;—every man has reason;—let every man believe according to that, and follow that." "Human reason, replied I, is in the dark;—you are in the dark;—your priests are in the dark;—and this book, (taking up the Bible,) is the only sun which can dispel the darkness. Here is light; we must believe and act according to this rule, or there is no light in us." All exclaimed, "He is right; that is truth."

After three or four hours conversation of this kind I retired to rest, but my feelings had been so much engaged that I could not sleep.

22. My teacher observed that he thought I was right in many things and the church here wrong;—"and, said he, if you see any thing wrong, you ought not to hold your peace, but to say so." "Will you not be offended, said I, if I tell you the truth?" "No; replied he, I wish it." "Well, then, said I, I fear that you do not know what it is to be a new creature,—to be a true christian. You profess to be a Christian;—many profess to be Christians, who are not, but are the children of Satan!" He seemed to be a little affected, and I went on, explaining to him, as well as my knowledge of Arabic would permit, the way of salvation. He replied, "I hope by and by to know what this is when you know Arabic a little better." "Read the word of God, said I, and you will know."

Discussions respecting the Virgin Mary.

30. An Arab from W. dined with us, and in conversation he asked me, if I did not believe that the virgin Mary was a spotless being born without sin. "No;"—said I,—"she was a sinner, and had need of the merits of her son, in order to be saved." This, he said, could not be. "You think," continued I, "to honor Jesus Christ by giving glory to the virgin Mary, and to the saints, who were poor sinners, saved by his blood;—but you do not honor him, you dishonor him. You take not him alone for your Mediator. God will judge you, and the great day of decision is hastening on. If you wish to honor God and his Son Jesus Christ, you must act according to the rules laid down

in the Gospel, and not according to books written by erring men, nor according to the fancies of your own heads. Jesus Christ is all in all; and if you worship any other, you may *say* you are a christian, but you are not. In heaven all the angels sing glory to the Son of God; and if ever you go there, you must sing glory to his name alone." "Do they not sing glory, said the Arab, to the virgin Mary also?" "No, should a single angel dare in heaven to sing glory to the virgin Mary, he would instantly be thrust down to hell! Such a song was never heard there since the angels of God existed!" At this all stared at me with a kind of wonder, and the conversation ceased.

Sept. 4. In the evening the principal priest of the village called on Mr. King, and introduced a discussion by inquiring whether the mother of Jesus had any children subsequently to his birth. To this question Mr. King replied by showing some reasons which in his view rendered it probable that she had.

"God forbid,"—said the Priest in a rage,—"God forbid," "God pardon us;" "God pardon us;"—and left the room in anger. I immediately followed him to the room, where he had gone and sat down with the family. He was talking about me in a great rage, but I did not mind that; I went and took my seat close by his side. My instructer, fearing that we should have a quarrel, begged me not to go, but I persisted and went. As I sat down by him he turned his face from me, as if I were a miscreant,—a person to be despised by all men. I said mildly, "Aboona, I wish to say one thing;—we profess to be disciples of Christ,—his followers; and it does not become us to speak with anger. Christ was humble; and when men opposed him he did not fall into a passion." "True,"—said the Priest, lowering his voice and turning towards me. I continued,—"I believe in Jesus Christ; and he is all in all to my soul. If I in sincerity believe in him, am I not a Christian?" "Yes" said he.—"Now, said I, 'By this shall all men know that ye are my disciples, if we have love one to another.' Here are mussulmans around us, and many who do not believe in Jesus Christ. Let us show to them and to the world, that we are Christians, by our love one to another, and by our meekness. If I am in the dark, I wish to be enlightened;—I do not wish to remain in the dark and go to destruction."

While I said this, the eyes of all were fastened on us, and the whole house was silent. The Padre seemed confused and ashamed, and secretly convinced that I was right; and said, "What you say is true." I then proceeded, "I have one question to ask you, Aboona, and then I have done. When Jesus Christ commissioned his disciples to go and preach, what did he tell them to preach, *him* or *his mother?* What *did* they preach? Jesus Christ and him crucified. Salvation alone through his blood and intercession. Not one word about the virgin Mary, his mother. There is not a syllable in all the Epistles of the Apostles of Christ about the Virgin Mary. No;—Jesus Christ is all in all. He was such to the Disciples of Christ;—he is such I trust to my own soul;—and he must be such to every Christian. All present listened attentively, and he replied, with calmness, "When you get so as to understand Arabic well, I shall be glad to converse with you more." At this I bid him good night and returned to my room. Sitting down with my instructer, I said to him, "Was it well that I went to the Priest?" He replied, "O, Mr. King, there is no man like unto thee;—I never saw a man like unto thee."

Notwithstanding Mr. King's plainness in bearing testimony against the errors of those with whom he resided, they appear to have acquired a strong attachment towards him. In consequence of letters from Mr. Fisk and Mr. Jowett, requesting him to come to them at Autoora, he left Der el Kamer on the 22d of September last.

A little before I left, the family appeared very sorrowful, and some of them wept. The mother wept much; and a priest with whom I had often conversed, came in, and wept like a child. I improved this occasion by telling him of his duty as a shepherd, and spoke to him of the great day of account, and the responsibility that rested upon him, and his duty to search the scriptures. The family I exhorted to prepare for death, and the awful scenes of eternity, which are approaching; and to love the Lord Jesus Christ, to read the word of God, and to be careful to keep all his commandments.

It was truly an interesting scene; and I was surprised to see the feeling exhibited by the Arabs on my departure. As I left the house they loaded me with blessings, and, as I passed through the street, many commended me to the care and protection of the Lord.

EXTRACT FROM THE JOURNAL OF MESSRS. GOODELL AND BIRD.

The embarcation of Messrs. Bird and Goodel at Malta for Beyrout was mentioned at p. 13

of our present volume. We have recently received a journal of their voyage and of a few weeks residence at Beyrout, from which we can at present extract only the account of their arrival, and a few notices respecting their plans of procedure.

Lord's day, Nov. 16, 1823. At eleven o'clock in the morning we came to anchor at four miles distance from the city. It was a morning without clouds; and we discovered on the sides of Lebanon and in the environs of Beyrout, many trees, and more that appeared verdant and lovely, than we have before seen, since we left the hills and dales and fruits and flowers of our own happy country. May the countenance of our Redeemer ever be to us "as Lebanon, excellent as the cedars." In a short time, boats came, and we found ourselves surrounded by half naked and barbarous Arabs, of whom we have often heard say, "who can stand before these sons of Anak?" Our hearts are indeed sometimes ready to faint within us; but we remember the years of the right hand of the Most High;—we remember the God, who has preserved us all our life long;—and we say, "What time we are afraid we will trust in thee."

17. Went on shore and delivered our letters of introduction to the English consul, who received us with much politeness. We learned that he had already sent a messenger on board, kindly offering us every assistance in this power, and inviting us to make his house our home. He informed us that Mr. Fisk had gone to Jerusalem with the Rev. Mr. Jowett, and that Mr. King was at Der el Kamer, seven hours distance. We dispatched a messenger, informing him of our arrival; and immediately returned to the vessel for our families and baggage. There is no wharf at Beyrout, and when our boat struck the sand, the fierce Arabs leaped out, and carried us on their shoulders, through the billows to the dry land amidst the multitude who ran to witness so novel a scene. We were in the English costume, and the ladies were without veils. The Turkish Governor sat with his pipe, looking on with great composure. One of us remained with the boat and baggage, while the other walked with the ladies to the house of the consul, a Turk carrying the infant child, and leading the way. Many Arabs followed in the train to see what the end of these things would be; and the boys frequently ran across the street before us in order to see us to better advantage. The consul lives in the country, about a mile from the landing place. His family, which is the only English family at Beyrout, gave us the most cordial reception, and appeared to take the liveliest interest in our welfare and mission.

Mr. King arrived at Beyrout on the evening of the next day, Nov. 18.

As it was considered probable that some of the missionaries would find it expedient to reside during the winter at Beyrout, they determined upon procuring a house for their accommodation; which they accordingly did, and took up their residence in it on the 25th of November. In the mean time they had written to Mr. Fisk for advice respecting the course they should pursue. On the 29th of December, having received repeated communications from Mr. Fisk, they held a meeting for consultation, of which the result is given in the following paragraph.

Mr. Lewis is now with Mr. Fisk, but will leave him in a few days; Mr. King's plans do not admit of his remaining at Jerusalem without making too great a sacrifice; and our patrons at home wish to see us pressing forward searching out the country, and examining houses and places with a view to the residence of families. It is concluded, that Mr. Bird join Mr. Fisk without delay; and that Mr. Goodell remain for the protection and comfort of the families at Beyrout. Mr. King will accompany Mr. Bird to Jerusalem, and will then go on his way to Damascus.

LETTER FROM MR. GOODELL.

Description of Beyrout.

Beyrout, Jan. 24, 1824.

Dear Sir,

The place in which Providence has cast our lot for the winter was anciently called Berytus, from which the idol Baal-berith is supposed to have had its name. Augustus afterwards conferred many privileges upon it, and gave it the name of Julia Felix. It is pleasantly situated on the western side of a large bay, in 33° 49′ north latitude, and 35° 50′ east longitude. It has a fertile soil, and is abundantly furnished with good water from the springs that flow from the adjacent hills. The houses are built of mud, and of a soft, sandy, crumbling stone; and are dark, damp and inconvenient. The streets are narrow and dirty, and during the winter are seldom dry. They were once paved, in a slovenly manner, with stones of irregular shape and unequal size, which are now in many instances wide apart, and simply furnish stepping places in rainy weather. The filth of the city, together with its dampness in winter, and its heat in summer, renders it a very undesirable place for a family.

Ships are forced to lie at anchor at the eastern extremity of the bay, about two miles from the city. The port is choked up with sands, and with some of the pillars of granite, which remain as almost the only relics of the ancient magnificence of the place.

On the north and north-west, Beyrout is entirely open to the sea;—on the west and south-west is an inconsiderable promontory;—at no great distance to the east is Lebanon, which stretches far to the north and to the south, and which affords a pleasant resort for the summer, and it is said, a safe retreat in times of political disturbance;—and on the south is a large and beautiful plain, varied by small hills, covered with olive, palm, orange, lemon, pine, and mulberry trees, especially the last enriched with vines, and enlivened by numerous cottages, the abodes of immortal beings. From the terrace of the house we occupy we can count, without the walls of the city, no less than 200 of these cottages, scattered here and there in the fields of mulberry trees. The mulberry is cultivated with great care. About Christmas the leaves are stripped off for forage, and during the winter the ground is frequently ploughed.

Beyrout was once the chief town of the Druses; and though it is now possessed by the Turks, yet it is still the great emporium of all that dwell upon the mountains. The exports consist of silks and of olives, figs and other fruits; and its imports of West India and English manufactures and goods. Since the residence of the English consul here, its trade has greatly increased.

Besides three large mosques and several small ones, the city contains a Roman Catholic, a Maronite, a Greek, and a Catholic-Greek Church. The whole population is supposed to be not less than five thousand souls. To these and to hundreds of thousands of others in this country, we long to be able to declare in their "own tongue the wonderful works of God;" and to say, "We are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead be ye reconciled to God."

Departure of Messrs. King and Bird.

Our brethren King and Bird, after being commended in prayer to the divine protection and blessing, left us on the 2d inst. for Jerusalem. By intelligence which we have received from them at different times since their departure, we learn that they pursue their journey at leisure for the purpose of distributing the Scriptures, conversing with the people, searching out the wants and woes of guilty man, and selecting suitable places for the residence of mission families. Under date of Jan. 9th, Mr. Bird wrote from Acre as follows:

"We sold a few copies of the Scriptures at Sour. At Bassa, a small village, where we passed the last night, we sold a few more; and this morning, as we were coming out of the village, the people flocked around us with the priest at their head, and offered whatever we might please to demand for an Arabic Bible. We had now only Testaments and Psalters, but we told the priest, that we thought we could procure a Bible for him at the house of the English agent in Acre, and would let him have it at 15 piastres. 'By my head,' he quickly replied, 'I will give it.'"

Order against the Scriptures.

I am concerned to state, that an order from the Maronite Patriarch, requiring all of that large communion under his jurisdiction, who had received any of the books sent out by the Bible Society, to return or burn them, was publicly read, on the 6th inst. in the Maronite church. Only one Bible has been returned to us, and that one the evening before the order was made public, by the aged Simeon, [the Maronite priest,] with an apology, and in a manner which carried an air of mystery, but which the subsequent transactions in his church fully explained. I have made several attempts to get possession of this document, but have hitherto been unsuccessful. I am happy to say, however, that a desire to become acquainted with the sacred volume has apparently increased, in consequence of there being "no small stir about that way." Almost every day a greater or less number of Arabs call upon us to read the Holy Scriptures. Some of them read several hours in the course of the day;—some of them spend the whole evening; and not unfrequently some of them ask permission to carry the sacred treasure home with them for the night, promising to return it the next morning. I cannot converse with them in Arabic, but I have learned the ten commandments and some other portions of Scripture, which I frequently read to those visiters who are themselves unable to read. With the divine blessing it cannot be told how much good one may do with the ten commandments.

The desire for instruction appears also to increase, &c. Several adult females come occasionally to be taught by Mrs. Bird or Mrs. Goodell;—and although their attendance is very irregular, and their disadvantages are very great, being without Arabic books, and their friends deriding their efforts, yet they make some improvement

One of them who, a fortnight ago, did not know a single letter of the alphabet, can now read one verse in the Bible. While we pray that a blessing may attend these very feeble efforts, which we are grateful that we are able to make, we have much confidence that, as we acquire a knowledge of the language, the Great Head of the church will open to us a wider and still wider door of usefulness. Were we furnished with Arabic tracts, we could scatter them by hundreds and thousands on the right hand and on the left. And were we able to speak the Arabic language with fluency, I see nothing to hinder our "speaking boldly" from morning to night, disputing and persuading the things concerning the kingdom of God.

Need of a Skilful Physician.

A pious and skilful Physician would be an important addition to this mission, not only as it respects the life and health of our own families, but as it respects the temporal and spiritual good which he might be the means of doing in all this country. He would be literally followed by "the lame, the halt, and the blind;" and would have more influence in the character of a physician than in any other character. The Arabs have several times brought their sick to us to be healed, and have sometimes hailed us as we passed their dwellings, to know if we understood any thing of medicine. It is matter of grief to us, that we can do so little for their souls or for their bodies. But we endeavor in our prayers to commend them to the Great Physician. May we be more and more like him "who went about doing good."

In a short note dated Feb. 6, 1824, Mr. Goodell states, that Messrs. King and Bird arrived at Jerusalem on the 21st of January 1824.

Donations

TO THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

From May 13th, to June 12th, inclusive.

Abington, Ms. Fem. 6th pay. for *Daniel Thomas* in Ceylon, by Rev. D. Thomas,	12	00
Addison, Vt. Benev. so. av. of wheat, by Mr. L. Grandy, 3,75; do av. of peas, by I. N. Benedict, 1,25; Mr. L. Grandy, av. of wheat, 3,75;	8	75
Alabama, A friend, rec'd. at High Tower,		50
Albany, N. Y. A friend,	1	50
Amherst, Ms. Miss. so. of acad. for *Zenas Clapp* at the Sandw. Isl. by Mr. J. McDowall, 15; agri. so. av. of labor, by D. Moody, Tr. 14;	29	00
Andover, (S. par.) Ms. Moral and char. so. Dea. Z. Abbott, Tr. 23,33; mon. con. 50: Mrs. D. Poor, for west. miss. 5; indiv. for Andover Jewish sch. at Bombay, by Rev. J. Edwards, 60; char. box, 1;	139	33
Ascot, (L. C.) Dea. P. Hibbard, for ed. hea. chil. 1,12; fr. his chil. prem. rec'd by them, 38c., by Rev. J. Wheeler,	1	50
Ashford, Ct. For miss. so. by A. Simmons, Tr.	18	00
Athol, Ms. Mrs. Goodell, for Bombay chapel,	2	00
Augusta co. Va. Indiv. in Brown's meet. house cong. by Mr. R. S. Young,	12	00
Augusta, N. Y. Mon. con. by Dea. A. Thomas,	8	33
Barkhamstead, Ct. M. f. by Rev. S. Clark,	8	25
Barnet, Vt. Mon. con. by Rev, J. Davis,	6	25
Bath, Me. From various sources, by D. Sutherland, 12; a friend, 1;	13	00
Becket, Ms. Fem. char. so. Miss M. Higley, Tr. by Gen. Mack,	6	00
Berlin, (Worthington so.) Ct. Fem. benev. so. Mrs. A. Barnes, Tr. by H. Hudson, Esq. 17; m. f. by J. Edwards, 24;	41	00
Binghamton, N. Y. A friend, 3; Lantermont, 1; by Dea. A. Thomas,	4	00
Blandford, Ms. Ann. sub. for *Harriet Newell* in Ceylon, by Mr. O. Sage,	2	00
Boscawen, (E. so.) N. H. Cent so. 4,76; mon. con. 9,44; by Rev. Dr. S. Wood,	14	20
Boston, Ms. United mon. con. for Greek youths,	93	94
A friend, for Greek youths, 10; c. box of Miss A. Williams, for do. 1,36; do. of A. D. for do. 3,47; coll. by Miss S. A. Shaw, for do. 1,29; indiv. for do. 37c.	16	49
A friend, 6th pay. for *Aaron Porter* and *Edward Henry Cobb* in Ceylon, 40; and for *Edward Dwight* and *Isabella Porter* at Mayhew, 60; la. for *Mary Mason* at Brainerd, by Mrs. H. Storrs, Tr. 30; a lady, for *John Brown Frazier* in Ceylon, by Miss M. Perry, 12; Mr. Asa Ward, 15; la. for Indian chil. by Mrs. M. Cooper, 16,46;	173	46
An indiv. for Sou. Am. miss. (prev. rem. 606,68,) Rev. N. Patterson,	30	00
Bradford, (E. Par.) Ms. Fem. so. for ed. hea. chil. by Miss S. Savory, 6; fem. juv. so. for Elliot, by do. 3,50; male so. for ed. hea. chil. 9,50; by Dea. D. Stickney,	19	00
Branford, Ct. Rev. Mr. Gillet, by T. Dwight, Esq.	5	00
Brattleborough, Vt. Fem. cent so. Mrs. E. W. Green, Tr. for For. miss. school,	7	80
Brimfield, Ms. Chh. char. so. 15,50; mon. con. 2,50; A. Hitchcock and fam. 3; by Rev. J. Vaill,	21	00
Brookfield, (1st par.) Ms. Gen. asso. Dr. L. Myrick, Tr. by Rev. E. Phelps,	34	51
Brooklyn, N. Y. Miss. so. by E. C. Woodhull, Sec.	25	00
Buckland, Ms. Mon. con. 3,20; fem. for. miss. so. Mrs. L. Allen, Tr. 6,10; union work. so. Miss L. Allen, Tr. 10,70; by Rev. B. F. Clarke,	20	00
Burlington, Vt. Mon. con. by W. J. Seymour, Tr.	20	00
Cambridge, Vt. Fem. char. so. for *Simeon Parmelee* in Ceylon, by Mrs. C. Montague, 12; mon. con. by Rev. R. Avery, 5;	17	00
Canajoharry, N. Y. Fem. tract so. Mrs. C. Cady, Tr. for for. miss. sch., by H. Hudson, Esq.	10	00
Canterbury, Ct. La. Newell miss. so. by M. E. Harris, Tr.	20	00
Carlisle, Ms. Prayer meeting, 5,59; Lieut. Z. Spaulding (of which 14; for west. miss.) 17; by Rev. P. Litchfield,	22	59
Cazenovia, N. Y. Mrs. H. Lincklaen, 100; Miss H. A. L. Lincklaen, for *John Lincklaen* in Ceylon, 20;	120	00
Champion, N. Y. Mon. con. by Dea. A. Thomas,	4	00
Charlestown, Ms. A friend, by E. P. M.	2	00
Charlton, N. Y. Mr. McCormick, for For. miss. sch. by Rev. S. Nott, Jr.	1	25

Chazy, N. Y. Mrs. A. A. Hubbell, for For. miss. sch. by Rev. I. H. Linsley,	2 00
Chelmsford and *Dracut*, Ms. Fem. cent so. by Mrs. P. Varnum, Sec.	15 00
Cherokee na. Mr. J. Arch, interpreter, for Pal. miss. 5,12; Sophia Sawyer, 17;	22 12
Cherry Valley, N. Y. Young la. work. so. 10; Dea. A. Crafts, 5; mon. con. 4; a friend, 3; J. Johnson 2; J. F. Cogswell, Abigail Waldo, L. H. Allen, Mrs. S. Campbell, L. Beardsley, W. Johnson, Mary Johnson, Mrs. H. Crafts, C. Williams, J. Clark, Mrs. A. Johnson, ea. 1; Mr. M. Hoyt's fam. 1,50; indiv. 4,74; by Mr. A. Crane,	43 24
Clarkson, N. Y. Two little girls, for hea. chil. 1,50; a fem. friend, 1,50; by do.	3 00
Colchester, Ct. Benev. band for fem. Colchester sch. in Ceylon, by Mr. A. Newton, Tr. 36; a few friends, 2,50; Mary Louisa, av. of purses, for Pal. miss. 4;	42 50
Columbia, Ct. Mrs. H. H. Armstrong for *Rhodolphus Miller* in Ceylon, by Mrs. P. Russell,	25 00
Columbia, N. Y. M. f. asso. 12; chil. in sab. sch. 12; contrib. on thank. day, 6; Rev. C. E. Avery, 3; by Mr. A. Crane,	33 00
Conway, Ms. Fem. so. for pro. chris. by Mrs. P. Howland, Tr. 5; Instructress and schol. for hea. chil. 1; Mr. J. Williams, for Bombay chapel, 10; Mr. J. Avery, by Mr. A. Temple, 4;	20 00
Coventry, N. Y. Mr. Wm. A. Martin, by Rev. Dr. Porter,	10 00
Cummington, Ms. Mr. S. Porter, for *Seth Porter* in Ceylon,	20 00
Danvers, Ms. Char. box of Rev. Dr. Wadsworth, by Rev. B. Emerson,	75
Danville, Pa. So. of la. 5th pay. for *John B. Patterson* in Ceylon, by Miss Montgomery,	12 00
Deerfield, (S. par.) Ms. Av. of a gold ring, by Mr. P. Field, 37c. (1st par.) mon. con. by Rev. B. Rice, 8;	8 37
Dennis, (N. par.) Ms. La. work. and read. so. Miss O. Gorham, Tr. by Rev. J. Haven,	16 08
Derry, Pa. Fem. aux. miss. so. by R. Ralston, Esq.	25 00
Donegal, Pa. Fem. miss. so. (of which for *William Kerr* at Brainerd, 30;) by Jane Porter, Sec.	31 00
Dorchester, Ms. 6th pay. for *John Codman* in Ceylon, by E. Withington, Sec.	12 00
Dracut, (1st par.) Ms. Mon. con. by Rev. J. Merrill,	8 00
East Hartford, Ct. Fem. work. so. by Mrs. S. Pilkin, 20; m. box in fam. of S. Pilkin, Esq. 5;	25 00
East Haven, Ct. Fem. benev. so. by T. Dwight, Esq.	10 00
East Sudbury, Ms. Char. box (of which 2; for dissem. the scrip.) by Rev. Mr. Wright,	3 00
Easton, Ms. Mon. con. by Rev. L. Sheldon,	67 29
Ellington, Ct. Mrs. A. Chapman, for Pal. miss. by H. Hudson, Esq.	2 00
Fairfield, Ct. Mon. con. for Bombay chapel, by Rev. Mr. Hewit,	2 50
Fairfield, N. J. Fem. mite so. for Sou. Am. miss. Mrs. E. F. Osborn, Tr.	16 00
Farmington, Ct. Young men's miss. so. for For. miss. school, by H. Hudson, Esq. 2,36; contrib. by do. 23;	25 36
Frederick co. Md. Fem. sunday sch. teachers, av. of work, (of which for For. miss. sch. 10;)	20 00
Fryeburg, Me. Mrs. R. Fessenden and Mrs. N. Barrows, for *Huldah Perley* in Ceylon,	12 00
Georgia, Rewards for fem. chil.	75
Glastenbury, Ct. D. and N. Hubbard by H. Hudson, Esq.	20 00
Groton, Ms. Chil. in district sch. for Arkan. miss. 1; a fem. av. of jewelry, 1,30;	2 30
Guilford co. N. C. Buffalo fem. benev. so. for Elliot, by Rev. E. W. Carruthers,	12 00
Halifax, Vt. Aux. so. (of which for wes. miss. 5;) by Mr. S. H. Miner, Tr.	16 00
Hamilton, Ms. Fem. cent so. for *Manasseh Cutler* at Brainerd, by Mrs. M. L. Faulkner, Pres.	31 00
Hamp. Chris. Depos. *Granby*, west chh. so. for For. miss. sch. 1; m. f. by Mr. A. Moody, 13,52;	14 52
Hampton, N. H. Mon. con. 15; contrib. 7; for Cher. miss. by Mr. J. Lovering,	22 00
Hartford co. Ct. Miss. so. J. R. Woodbridge, Esq. Tr. *Saybrook*, For. miss. so. Middlesex co. C. Nott, Tr. 45; *West Hartford*, a friend, 1; a lady, 50; fem. asso. Miss L. Whitman, Tr. 28,52; *Enfield*, Miss A. Hall, 90c. Miss L. Parsons, 60c. Miss L. Newton, 50c. *Newington*, F. B. so. Mrs. L. Brace, Tr. 2d pay. for Newington school at Bombay, 60;	186 82
Hartford, Ct. Young la. sew. so. for *Nathan Strong* in Ceylon, 20; little boys mite so. for sch. at Emmaus, by E. Ely, Tr. 9; two fem. friends, 3; a friend for Bombay chapel, 9,71; by H. Hudson, Esq.	41 71
Hartwick and *Fly Creek*, N. Y. Dea. T. Loomis, 1; A. North, 3; C. Smith, 2; indiv. 2; by Mr. A. Crane,	8 00
Hartwick, N. Y. G. Crafts, Esq. 10; D. Beebee, Esq. 5; by Mr. A. Crane,	15 00
Hawley, Ms. Young men's char. so. 14; a friend, 12; by Hon. T. Longley,	26 00
Hingham, Ms. Fem. miss. so. Miss P. Barnes, Tr. for west. miss.	21 00
Ithaca, N. Y. J. Whiton, Esq. 2; F. Sherrill, 2; C. Sherrill, L. Kirkham, L. Bishop, A. Perkins, B. Johnson, G. Blithe, D. Bates, A. J. Johnson, P. Perkins, Mr. Spencer, Judge Gere, H. Eddy, 1; ea. N. Townsley, 1,50; Thompson and Porter, 1,50; Mrs. Perkins and daughters, 1,50; Nichols and Luce, 5; contrib. 4,21; indiv. 9,75; by Mr. A. Crane,	39 46
Jefferson co. Va. Fem. benev. so. for *William Walton* at Elliot, by Rev. Mr. Walton,	15 00
Johnstown, N. Y. A. Child, A. Munro, 1; ea. D. Cady, Esq. 2; an indiv. 25c. by Mr. A. Crane,	4 25
Keene, N. H. A fem. friend, by Rev. Z. S. Barstow,	2 00
Kingsborough, N. Y. J. Smith, E. Case Jr. D. Case, 2 ea. D. McKinley, S. Wells, 1 ea. by Mr. A. Crane,	8 00
Lancaster co. Pa. Coll. by Miss E. J. six years old, for Pal. miss.	2 77
Lanesborough, Ms. Miss R. Collins,	2 00
Lebanon, N. H. Major D. Storrs, m. f. 5; Major G. Storrs, 1; mon. con. 20; by Rev. C. Cutler,	26 00
Lebanon, Me. Mr. J. Moody, by Rev. Mr. Cogswell,	1 67
Lewisburg, Pa. M. card, by Catherine Hood,	20 00
Lime, N. H. Cong. so. by Rev. B. Perry,	8 00
Litchfield, Ct. A friend, for hea. chil.	1 75
Litchfield co. Ct. For. miss. so. (of which 51,77 from the late Mr. Noah Bishop) by Mr. F. Demning, Tr.	500 00
Ludlow, Vt. Margaret Fletcher, 25; J. Fletcher, Esq. (of which for *Joseph Fletcher* in Ceylon, 20;) 50;	75 00
Lyons, N. Y. Char. box at mon. con. in Rev. B. Bailey's so. by Dea. A. Thomas,	2 50
Manchester, Vt. Young la. benev. so. for *Susan Howe Bennett* in Ceylon, Miss S. Skinner, Tr. by Rev. H. A. Parsons,	10 00
Mecklenburg co. N. C. Mon. con. 20; J. Henderson, 1; by Rev. S. C. Caldwell,	21 00
Medford, Ms. Fem. cent so. of 2d cong. so. by Rev. Mr. Warner,	8 00
Middlefield, N. Y. Mrs. Ingals, 2; Miss M. A. Ingals, 1; Miss S. W. Ingals, 1; by Mr. A. Crane,	4 00
Middle Granville, Ms. Fem. char. so. Mrs. A. Baldwin, Tr. by Mr. Stebbins,	16 00
Monson, Ms. Mon. con. by Rev. A. Ely, 9; young la. char. so. Miss M. Flint, Tr. (of which 10; fr. a mem.) 21;	30 00
Montague, Ms. Fem. char. so. Miss C. Gunn, Tr. by Rev. A. Gates,	17 00
Montgomery, Vt. Chh. for Mrs. Graves, by Rev. T. Snell,	76
Montville, Ct. La. for miss. so. by Rev. Mr. Mc Ewen,	13 15
Newark, N. Y. Mon. con. by Mr. A. Crane,	7 37
New Bedford, Ms. A friend, for wes. miss. 3; hea. friend so. Miss P. Willis, Tr. 32; by Rev. S. Holmes,	35 00
New Berlin, N. Y. Dea. J. Moss, 12; Capt. C. Knap, 10; by Mr. A. Crane,	22 00
New Britain, En. so. (1,79 of which for Bombay chapel,) by H. Hudson, Esq.	15 89
Newbury, Vt. Mon. con. by Rev. L. Jewett,	2 00
Newburyport, Ms. First male juv. so. T. M. Clark, Jr. Tr. for Cher. chil. 3; Mrs. E. L. B. Wright for *David Stickney* in Ceylon, 12;	15 00
New Haven, Vt. Cash 1; av. of wheat, 4,25; fr. Mr. J. Cowles,	5 25
New Haven, N. Y. Mon. con. by Dea. A. Thomas,	7 00
New Haven, Ct. A friend of missions,	25 00
New-York city, David G. Hubbard, Esq. (of which for Greek youths, 50;)	150 00
Juv. so. in Rutgers street chh. by Miss Sturgis, 5th and 6th pay. for *Ward Stafford* in Ceylon, 24; for *Alexander McClelland* in do. 12; for *Samuel Willis* in do. 12; to purchase tracts for Dr. Scudder in do. 2;	50 00
Coll. by Mrs. Brittan for *Stephen P. Brittan* in	

Ceylon, 12; Youths so. of Rutgers St. chh. for *Thomas McAuley.* in Ceylon, 20; pray. so. in Mr. Bork's chh. for *Wiseborn Volk,* in do. 12; by Mr. J. P. Haven.	44	00
North Brookfield, Ms. Mrs. C. Skerry for *Thomas Snell* in Ceylon, by Rev. T. Snell,	13	00
Northfield, Ms. Fem. asso. for hea. youth in India, by Mrs. M. Alexander, Tr.	10	00
North Haven, Ct. Fem. mite so. by A. H. Maltby & Co.,	14	00
North Mansfield, Ct. Mon. con. 2,47; Mrs. A. Freeman, 10; fem. char. so. 12,50; by H. Hudson, Esq.	24	97
North Yarmouth, (2d par.) Me. Mon. con. 9,16; an. contrib. 10,57; fem. cent so. Mrs. Hayes, Tr. 17,55; by Rev. C. Hobart,	37	28
Norwich, N. Y. Fem. aux. so. Mrs. S. T. Fenton, Tr. 15,84; J. Fenton, 3; by Mr. A. Crane,	18	84
Orange co. N. C. Fem. benev. so. of the Hawfield and cross road cong. by E. H. Melane, Tr.	22	00
Otsego co. N. Y. A friend, by Dea. A. Thomas,	5	00
Owego, N. Y. A friend, by Rev. H. I. Lambord,		50
Oxford, Ms. Fem. cent so. by Mrs. M. W. Barton, Tr.	20	00
Pal. miss. so. by Dr. E. Alden, Tr.	63	00
Parsonsfield, Me. Miss A. Garland,	1	00
Pelham, N. H. Branch of the Rockingham char. so. a chh. mem. for Pal. miss. 2; m. f. by a chh. mem. 1,50, by Rev. Dr. Church,	3	50
Pembroke, Ms. La. by Miss M. C. Ford,	5	00
Pettipaug, Ct. Relig. fem. so. by Mrs. H. Hovey, for For. miss. sch.	10	00
Phila. Pa. J. P. Ingles, Esq. for *Robert Mc Cartee* in Ceylon, 12; from H. an. sub. 10; fem. miss. so. for ed. hea. chil. for *James Patterson* at Elliot, 4th pay. by A. M. Elliot, Tr. 30; Mrs. S. Patterson for *William George Patterson,* 3d and 4th pay. 30;	82	00
Portland, Me. For. Miss. so, by J. Adams, Esq. Tr.	6	00
Pownal, Vt. Mrs. Ware,	2	00
Prospect, Me. mon. con. by Rev. C. I. Lawton,		80
Randolph, Vt. Fem. cent. so. Miss M. Edson, sec.	20	53
Reading, (N. par.) Ms. Char. box, 9,03; a friend, 1; by Rev. Mr. Reid,	10	03
Rensselaerville, N. Y. Fem. cent so. by Rev. M. Smith,	12	00
Rochester, M. f. J. Dewey and J. N. Voorhies, 14; Mr. M. Bird, for Rev. B. C. Meigs in Ceylon, 3; by Mr. L. Ward. Jr.	17	00
Rupert, Vt. Fem. cent. so. 8; young la. asso. for wes. miss. 1,84; by Mrs, E. Allen,	9	84
Rutland, (W. par.) Vt. Mr. S. Pratt, 5; (E. par.) mon. con. for wes. miss. 12; by Rev. C. Walker,	17	00
Rutland, Ms. Mon. con. (2 of which for Bombay Chapel) by Rev. J. Clark,	10	12
Saco, Me. Mrs. Leland, 2; Mrs. N. Moody, 1; friends, 2; a friend, 2; do. 12c. by Rev. Mr. Cogswell,	7	12
Salem, Ms. asso. of lad. 2d pay. for fem. teacher at Bombay, by Mrs. A. P. Curtis, coll. 24,12, a friend, 1;	25	12
Salisbury, Vt. Mrs. Story, av. of books,		75
Salisbury, Ct. La. asso. for hea. youth, Miss M. Strong, Tr. 21; Mrs. S. Chamberlain, m. card, 25c. a friend, for Bombay chapel, 5;	26	25
Salisbury, Ms. A fem. friend, 5; mon. con. 87c. by Miss Turner,	5	87
Sanford, Me. Rev. C. Marsh, 2; Mrs. N. W. Marsh, 1;	3	00
Sherburne, Ms. A friend, by Miss E. Prentiss,	2	00
Sherburne, N. Y. (E. Par.) Z. W. Elmore, 5; mon. con. 5; E. Babcock, 5; m. f. 10,50; m. f. cul. by asso. of young gent. 20; Ann Marsh, 1; coll. in Miss Marsh's sch. 1; indiv. 2,50; (W. Par.) Last moiety by the wife of Rev. J. Knight, 2,50; Miss P. K. Kinyon, 2; a friend; 1; Judge Lynde, 1; by Mr. A. Crane,	56	50
Shrewsbury, Ms. C. C. Goddard, (dec'd.) son of Mr. P. Goddard, by Rev. Mr. Fiske,	5	25
Southboro, Ms. A friend, by Mr. C. Perry,		50
South Danvers, Ms. La. for sch. in Bombay, by Mrs. Walker,	18	50
South Reading, Ms. Fem. cent. so. Mrs. S. S. Yale, Tr. for hea. chil. by Rev. R. Emerson,	17	14
South Salem, N. Y. T. Mead, 5; T. M. Lawrence, 1; Miss S. Hoyt, 5; Mr. J. Gilbert, 6; Mary Gilbert, 5; by Mr. J. P. Haven,	22	00
Spencer, Ms. Cong. chh. an. sub. 23,78; mon. con. 3,60; by Rev. S. Crosby,	27	38
Springfield, N. Y. Misses V. and S. Hamilton and R. Parmalee, 5; J. Ormston, Mrs. Little, Dea. Barrett, ea. 1; indiv. 5; by Mr. A. Crane,	13	00
Stafford, Ct. Fem. work. so. for For. miss. sch. 1,06; C. Hatch, for do. 50c. by H. Hudson, Esq.	1	56
Stanwick, Ct. Contrib. in Rev. Mr. Buffet's so. by Mr. N. Ingersoll, Tr.	20	00
Sullivan, Me. Mon. con.	1	00
Sunderland, Ms. M. f. 8; do. fr. two young lads for hea. chil. 3; fem. asso. by Mrs. E. T. Taylor, Tr. 12; by N. Smith. Esq.	23	00
Taneytown, Md. A friend to Indians, by Mr. J. Darby,	20	00
Thompson, Ct. Fem. char. so. by Mrs. A. S. Larned,	8	00
Tolland Co. Ct. Aux. for. miss. so. by J. Barnes, Esq.	70	10
Tom's-Creek, Md. chh. near Emmitsburg, m. box by Mr. J. Darby,	10	00
Trenton, N. Y. Mrs. A. Perkins, 3; av. of onions, 50c. by Dea. A. Thomas,	3	50
Truro, Ms. Fem. benev. so. Miss M. Harding, Tr.	5	00
Truxton, N. Y. J. S. by Dea. A. Thomas,	1	08
Tyringham, Ms. Mrs. Chapin by Rev. J. W. Dow,	5	00
Unadilla, N. Y. m. f. by Dea. Selly,	6	00
Vernon, Ct. Mon. con. for Bombay chapel, 6,36; mon. con. for wes. miss. 10,12; by H. Hudson, Esq.	16	48
Vershire, Vt. Fem. cent so. Mrs. Kuyes, Tr. by Mr. L. Walker.	3	64
Ward, Ms. Mr. T. Drury, for wes. miss. by Rev. E. Pond,	1	00
Weathersfield, Vt. Mon. con. by Mr. L. Warren.	2	40
Wendell, Ms. A friend of missions,	3	00
Westborough, Ms. Asso. for ed. hea. youth, Miss B. L. Peters, Tr. for *Elisha Rockwood* and *Susan Brigham Rockwood* in Ceylon, 24; help. char. so. Mr. D. Brigham, Tr. 100; fem. cent. so. Miss S. B. Rockwood, Tr. 26,50; read so. Miss L. A. Miller, Tr. 3,40; a fem. friend, 5; Miss F. L. Blake, 1; E. S. Blake 35c. mon. con. 22,50; by Rev. E. Rockwood,	182	75
West Cambridge, Ms. A friend, by Rev. W. Fay,	3	08
Westerlo, N. Y. Mon. con. by Rev. M. Smith,	2	10
Westfield, Ms. m. f. by Mr. C. Smith, 3; mon. con. for Sand. Isl. miss. by Mr. J. H. Stow, 37,48;	40	48
Westfield, N. Y. E. Williams, 1; an indiv. 50c. by Mr. A. Crane,	1	50
Westford, Ms. Two sons of Mr. A. Hildreth, for Sand. Isl. miss.	1	75
Westminster, Ms. Char. box, 1; P. H. 1; A. W. 1; M. W. 4,	7	00
Westmoreland, N. Y. Mrs. M. Ells, for hea. chil. at Sand. Isl. by Dea. A. Thomas,	12	00
West Newbury, (2d par.) Ms. Contrib. on fast day, for hea. chil. 7,86; la. for *John Kirby* in Ceylon, by Rev. E. Demond, 12,06;	19	92
Wethersfield, Ct. Fem. mite so. M. Morgan, Tr. 2d pay. for the Wethersfield sch. at Bombay, 30; Read. benev. so. Miss H. C. Chester, Tr. for *Timothy Dwight* in Ceylon, 12;	42	00
Weymouth, (N. par.) Ms. Fem. relig. so. Mrs. T. Loud, Tr. for Mayhew, by Rev. E. Sanford,	22	80
Whitesborough, N. Y. To constitute the Rev. J. FROST an honorary member of the Board, fr. la. in his so. by Dea. A. Thomas,	50	00
Williamstown, Ms. Mon. con. 22; W. Bridges, 1; by Rev. R. W. Gridley,	23	00
Wilmington, N. C. La. work. asso. for *Adam Empie* at Brainerd, 30; chil. of Epis. sunday sch. for *Eliza Hasell* in Ceylon, 12; by Mr. W. C. Lord,	42	00
Winchendon, Ms. Young men's so. for ed. hea. youth, for *Levi Pilsberry* and *Eber L. Clark,* by Rev. D. Henshaw, Pr. 20; mon. con. 16; fem. cent so. Mrs. L. Pilsberry, Tr. 14,03; by Rev. E. L. Clark,	50	03
Windsor, Ct. Fem. benev. so. by Mrs. S. Ellsworth, 11; juv. mite so. by Miss M. Mather, 4;	15	00
Windsor, Ms. Mon. con. 15,07; a la. 26c. Mr. J. Philips, 2; by Rev. G. Dorrance,	17	33
Fem. cent so. 11; indiv. 9,24; by Mr. J. Hemmingway,	20	24
Windsor, Vt. A friend, 1; a friend, saved July 4th, 50c. J. Hawley, Jr. av. of wheat, for Jews, 1,25; Mr. S. Manning, for do. 61c. mon. con. in E. par. 7,67; by Rev. J. Wheeler,	11	03
Winthrop, Me. D. Campbell, Esq. for *Lucy Abbot Campbell* at Brainerd,	30	00

Woodstock, Vt. T. Hutchinson, Esq. for *Marcia Hutchinson* in Ceylon,	12 00
Worcester, Ms. Pray. so. by Lydia Taylor, Tr.	14 75
Worthington, Ms. Rev. J. L. Pomeroy and Mrs. B. C. Pomeroy, for *Jonathan L. Pomeroy* and *Betsey Coit Pomeroy* in Ceylon,	24 00
Wrentham, (N. par.) Ms. Fem. ed. so. Miss C. Rockwood, Tr. for *John Cleveland* in Ceylon,	12 00
Unknown, Rec'd May 26th.	7 00

Amount of donations acknowledged in the preceding list, $4,676 36.

DONATION TO THE PERMANENT FUND.

Townsend, Ms. Mrs. Betsey Giles, (deceased) by Mr. Giles,	20.00

DONATIONS IN CLOTHING, &c.

Becket, Ms. A box for wes. miss.	
Buckland, Ms. A box, fr. union work. so. Miss L. Allen, Tr. for. wes. miss. by Rev. B. F. Clarke,	40 00
Conway, Ms. A box fr. the cent and Dorcas so. for wes. miss. by Mary Billings, Tr.	64 00
Dublin, N. H. A bundle, by Betsey Lovell, for wes. miss.	
Hamp. Chris. Dep. Granby, West. char. so. sundry articles,	21 58
West Hampton, 13 1-2 yds flannel and blanketing,	
Hartford, Ct. Joiners tools fr. Mrs Stewart (widow of the late Rev. Joseph Stewart,) for Creek Path.	
North chh. and so. 2 ps. fulled cloth, by J. Tracy,	
Philadelphia, Pa. Sab. sch. books fr. sunday and adult sch. union, by Mr. J. P. Engles,	10 00
Suffield, Ct. A box fr. fem. miss. so. M. King, Tr. for wes. mis.	46 07
West Hartford, Ct. A box fr. la. so. by Miss S. Cole, Tr.	
Winchendon, Ms. Eight pieces communion service, from the chh. by Rev. E. P. Clark, for wes. miss.	
Winslow, Me. A box.	

Committed to the care of Dea. A. Thomas, Utica, N. Y.

Camillus, N. Y. Five yds fulled cloth, fr. fem.	
Hannibal, N. Y. A bundle fr. fem. frag. so.	17 75
Pulteney, N. Y. A small bundle for Cher. miss.	
Sweden, N. Y. A box,	15 00
Trenton, N. Y. 80 1-2 bushels oats, fr. Mr. N. Gurney.	

Committed to the care of T. Dwight. Esq. New Haven, Ct.

Branford, Ct. A bundle fr. la. of first so.	
Sherburne and New Milford, Ct. A box, fr. la.	46 75

Committed to the care of H. Hudson, Esq. Hartford, Ct.

Cummington, Ms. A box coll. by Mrs. Otis and others, and forwarded through the Hamp. Chris. Depos.	70 25

Committed to the care of Mr. J. P. Haven, New York city.

Canaan, a small box,	
New Haven, Ct. A box, fr. fem. miss. so. for Dwight,	
New York city, A box, fr. indiv. coll. by Mrs. Truair, Mrs. Van Norstrand, Mrs. Fenn, and Miss Goldsmith, for Mayhew,	122 00
Peru, Ms. A box, by Messrs. J. Little & Co. for do.	
Unknown, 2 boxes, by do.	

ERRATA:—The sum of $18, acknowledged in the Herald for March as from *Northampton*, Ms. was received from *North Hampton*, N. H.

Edward Warren, a boy in Ceylon, stated in the Herald for May to be supported by Elam Bridges, Esq. of New York city, is supported by a gentleman of that name in Prattsburgh, Steuben county, N. Y.

Foreign Intelligence.

Syria.

PERSECUTION OF THE JEWS.

THE following account of the afflicted condition of the Jews in Damascus is contained in an extract of a letter from the Rev. W. B. Lewis to Dr. Naudi, inserted in the London Jewish Expositor.

Beyrout, Nov. 1, 1823.

I find I have but little time to tell you of the sad news which has arrived from Damascus about the Jews. Suffice it to say, the man who held in that Pachalic the high office of prime minister, as well as the high priest, and upwards of twenty of the principal Jews (some say double the number) have been thrown into prison, and it is required of them, by order of the grand sultan, to pay the enormous sum of 40,000 purses or to die. An apostate is made prime minister.

Mr. Wolff wrote to me this day week upon his arrival at Damascus as follows:—'The Turks began to shout when this news arrived there, and they said, smiling, Grace to the Lord; a curse over Raphael Farkhi, their Hakam; a curse over all the Jews, their fathers, mothers, grandfathers, and grandmothers, their children and their children's children.' He writes further, 'I went this afternoon into the Jewish street, and thought at least to find the nephew of the high-priest Rabbi Abulafia, but even he was put in prison. It was an awful sight, to see weeping women, crying children, old men trembling and praying; in short, I felt what it is to see a whole congregation in mourning, and in a silent mourning and sorrow. The men did not dare to express the sorrow of their hearts, lest it might cost them their heads, but still it was greatly and visibly manifested. They told me the number of respectable Jews put in prison amounted to twenty-four.'

Poor Wolff entering Damascus was obliged to get off his ass, and to run after it on foot, whilst the conductor, who shewed him the way to the convent, rode. The man was a Mussulman, and it should seem the fanatics of Damascus are now much incensed against both Christians and Jews.

Western Africa.

Reception at Regent, of the Intelligence of Mr. Johnson's death.

WE gave an account of the death of that eminent missionary to the liberated slaves in Western Africa, the Rev. Wm. Johnson, at p. 365 of our last volume. A late number of the London Missionary Register gives a description of the manner in which tidings of his death were received by his affectionate people at Regent, most of whom were his spiritual children. The power of religion was strikingly discovered on the occasion, in checking the usual violent expression of native grief, while it threw a sacred character over their deep affliction. Mr. Norman writes:—

In the early part of September, I received information, by letters from the Society, of the death, on the 3d of May, of our dear brother Johnson. When the letters arrived, I was engaged in reading Milner's Church History with the native teachers and the elder boys of the Christian Institution. When I had read the letters, I informed them that their minister was dead. They were all greatly affected; and especially David Noah. The information soon spread over the town; and in a few minutes, our house was crowded with weeping inquirers.

I endeavored to comfort them, by telling them that he was certainly taken away for his and for their good—that he had finished his work, and was gone to receive his everlasting reward—that God would not, even now, forsake them, but would still be gracious to them—that they ought to be very thankful that God had spared him so long, while many missionaries had been cut off, in a short time after they had commenced their work—and that the only way in which they could testify their gratitude to God, was by bearing the trial with Christian patience and meekness; and their love to their late minister, by attending to the instructions which he had for seven years given them. I told them to go home, and beg of God grace to bear the trial as became them, and promised to read the letters to them in the Church at evening service. They then begged that I would not leave them. I told them I would not, while I was able to stand up to teach them, unless they were provided with another teacher.

In the evening, the church was crowded. Before I began the service, I spoke to them, and begged them not to make any noise: as I knew it was an African custom to cry aloud when they had lost a friend, I told them that the Christian manner of bearing a trial was with patience and silent submission to God, who had a right to do as He pleased. Many were in tears.

The congregation then sang the following hymn:—

Dear Refuge of my weary soul!
On thee, when sorrows rise,
On thee, when waves of trouble roll,
My fainting hope relies.

To thee I tell each rising grief,
For thou alone canst heal:
Thy word can bring me sure relief
For ev'ry pain I feel.

Hast thou not bid me seek thy face?
And shall I seek in vain?
And can the ear of Sov'reign Grace
Be deaf when I complain?

No! still the ear of Sov'reign Grace
Attends the mourner's prayer:
Oh may I ever find access,
To breathe my sorrows there!

Thy mercy-seat is open still:
Here let my soul retreat;
With humble hope attend thy will,
And wait beneath thy feet.

The passage of Scripture, which came in course for our consideration this evening, was John 8:12—19. I dwelt more particularly on the twelfth verse. Afterward I read the letters which had been received. All were remarkably attentive and quiet.

We then sang the following hymn, well known and much used among the people, their attention having been frequently called to it by their deceased minister—

In ev'ry trouble sharp and strong,
My soul to Jesus flies:
My anchor-hold is firm in Him,
When swelling billows rise.

His comforts bear my spirits up;
I trust a faithful God:
The sure foundation of my hope.
Is in my Savior's blood.

Loud Hallelujahs I will sing
To my Redeemer's name:
In joy and sorrow, life and death,
His love is still the same.

Knowing the strength of African feeling, I was astonished at the behavior of the people. Not a sob or a word was heard in the Church after service, but all was silent grief.

Domestic Intelligence.

AMERICAN BIBLE SOCIETY.

Eighth Anniversary.

On Thursday, May 13, 1824, was held at the City Hotel, New-York, the eighth anniversary of the AMERICAN BIBLE SOCIETY.

The Hon. John Jay, President of the Society, by reason of his advanced age and infirmity, not being able to be present, the Chair was taken by Gen. Matthew Clarkson, Senior Vice President, who was supported by John Bolton, Esq. the Hon. De Witt Clinton, and Richard Varrick, Esq. Vice Presidents.

Among the persons convened, the Society had the satisfaction of seeing His Excellency, the Governor of the State of New-York, the Judges of the Supreme Court of the State, a large number of Clergymen of different denominations, and other gentlemen of distinction, from various parts of the Union.

The meeting was opened by reading the 65th chapter of Isaiah, by the Rev. John Armstrong, of the Episcopal church, late Chaplain of the British settlement at Honduras.

Letters, apologizing for unavoidable absence, were read by the Rev. Dr. S. S. Woodhull, Secretary for Domestic Correspondence, from the Hon. John Jay, President, the Hon. Bushrod Washington, Joseph

Nourse, Esq. Hon. John Cotton Smith, Hon. William Tilghman, Hon. Smith Thompson, Hon. Andrew Kirkpatrick, Hon. John Quincy Adams, Francis S. Key, Esq. Hon. Charles Goldsborough, Hon. William Phillips, and Hon. David Lawrence Morril, Vice Presidents. An address from the President of the Society was then read by the Rev. Dr. Milnor, Secretary for Foreign Correspondence; after which the Report of the auditing Committee was read by William W. Woolsey, Esq. Treasurer; and parts of the Annual Report, by the Rev. Dr. S. S. Woodhull, Secretary for Domestic Correspondence.

The following gentlemen were the mov ers and seconders of resolutions, which were unanimously adopted, by the Society:—Rev. Dr. Day, President of Yale College in Connecticut, and Hon. Stephen Van Rensselaer, of Albany, N. Y.—Rev. Absalom Peters, of Bennington, Vermont, and Rev. Spencer H. Cone, of New-York—Col. Richard Varick and Theodore Dwight, Esq. of New-York—Thomas Eddy, of the Society of Friends, and Rev. Dr. Wm. McMurray, of New York—Rev. Samuel Nichols, of Bedford, N. Y., and Mr. Samuel K. Talmage, of the College of Nassau Hall, N. J.—Major General Gaines, of the United States' Army, and Rev. Dr. John H. Rice, of the Theological Seminary of Virginia—Rev. Ebenezer Brown, and Dr. David Hosack, of New-York—Hon. David Daggett, of New Haven, Con., and Alexander Jones, Esq. of Providence, Rhode Island.

Most of these gentlemen addressed the Society, and their addresses, in accordance with the usual practice, have since been published in the "Monthly Extracts." We shall, in another place, make as large extracts from them, as will consist with our limits.

AMERICAN TRACT SOCIETY.

Tenth Anniversary.

The tenth annual meeting of the American Tract Society, was held in Boston, on the 26th of May, the Rev. John H. Church, D.D. in the chair. The officers of the preceding year were re-elected, and Mr. William A. Hallock was appointed Assistant Secretary. From the Report of the Treasurer it appeared that the receipts were 8,309 86. After the Report of the Executive Committee, several resolutions were passed by the Society. The movers and seconders (most of whom addressed the meeting,) were Rev. Mr. Coggswell, of Saco, Me., and Rev. Prof. Shurtleff, of Dartmouth College—Rev. Mr. Dimmick, of Newburyport, and Col. Trask of Springfield, Mass.—Rev. Sylvester Holmes, of New Bedford, and Rev. Mr. Coggswell, of Dedham, Mass.—Henry Hill, Esq. Treas. of the A. B. C. F. M., and Rev. Mr. Lathrop, of St. Augustine, E. Florida—Hon. Thomas Longley, of Hawley, and Hon. David Mack, of Middlefield, Mass.—Mr. Hallock, the Assistant Secretary of the Society, and David Hale, Esq. of Boston—Rev. Enoch Pond, of Ward, and Rev. Mr. Hitchcock, of Randolph, Mass.—and Rev. J. Morse, D. D. of New Haven, and Dr. Abner Phelps, of Boston.

American Tract Magazine.

The Committee of the American Tract Society have issued the first number of a periodical publication under the above title, for June, 1824. It will contain the principal articles in the Tract Magazine lately commenced by the Religious Tract Society of London; consisting of short pieces, partly original and partly selected, agreeing in principle with the other publications of these Societies. It will also embrace large extracts from the Correspondence of both Institutions, together with Intelligence concerning the operations of the American Tract Society; its Receipts, Auxiliaries, Depositories, Publications, &c. Each Number is designed to contain the important qualities of a new Tract; and the work will be at the same time a medium of intercourse with the Christian public which the Committee believe will essentially promote the object of the Society.

It will be issued once in two months, on the first day of June, August, October, December, February, and April. Each number to contain 24 duodecimo pages, 12 of which will constitute a volume of 300 pages, corresponding with the volumes in which the publications of the Society are now bound. Terms, *one dollar for two years,* payable on the delivery of the *sixth number.* Orders for the work to be addressed to *Bannister and Marvin, Printers, Congress Street, Boston,* or to *Mr. William A. Hallock, Assistant Secretary of the Society, Andover, Mass.*

AMERICAN JEWS' SOCIETY.

Fifth Anniversary.

This was celebrated in the City Hotel, New York city, on the evening of Friday, May 14. The Annual Report was read by Dr. Rowan, Agent of the Society. The movers and seconders of resolutions were, Rev. Mr. Sandford, of Brooklyn, and Mr. Primker, a converted Jew; Rev. Rufus Bailey, of Pittsfield, Mass., and Alexander Jones, Esq.

of Rhode Island—Hon. David Daggett, of New Haven, Conn., and Rev. Dr. Griffin of Williams College—and Mr. Zadig, a converted Jew from Germany.

AMERICAN SUNDAY SCHOOL UNION.

A NATIONAL Institution for promoting the formation of Sabbath Schools was formed in Philadelphia on the evening of May 25th; when the Philadelphia Sunday and Adult School Union transferred their property to it. A resolution also passed to publish a monthly magazine devoted to the cause of Sabbath Schools.

AMERICAN SOCIETY FOR PROMOTING THE CIVILIZATION OF THE INDIANS.

First Annual Report.

THE formation of this Society, the nature of it, and its precise objects, were stated at p. 93 of our 18th volume. The first annual Report was made to the Society on the 6th of February last, and has since been published; with an Appendix, containing letters from officers of the Society, a brief history of the Muhheakunnuk Indians, communications respecting the languages of several Indian nations, &c. We have room but for a single extract from the Report.

> This Society was formed at the seat, and under the eye and auspices of the general Government of our country; with the knowledge and sanction of its principal officers. Its specific object is stated in the Preamble of its Constitution; it is, to give "aid and support to those whose office requires, that they take the lead in accomplishing the work" of civilizing the Indians. Its members come forward in their appropriate character, not to assume the place, or to fulfil the duties of the Government, as some have apprehended; but as *helpers*, to do what they can, and what *it belongs to them to do, as good citizens*, to facilitate the operations of the Government, and of all those wise associations, which have been formed by different denominations of Christians, for attaining the desired object. If it be the grand design of the Society "to secure to the Indians instruction in all branches of knowledge suited to their capacities and condition," this too is the grand design of the national Government, and the Society does but co-operate in its proper sphere and character, in the accomplishment of it. If the Society, as means to the proposed end, proceed "to ascertain the character and strength of the moral and intellectual powers of Indians, their dispositions to receive instruction," and to do all the other things specified in the second article of their Constitution, all is to aid and support the Government in "accomplishing its grand object, the Civilization of the Indians." In this great and splendid work, there is labor enough for all individuals and bodies of men in the nation to perform; and all can proceed, and are under imperious obligations, in their respective spheres, to move together, in all their combined strength, without collision or interference. All this is practicable, and is obviously the duty of the nation.

PRESBYTERIAN EDUCATION SOCIETY.

Sixth Anniversary.

THE sixth Anniversary of this Society was held in the Brick Church, New York, on Thursday evening, May 13; the Hon De Witt Clinton, President of the Society in the chair. The Annual Report was read by Mr. S. E. Morse; and Addresses delivered by the President; Rev. Mr. Knott, of Galway, N. Y.; Rev. Mr. Henry of Cranberry, N. J.; Rev. Mr. Peters, of Vermont; Rev. Professor Monteith, of Hamilton College; Rev. Dr. Rice, of Virginia; and Rev. Dr. Griffin, of Williams College, Mass.

Proceedings of the Last Year.

Respecting these we make a single extract from the Report:

> From the preceding details it will be perceived, that of the Executive committees and Auxiliary Societies connected with the Board, sixteen have transmitted their reports, and that they have had under their charge the last year, eighty-six young men in different stages of their education. If we allow to those committees and auxiliary societies whose reports have not come to hand, the same number of beneficiaries as were mentioned in their latest communications, the result will be that this Society, in all its branches, has had under its care in the course of the year, one hundred and three young men preparing for the gospel ministry. The number mentioned in our last report was one hundred and two.

UNITED DOMESTIC MISSIONARY SOCIETY.

Second Anniversary.

THIS Society held its second annual meeting in the Brick Church, New-York city, on the 14th of May. Rev. Mr. Bruen read the annual Report. Addresses were delivered by Rev. Mr. Cuyler, of Poughkeepsie, Rev. Dr. Rice, of Virginia, Rev. Mr. Knox and Rev. Mr. Cox, of New York. A hymn in the Tuscarora language was sung by the natives of that tribe then in the city, and a collection of 130 dollars taken up.

FEMALE JEWS' SOCIETY OF BOSTON AND VICINITY.

Eighth Anniversary.

THE eighth annual meeting of this Society was held in the month of May. The receipts for the last year were $997 86. The permanent fund of the Society amounts to $1620; and their disposable fund to $1230.

The Society is waiting for a suitable missionary to be sent to the Jews around the Mediterranean, under the direction of the American Board of Foreign Missions.

REVIVALS OF RELIGION.

During the past year, there have been some very special revivals. Many of our churches have been greatly refreshed. Seasons of peculiar sweetness have been enjoyed by some churches who are not included in the list of those who have been distinguished as the "highly favored of the Lord," and whose blessings have been so peculiar as to become subjects of general interest to the church.

The special influences of the Spirit have been poured out upon the congregations of Augusta, Schenandoa, and Oneida, in the presbytery of Oneida; upon the first church in Lenox, the second church in Sullivan, and the first church in Pompey, in the presbytery of Onondaga; upon the church of Ellisburg, in the presbytery of St. Lawrence; upon Esperance, the church at Saratoga Springs, Mayfield, Ballston, and Moreau, in the presbytery of Albany. One of the most extensive works of the Spirit that has been known in our country has occurred in Moreau, and has spread with astonishing power through the surrounding country. In its vicinity several hundred persons, it is believed, have been brought to a saving knowledge of the truth. The Lord has turned again and revived his work in the churches of Salem, West Granville, in Kingsbury and Queensbury, in the presbytery of Troy; in Middleton and Forrestburgh, in the presbytery of Hudson; in the church in Rutgers Street, in the presbytery of New-York; in the second church in Newark, in Elizabethtown, Patterson, and Bloomfield, in the presbytery of Jersey; in Flemington, in the presbytery of Newton; in one of the churches of Baltimore; in Jefferson College, in the presbytery of Ohio; in Mount Pleasant, New Salem, in the presbytery of Hartford; in Bethel, in the presbytery of Lexington; in Fredericksburgh, in the presbytery of Winchester; in Ripley, in the presbytery of Chillicothe. It is with peculiar pleasure that we have been informed of a powerful revival in Natches, in the presbytery of Mississippi; in Washington, in the presbytery of Orange; and in Mahoning, Derry, and Buffaloe, in the presbytery of Northumberland. From those parts of the church where revivals were enjoyed in previous years, we learn that their subjects are generally steadfast and are walking worthy of their profession. The Monthly Concert for Prayer is generally mentioned.

General Assembly's Narrative.

Connecticut.—The Religious Intelligencer says that the revival of religion in Colchester continues. Hopes are entertained with respect to the conversion of more than 200 persons. In Harwinton, a few weeks since, about 150 were regarded as newly converted: 47 of these are heads of families. In Burlington, an adjoining town, 90 are said to have united with the visible church, on the first Sabbath of June. The revival continues in East Haddam, where nearly 300 souls are believed to have passed from death to life, since its commencement. The revival in Danbury is reported to have lost none of its interest. In some other towns are very encouraging appearances.

In other States.—The Waterville Intelligencer of May 19th contains an account of a revival in Sidney, Maine. It commenced at a meeting for fasting and prayer, held by the 2d Baptist Church, in September, 1823. That church had then 51 members: 60 have since been added and the number of converts in the town is computed at about 90. *Mirror.*

There is an extensive revival on the Hudson river, between Lansinburg and Lake Champlain, in the towns of Kingsbury, Queensbury, Moreau, Northumberland, &c. A glorious work of grace has also very recently commenced in Salem, N. Y. More than one hundred have been hopefully brought to the knowledge of the truth in that place, and more than 500 in the other towns named. In White Creek under the labors of Elder Tinkham, a gentle shower of heavenly mercy is now descending. The same precious blessing is also granted in Pownal. *Watchman.*

At Sea.—The letter which follows was addressed to Rev. Sylvester Holmes, of New Bedford, Mass., and is dated May 15th, 1824. It appeared first, we believe, in the Boston Recorder.

Sir,—At your request, I will attempt to give you an account of the recent revival of religion in the ship Commodore Decatur, during a whaling voyage to the Pacific Ocean.

We sailed from New Bedford with a crew of twenty-one men, including officers, amongst whom was not one serious person. But the Lord, by a surprising effort of his power, has reclaimed, we trust, some of us. Nothing worthy of note occurred during our voyage round Cape Horn, until one of our number fell from the main top-mast overboard, and we saw him no more. He left a wife and family.

This circumstance created some seriousness, but in two or three days it was almost forgotten. We put into the Sandwich Islands to repair the ship. On examination we found that the bottom of the vessel was worn through, and but one quarter of an inch of pine board separated us from eternity. At these Islands, a scene of wickedness commenced which my mind shudders to remember; but I soon found it was a prevailing custom for the Europeans and Americans to have such familiar intercourse with the Natives. We sailed from here on a short cruise, and returned, and sailed again in company with the ship John Adams, belonging to Nantucket. A number of books were borrowed and lent from one vessel to the other. It was at this time I perceived the workings of the Lord upon the mind of Mr. C——. We were still with this exception, insensible to the calls of God, and seemed to glory in wickedness. Our Sabbath was a day of rest, but not of prayer and thanksgiving. We returned again to the Sandwich Islands. I observed that Mr. C—— was a constant attendant upon the missionaries, while the rest of us passed away the time in mirth. After leaving the Islands on our return home, Mr. F—— had a great deal of conversation with Mr. C——. Thus the attention to religion among us was gradual but increasing. Mr. C. J——, of Dartmouth, steward to the ship, had been some time anxious for the salvation of his soul. He descended into the cabin, but was so much agitated that he returned; again he entered, and again he returned; when he entered a third time, the captain mentioned, that if he had any thing to say he might speak. The young man dropped down on his knees, and poured out his soul in prayer before God and man. About this time we began to have prayer meetings, first in the forecastle, then in the cabin, and in fair weather, on the quarter deck. These exercises generally consisted in reading a chapter from the Bible, a short prayer, one of Dr. Burder's Village Sermons, singing to the praise of God one or two of Dr. Watts' Psalms or Hymns, in which our captain would lead us, and a short prayer.

Thus God can be worshipped at sea, as well as on shore; and His goodness is not confined to any particular place, but sinners of every nation may if they will, drink the waters of life freely.

There are six of our number who hope that their hearts have been changed, and that they are created anew in Christ Jesus. There are two remarks that I wish to make, viz.: the effect which our meetings had in suppressing profaneness, which had been carried to a great length on board the ship, and the peace and quietness with which every thing was performed on board. Orders were given and executed without any improper language; and in fact, old things seem to have passed away, and all things to have become new.

Your real friend, JOHN W. MANLEY.

Among the Cherokee Indians.—Mr. Isaac Proctor, an Assistant Missionary of the American Board of Missions, writes from Hightower, that on the 25th of April, 16 Cherokees were admitted to the fellowship of the Christian church; after which 25 of their children were baptized. There were among those received into the church 11 males and 5 females. Three of the females were aged. "There are," says Mr. Proctor, "some more that have not yet come forward. We hope this is only the beginning of the work of the Holy Spirit."—"O what a change," continues he, "in the moral aspect of this place! One year ago this wilderness echoed with the drunkard's song; but now in a peculiar sense has become vocal with songs of praise to the Great Jehovah. There are several hymns in the Cherokee language, which our dear friends sing almost constantly. We sing in Cherokee at night when the school closes.—The Lord is visiting this nation in great mercies. I have witnessed what my weak faith hardly ever dared to expect."

Miscellanies.

EXTRACTS FROM SPEECHES.

WHAT follows is a miscellaneous collection of extracts from speeches delivered at the anniversaries in May last. It seemed to us better to place the extracts together, each under appropriate heads, than to insert them under the notices of the several anniversaries at which they were delivered.

Value of the Scriptures.

It is God's *own* truth, the truth of his *word*, and that *alone*, which he ordinarily blesses as the means by which holiness is attained. There are other truths, which are of high importance in the business and intercourse of life. But they will not produce obedience to the divine commands. Literature may exalt the understanding, it may spread before us the luxuries of fancy, it may cast a brightness over the face of society; but it will never rescue the heart from the dominion of sin. Science may greatly advance the useful and the elegant arts. It may store the mind with the treasures of wisdom, which have been accumulating for ages. It may send our thoughts far abroad among the worlds and systems of worlds, with which the heavens are filled.

> "But never yet, did philosophic tube,
> That brings the planets home into the eye
> Of observation, and discovers, else
> Not visible, his family of words,
> Discover him that rules them."

What philosophical code of ethics has ever been productive of practical godliness? If you would persuade a man to enter upon a course of piety and virtue, you must come to him in the name of the God of heaven. You must deliver him a message from the throne of eternal justice: the rules of life which you propose to him, must be clothed with the authority of the Infinite Lawgiver. Your lessons of duty must carry with them the sanction of eternal retribution.

The *happiness* also which results from the practice of holiness, is to be ascribed to the influence of revealed truth. There may be a momentary gratification from sensual indulgence—there may be a buoyancy of spirits in the youthful glow of health—there may be a delirious joy in the triumphs of unhallowed ambition. But there can be no substantial peace of mind, which does not arise from obedience to the truth; the foundation on which rests the felicity of heaven

Would you cheer the Christian who is languishing in poverty? open to him the volume in which he can read his title to mansions in the heavens. Would you revive the spirit which affliction has overpowered? spread before it the pages which will cause it to glory in tribulation. Would you sustain the soul which is sinking in death? read the invitations which direct it to look to the eternal God as its refuge.

The same divine word, which pours light and joy into the heart of the humble believer, dispels the darkness which has rested for ages on the nations of the earth. It was this which burst the gloom in which even the Christian world was sunk before the Protestant reformation. It is this which, from that day to the present, has been shedding a brighter and brighter light upon the people who have welcomed its beams. It is this which will triumph over every remaining superstition and error; which will break up the systems of idolatrous worship; which will fill the earth with the knowledge and the glory of God.

This is the true, the infallible, the only standard of religious doctrine. Amidst the endless variety of opinions with which I am surrounded, how am I to fix upon a creed which I may *know* to be right? The discoveries of science will not reveal the secret. The researches and acquirements of literature will not settle the question. The decisions of councils, of synods, of learned expositors, may only serve to confirm me in error. I can have no ground of safety but in appealing to the simple word of God. What I there find, I know to be everlasting truth. What is not to be found there, has no claim to be admitted as a doctrine of religion. It may have a place among the dreams of philosophy. It may serve to give a polish to the weapons of theological combatants. But it does not belong to the armor of Christian faith. If we know and obey what our final Judge has revealed, as the guide of our lives, we may safely be ignorant of the theories and speculations of men. *President Day.*

"I am here," says the Asiatic. Yes, the Hindoo is a rational being. So is the African, so is the red man of the west, so is the Icelander in his hut of snow, and the inhabitant of every island, and every shore. "I am here," says the contemplative heathen; "but how came I here? I am fearfully and wonderfully made; but who made me? And who created these wonders within, above, and about me? Who spread the earth with verdure? Who bounded the waves of the ocean? What hand lighted up the sun? Who hung the firmament with the countless twinkling worlds that decorate the mantle of night?

"There is a God, all nature cries;"

Yet He is invisible—far above, out of sight. What are his attributes? What is his will? Wherewith shall I come before him? With what kind of worship will he be pleased? And above all, can he, and will he save a sinner?

"What shall the dying sinner do,
That seeks relief from all his wo?"

Now, withhold from the benighted inquirer the light of revelation, and who shall answer these most interesting of all questions? Let him go to the priest of his pagan temple. His priest is a lying vanity. Let him address his idol; an idol is nothing in the world. From all that is created, there is no voice, nor any that regard, nor any that answer him. Let him retire to the sanctuary of his own soul, and call into action the mightiest powers of the human mind, and endeavor by searching to find out God. Reason cannot climb the topless throne. Imagination cannot soar so high. The understanding surrounded by infirmities, returns baffled from the search. The heart, panting for repose, wastes itself by its own eager activity, only to languish in despair. With all the wisdom of the schools, therefore, and all the light that nature can give, the poor heathen must go down to the grave, doubting. Not a gleam of hope, not a ray of light breaks in from eternity. But give that heathen a Bible, and how changed is his condition! By this you teach him his origin, his destiny, his duty, and his happiness. You give him the most important of all information. You spread before him the most sublime hopes. You put within his reach sources of joy, that is unspeakable and full of glory!

O! Sir, did I hold in one hand a diamond with which I might purchase the world, and in the other a Bible, and could I catch a single glance at the things which are unseen and eternal, that glance would constrain me to cast away the one as dross, while I would carry the other to the sick man's chamber, or the couch of the dying, or to the dark dwelling of some heathen, (I care not where he dwells,) and there would I spread before him a treasure, which, with the blessing of God, is sufficient to save a soul from death, and cover a multitude of sins. *Rev. Mr. Peters.*

To the Bible we owe the preservation, the revival, the encouragement of learning. The Bible would have been universally *respected* had not this been *forgotten*.—Infidel philosophers ambitious of distinction, have rejected the Bible and set up themselves as the source of illumination; and unfortunately too many have paid them the homage of credence and confidence. The effect has been enjoyed, but the cause has not been sought. But, Sir, is it not a fact that infidels in common with Christians are indebted to the Bible for much of the learning and information which distinguish the age? If so, then the Bible demands from them a tribute of gratitude, and *they* are under equal obligation with *us*, to promote its circulation. To the Bible we owe the preservation of the Greek and Latin languages, and the books which were written in them. The Septuagint is the manifest cause of transmitting a knowledge of the Greek, and the

Latin translations of the Bible prevented the loss of that elegant language. The writings of Josephus were carefully examined, being in part, a history of that very time in which Christianity took its rise, and being found to corroborate some of the Gospel narrations, were guarded with the utmost care and vigilance. The New Testament having been written in Greek, was a means of bringing that into daily use, for whoever would know the doctrines it contained, must also know the language in which they were stated.

As to the Hebrew, the single fact of the Bible's having been written in it is perhaps, the only cause of its existence at present, any where upon the face of the earth. Whoever reflects upon the history of the Jews, their numerous captivities—their frequent dispersions—their banishments to every part of the world—their consequent mixtures with nations of other tongues, must perceive that the Bible is the most probable means of its preservation—must consider it a singular incident, that notwithstanding the ravages of time, and the numerous revolutions of states and kingdoms, that language remains pure to the present day.

To an age which has very properly been called an "age of darkness," to an age of violence, when every thing valuable was menaced with destruction, we are to trace the origin of Abbeys, Monks and Monasteries. A few men fled to lonely cells to give themselves wholly to study and devotion. In these solitary places, their books were collected; here only for a time, the lamp of science shone. And though monachism for many reasons deserves our censure, and by an unrighteous policy, defeated at last its first designs—yet we are obliged to confess, that it has transmitted the knowledge of many important events which happened in later times, and handed down to our day the learning of antiquity. This, however, was but a secondary cause—the Bible was at the bottom of it; and had not the Bible existed, a monk had not been cloistered.

Then the progress of science was exceedingly slow—oral communication was almost the only method of instruction. Some would have made an effort to enlighten the world, but wanted courage to resist the opposition of the times in which they lived. Others, too much like Alexander, who was angry at Aristotle for making known the secrets of science, were satisfied with the prevailing ignorance, as it secured to them an unbounded influence.

Manuscripts were scarce, and from the time and labor requisite to transcribe them were likely to be so—the paucity of their number enhanced their value, and consequently hindered the advancement of science among the people in general.—Christ has indeed said that he was "the light of the world." but "gross darkness still covered the earth." But, Sir, it was since the incarnation, and where the *Bible* was known, that *the art of printing* was discovered. What influence the Bible exerted upon, or what connexion it had with that invention, is unknown; but surely, the invention has such a manifest bearing upon the accomplishment of the Almighty's purposes, that one cannot but conjecture that some how or other it had an important influence.

How admirable is the progress of the divine administration! The time had arrived for the reduction of the papal power and the eyes of the world to be opened. But for some method more expeditious than that of writing, to scatter the sentiments of Luther, ages would have been requisite for their dissemination. But, typography, recently invented, gave them a ready, a rapid and extensive circulation—and the powerful hold which they took of the minds of men, produced the Reformation. Since that time learning has been transferred from private places to more public schools and colleges. Books without end have been multiplied, and science and literature have been making prodigious advancement; and when you look abroad and calculate the number of literary institutions—when you witness the knowledge and information which are disseminated through all orders of society, and are led to inquire what mighty cause has produced these grand events, your answer is, *the Bible*—and should you, elated with the view of this state of things, inquire what means are requisite to its continuation—your answer is again, *the Bible*,—The Bible has put the intellectual world in motion—and the Bible will keep it in motion. And surely, Sir, if Theuth among the Egyptians, and Hermes among the Greeks, obtained divine honors for their invention of letters, can language express the gratitude we owe the Bible, which has transmitted to modern times the sentiments and learning of past generations, and communicated to man the ideas of God? And if the Bible afford the best security of obedience to human laws—to civil liberty—and learning, then, surely, the cause of the Bible is the cause of humanity; for this is concerned in every effort to remove the misery and promote the happiness of mankind. Let us then send the Bible abroad—and in conformity with the principles of this institution, I will add "without note or comment."—*Its cardinal truths are easy of apprehension.* It is only to read to understand. "The wayfaring man though a fool need not err therein." *Rev. Mr. Brown.*

Men dwelling together, and coming in immediate contact in all the interesting concerns of life, are constantly affected by the temper, the disposition, the practices, the example, the vices, and the whole deportment of each other. Avarice, ingratitude, unkindness, jealousy, cruelty, fraud, malignity, revenge, and selfishness, in their varied and innumerable forms, spread desolation far and wide, and fill the abode of men with wretchedness and misery. What book but the Bible furnishes the means of prevention of these evils? Where else is the balm for these wounds—the remedy for these plagues?

Its commands and lessons of instruction, its promises and threatenings, its examples and assurances, are addressed to men with an energy becoming their importance, and with endlessly diversified entreaty and persuasion.

Its *commands*, unlike those of any human government, come to us with a "Thus saith the Lord,"—with a "Verily, verily, I say unto you." They are the dictates of truth, justice, and boundless benevolence, under the guidance of infinite wisdom, and suited to men in every condition. They are designed to reach the heart, and thus to regulate the seat of the affections, and the motives of action. They deal with thoughts, intents and purposes. Duties are thus enjoined which no human tribunal ever attempted to enforce. Courteousness, kindness, gratitude, temperance in its most enlarged sense; order, discretion, industry, filial and parental affection, forgiveness of injuries, humility, and charity, are all far beyond the reach of legislative enactment; but in the Bible, they are recommended in the most happy manner, and commanded by infinite authority. How much do the opposite propensities and vices annoy and distress—what pain and anguish do they create—what shipwreck of human happiness do they make—the peace of how many millions have they slain!

Its *instructions* concern that almost infinite variety of conduct in men which is exhibited in all the relations they sustain: citizens and subjects, masters and servants, parents, guardians, and children, husbands and wives, nobles, judges, governors and kings, are alike addressed, counselled, and warned. Their duties and their influence on others, their means of doing good, and their responsibility, are pointed out with such clearness, that to hear, to regard, and to obey, seem perfectly easy, and disobedience wholly inexcusable.

Hon. Mr. Daggett.

Commentaries on the Scriptures.

Should not the Scriptures, however, be accompanied with notes and comments? So far as commentators enable us to understand what we read, we may be grateful for their aid. But we are not to look for improvements on a revelation from heaven. The volume of immutable truth is not to be wrought into a more perfect form by metaphysical refinement. It will not be in a higher degree, the wisdom of God, and the power of God to salvation, when translated into the technical language of modern theological systems. There is no sectarian alchymy, which can convert it into a purer and more precious treasure. It does not yield to the rude hand which would tear the veil from its mysteries. The waters of life will not flow, with a more healing efficacy, by being mingled with the turbid streams which human ingenuity has put in motion.

In the sciences, and in the arts of life, we may look for discoveries. But the advances which are yet to be made, in the knowledge of God and his kingdom, must consist, in coming nearer and nearer to the revelation, which he has made of himself. This is brought to us indeed, in the language of men: Its brightness may be obscured by the medium through which it is communicated; but a more complete exhibition of religious truth is not to be expected on the earth. To those who are admitted to learn the language of heaven, a more perfect revelation will undoubtedly be made. Mysteries which have been hid for ages, will be unfolded to the enraptured view of the redeemed. But, till the visions of futurity open upon us, we must rest satisfied with what is already revealed.

President Day.

On the Distribution of the Scriptures.

Is it necessary to distribute the scriptures? May not every one be left to procure them for himself? The records of this Society will abundantly show, what has been the consequence of leaving this supply to be furnished without combined and vigorous efforts. The man, who is not already possessed of the Scriptures, has formed no just estimate of their value. In the absence of the sacred volume, he has lost all relish for its contents. If you would reclaim the profligate sensualist, you must not merely render it possible for him to purchase a Bible; you must carry it and place it in his hands. If you would rouse to reflection the thoughtless mariner, you must see that he has it with him, as he rides upon the surges of the deep. If you would wish the rays of heavenly light to pierce the dark forests of the west; your labors of benevolence must remove the obstructions, which prevent its admission. If you would convert the idolatrous Hindoo, you must read to him in the shade in which he reposes, the commands of the Most High God. What else can overthrow the systems of superstition, which have been gathering strength for ages, till they are almost as immovably fixed as the foundations of the hills?

What we do, Sir, for the distribution of the Scriptures to the present generation, must be speedily done. They are rapidly passing beyond the reach of our efforts. If the infatuated votary of pleasure is not quickly reclaimed, by the influence of truth; he will go down to death, his steps will take hold on hell. If the bible is not soon in the hands of the wanderer on our western borders, he will never open his eyes on its life-giving pages. If the light of revelation does not soon shine upon the nations of paganism, the shadows of death will overspread them. They and we shall have gone to the generation of our fathers.

Pres. Day.

Suppose we succeed in distributing the Bible to every individual of our race, so that all shall read it in their own tongue wherein they were born, what shall we have accomplished by this universal diffusion of the Scriptures? Why, Sir, we shall have put into the hand of every child of man, an epistle from his Creator, filled with the most important instruction, able to make him wise unto eternal life. We shall have poured a flood of light upon the human mind, and scattered the treasures of heaven over the face of the globe. We give to all men what angels love, and what makes angels happy; it is what, with the blessing of God, will make all men happy.

Rev. Mr. Peters.

Let us send the Bible abroad—*"an excellent spirit is in it."* It resolves our doubts, removes our fears, promotes our joys.

Let us send the Bible abroad—*a divin power attends it.* Bearing the characters simplicity and majesty, all opposition fal before it. The one excites men to admire it—the other revere it. Pagan temples tremble as it approaches—*man-made* gods are confounded—the horrid rites of infanticide and human immolation abolished, and hosannas shouted to the living and true God.

Let us send the Bible abroad—*the Lord of all approves it;* and those who engage in it "with pure hearts fervently," shall hereafter "shine as the brightness of the firmament, and as the stars for ever and ever."

Rev. Mr. Brown.

Co-operation of Different Denominations.

Among the circumstances connected with the organization and progress of this Institution, the union and fraternal co-operation of Christians of different denominations, is one of no trifling import. Reference has been frequently and eloquently had to this fact, upon occasions like the present; and I deem it a most exalted privilege to be permitted again to mention it, in terms of the purest, the loftiest approbation. No sacrifice of religious feeling, no abandonment of honest sentiment, no merging of conscientious scruples in the fashionable vortex of expediency, is the price of our fellowship in this good work. We have combined our energies and resources, and have come up to the help of the Lord against the mighty, upon Bible principles; and just in proportion to the reception of Bible truth into our hearts, in all its unsophisticated and uncommented purity, shall be the holy permanency of our union and the unyielding activity of our benevolence. *The one business* of the Board has been to disseminate the Holy Scriptures, which are able to make men wise unto salvation, through faith which is in Christ Jesus; and our united fervent prayer, is embodied in the language of the Psalmist—"Oh God! send out thy light and thy truth. Let thy work appear unto thy servants, and thy glory unto their children. Let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us: yea, the work of our hands establish thou it."

Rev. Mr. Cone.

Need of Systematic and Energetic Effort.

The following paragraph is recommended to the careful attention of clergymen and churches.

The system of charitable education must be pushed far beyond any point which seems yet to be set up in our imagination. A new era in respect to this object has indeed opened on the American Church within a few years, but we have only begun our course. Our plans must be greatly enlarged and our exertions many times doubled before we shall meet the wants of the world or even the necessities of our own country. I hope in God that we shall enter on a system of more extensive and earnest solicitation, connected with other organized measures to rouse and sustain the public feeling. Our brethren on the other side of the water manage matters in these respects far better than we do. They are in the habit of sending out ministers of respectable standing to preach and take up collections through extensive circuits, and sometimes to labor in particular districts with a view of preparing them for the future formation of auxiliaries. One society, under the pressure of circumstances, has been known to employ fifteen or twenty ministers at once. Another has fifty or sixty sermons and collections near the time and place of its annual meeting. A third has anniversaries for its auxiliaries and associations, and appoints several respectable clergyman in connexion generally with one of the secretaries, to attend the anniversary of each auxiliary. These spend several days, including one Sabbath, in preaching and taking up collections in a circuit of ten or fifteen miles around the place of meeting, and in attending the anniversaries of the associations; and when they have thus prepared the public mind for a great meeting in the centre, it takes place with prodigious effect. Through these various and continued exertions, made by the ministers of Christ without shrinking from the labor or the self-denial, the public spirit does not flag after the first excitement is over, but is kept up and enlightened and reduced to a system and a habit. By these means, in addition to their well assorted and able publications, and their system of collectors, (both, measures of astonishing efficiency,) the societies on the single island of Great Britain annually raise and expend a million and a half of dollars. Surely we have not yet begun. We have done nothing in comparison with this even in proportion to our means. We must own an inferiority as mortifying as it is guilty. O my country! will you never awake? Must we continue to see your ministers fastened to their home, your churches unwilling to spare them for a month, your merchants and farmers and mechanics, each engrossed in his own concerns? O for some wind from heaven to dissolve this love of ease and of pelf, and to make America feel that a Savior died for her.

Rev. Dr. Griffin.

Salutary influence of Benevolent Institutions.

There is an effect produced by the operations of Auxiliary Societies, and Bible Associations, which cannot be contemplated without the most lively satisfaction. Every man who engages in them, however humble the sphere of his labors, is thereby excited to form purposes of a high and lofty character: he aspires to be a *benefactor*. No greater good can be done to a man in this world, than to awaken in him a desire, and lead him to cherish a purpose like this. But the good which is done, is of the highest kind—is *known* to be of the highest kind. The humble and obscure, who exert themselves, to distribute the Bible in their little neighborhoods, design to give what they believe to be the greatest of all gifts; to bestow the unsearchable riches of Christ. And while they are blest, and elevated, by forming and cherishing such purposes; they communicate that, which excites others to the same noble work. They give a book which does more to promote human improvement than all other books.

I do but repeat common remarks, when I say that the Bible contains more important history, higher eloquence, deeper pathos—nay, Sir, I need not go farther in particulars familiar to every mind; but shall include all in a general remark, that the Bible communicates a mightier impulse to the human understanding, and gives a wider range to human thoughts—than all other books in the world. But it not only promotes intellectual improvement: it also awakens the deepest moral feeling that can be awakened in the human heart. The cord that vibrates there, is touched by the finger of heaven; and the tone which is heard is in unison with the music of heaven: it breathes the spirit of heaven. At this touch man is wakened up from his sleep of death; raised above all that is sordid and selfish; and while he tends upwards, he reaches out his arms of love, and endeavors to draw others upward with him.

Hence it is, that while out of the pale of the Christian church, *the progress of Society* is unknown, and the phrase unintelligible, the idea is perfectly familiar with us, and the thing palpable. I do not here speak of the great improvements, and splendid discoveries, by which the most powerful agents in the material world are subdued into a subserviency to man's interest and pleasure—but of the growing strength of moral feeling, and its increasing power in the world. The time is coming when, instead of brute force, it will govern the world. This progress you chiefly owe to Christianity; to the distribution of the Bible. In the great machinery by which this improvement is made, this elevation given to society in general, our Auxiliaries may be likened to thousands of props and levers, by which the moral world is raised, and still raised towards heaven. They surely then deserve our thanks, and the thanks of all who love our race.

But once more, Sir, and I shall have done. Our Auxiliaries deserve gratitude for a reason which will appear important to every patriot as well as every Christian. The influence of local feelings and interests is great, is deeply felt, and much dreaded. Unprincipled politicians and the votaries of a *run-mad* worldly ambition, will not hesitate to make use of feelings such as these, for the accomplishment of their purposes. They will not be ashamed to debase their countrymen for their own exaltation. Now amidst these elements of division and disorder, what shall bind together all parts of this great nation, and keep us united? Much, Sir, very much may be expected from the Bible Society; and that by an influence, to which no man can object. When I contemplate this Institution, having its seat in this great commercial metropolis, it appears to me as though the genius of Christian charity had her place here, and was stretching out her arms of love to embrace and hold together all parts of our common country. And the Auxiliary associations form the cords, by which she binds us together and makes us fast. It is true that a feeble Auxiliary in Vermont is, in itself, a small thing; an Auxiliary in Virginia is in itself a small thing; and can possess very little force. But, Sir, as it is by thousands of minute filaments, that the cable is formed by which the ship of war, even in a tempest, is held to her moorings; so it is by the hundreds of Auxiliaries which every state in our nation is producing, that *that cord of love* is to be formed, which, by the agency of this Society, being wound round this whole country from Maine to Missouri, will bind all its parts in firm concord. *Rev. Dr. Rice.*

Advantages of the present age for Action.

If there be a time for every purpose under the sun, surely the present age is the time for action; it is an age, the circumstances of which suggest and encourage enterprises of the noblest kind. Two or three hundred years ago, the things which we see, could not have been thought of. The geography of the world, and the history and condition of men, were so little known, the facilities of intercourse between the nations were so few, and the means of diffusing intelligence through the medium of the press were so poorly understood, that the man who had then even suggested the possibility, by any human means, of multiplying the copies of a single book to an extent sufficient to supply every individual of the human family, and in every language under heaven, would have been counted an enthusiast. But since that time, Sir, the world has been explored; the history of human society enlarged and authenticated; books have been multiplied to an amazing extent; an incalculable number of public journals and gazettes, by bringing the story of man to the door of every dwelling, have greatly enlightened the public mind. Never did the inquirer after truth stand at the confluence of so many streams of knowledge as at the present day. Never did the Christian enjoy so many advantages for knowing what the Lord would have him to do. In a former age we might have pleaded ignorance in apology for inactivity: but in such an age as this, to be idle is to resist the claims of the world, the voice of conscience, and the command of God. It is the very age in which God has plainly designed to call forth individual exertions, and to combine the efforts of nations; it is, above all others, the age which calls for the most extended associations to publish salvation.

Rev. Mr. Peters.

Importance of Societies for educating men for the Ministry.

The experience of mankind evinces that religion is essential to cement society and to promote good government: and in reference to a future state, it determines our destinies for ever. The influence of religion must be co-extensive with the number and character of its ministers. An able and pious clergy will produce a moral and religious people. And in proportion to a deficiency in the number and a failure in the qualifications of the ministers, in that ratio will the morals of the people be affected and the interests of the community impaired.

In this State, [New-York,] the functionaries of religion are constitutionally interdicted from office, and in most of the states they are practically proscribed. And it is well known that the emoluments of the sacerdotal office furnish no allurements to cupidity. The sons of the great and the powerful, of the opulent and the ambitious will seek the road to civil distinction or wealth through other professions; and it thus unfortunately happens that those most able to bestow the blessings of education on their children, are not the most willing that they should devote themselves to the ministrations of religion. This defect must be supplied, this evil must be remedied by gratuitous education. And with this view institutions like the present, which cherish merit without any regard to the factitious distinctions of society; which rescue poverty from privation, and elevate humility above depression, and which appreciate talent and virtue in the abstract without any connexion with the endowments of fortune or political distinction, are calculated to enlist in the cause of religion, men of gigantic minds and wonderful energy. In the dark abodes of poverty, and in the sequestered shades of obscurity, genius often exhibits its powers, and the virtues of a saint and a martyr are frequently cherished with holy enthusiasm. Cultivation and patronage must unite in drawing forth these latent and dormant energies, and in enlisting them in the service of mankind. *Hon. De Witt Clinton.*

Value of a well educated Ministry.

It is in vain to contend that the functions of a Christian minister can be successfully performed without education. The apostles of Christ were, at first, men without the benefits of literature, but they were armed with the gift of tongues, the power of miracles, and the visitations of the Holy Ghost. But besides these preternatural endowments, all the learning and philosophy of the ancients were united in St. Paul, who was called into the Christian church by a miraculous interposition. His writings display the most powerful talent, and he has even condescended to refer to some of the great classical authors of antiquity. His eloquence was of Demosthenian energy; and to his intellectual cultivation must be ascribed, to a certain extent, the vast consequences that resulted from his labors in the cause of Christianity.

An able divine ought to understand the original languages in which the inspired writers promulgated our religion. And it would be well if he extended his acquisitions to the other radical languages of the eastern hemisphere. His acquaintance with literature and science ought to be extensive and profound: and he should be deeply read in moral philosophy, metaphysics, and theology. He should also be master of all the points of polemic discussion, and be prepared not only to defend Christianity against the assaults of skepticism and infidelity, but to vindicate his particular creed against the objections of opposing sects. In order to attain this intellectual eminence, so becoming an ambassador of heaven and a inister of the most high God, he must pass ugh all the seminaries of education, from udimental school to the university, and devote year after year to the attainment of pulpit eloquence and the acquisition of theological knowledge.

The aspect of the world is replete with wonderful indications. Within the memory and observation of many of us, the most extraordinary events, from the American revolution to the present period, have occurred. A new power, unknown to the ancients, has risen up to direct the energies and to superintend the destinies of mankind. Its authority is unlimited, its progress irresistible, and its force irrepressible. It derives its existence from the lights of Christianity, the invention of printing, and the diffusion of education. It governs the monarch on the throne as well as the peasant in the cottage. Need I say—the power of public opinion—which influences all the operations, and is felt in all the ramifications of society.

This power, in order to be beneficial, ought to be predicated on just and proper grounds. It ought to be directed by piety and knowledge. Monitorial education, Sunday schools and Bible Societies are the great levers which must raise public opinion to its proper elevation: and when reinforced and impelled into activity, by the ministrations of a virtuous and enlightened clergy, then the cause of liberty, order, and good government will be established on a firm basis, and the prospects of blessedness in another and a better world, will brighten the gloom of seclusion, alleviate the burden of affliction, and solace the hour of death. *ib.*

MONTHLY-CONCERT LECTURES.

The Missionary Discourses, of the intended publication of which we gave some notice at p. 395 of our last volume, have since been issued from the press. They are twenty in number, and treat on a variety of topics of great importance as it respects charitable efforts, especially those of a missionary character. In the first discourse, Mr. Pond proves the work of missions to be a divine institution. This being proved, he infers that it is as binding as any other institution, and that "those churches cannot expect to prosper who wickedly neglect it." In this discourse he refutes very satisfactorily some of the more common and popular objections to foreign missions. The second, entitled "Paul a Missionary to the Heathen," was inserted in our last volume, p. 322, and need not be again noticed. The third reviews the labors of Paul, and shews why he accomplished so much as he did. The reflections, on a review of the subject, are, that "one man is capable of doing much good;" but that, in order to be extensively useful, individuals and churches need the spirit and heart of that Apostle. The fourth discourse considers the comparative advantages and disadvantages of the primitive Christians, and Christians now, for spreading the Gospel. The Apostles had superior advantages in the gift of tongues, and the power of working miracles; and, so far as it was absolutely necessary, but probably not always, they enjoyed the supernatural influences of the Holy Spirit. "In recounting these superior advantages of the Apostles," says the author, "it deserves however to be remarked, that they are advantages of which *we* stand in but little need." This he proves very well. The superior advantages possessed by Christians now, result from modern improvements in navigation, the art of printing, the protection of government, the number and acquirements of Christian teachers and Christians generally, and the mode of operation at present pursued. Two or three paragraphs near the close of the lecture, we cannot forbear quoting.

> Indeed all the advances in science and knowledge which have been made since the days of the Apostles, are, directly or indirectly, so many advantages in the hands of present Christians for promoting the gospel of their Redeemer. These advances, it will not be questioned, have been very great. But it is a well grounded maxim, that "knowledge is *power;*" and it is not more powerful probably in its influence upon any work, than upon that of promoting the gospel. Every step taken in the field of real science is so much gained to the cause of light and truth, and is fitted in some way, either more or less remotely, to subserve the interests of true religion in the world.
>
> The comparison we have here made between the several advantages of the primitive Christians, and those possessed by Christians now, in relation to the work of spreading the gospel, must I think satisfy every impartial mind, that their unparalleled success is not to be accounted for on the ground of their superior advantages: For if in some respects they had an advantage over us; in many others, and those too I venture to say of greater importance, we have a decided advantage over them.
>
> Perhaps it will be urged, in accounting for their successes, that the *Spirit* in a remarkable degree attended their labors. Wherever they went, the Holy Spirit followed them, and rendered their efforts powerful and effectual.—This, doubtless, was the fact; but the question still remains, *Why* did the Holy Spirit follow them? Why did he bless their exertions more signally than ours? God, to be sure, is a sovereign in the distribution of spiritual favors; yet he is not an arbitrary sovereign—and he never acts but in view of reasons. What reason then can be given, why the Holy Spirit should have accompanied and blessed the labors of the primitive Christians, more than the labors of Christians since, except that they were more *prayerful,* more *devoted,* and more *eminently holy?*

The next discourse shews, that the work of extending the Gospel through the world, great as it is, is to be regarded as a privilege, for which the people of God should be thankful, because, among other reasons, "by means of it they may be kept from such things as would injure them;"—from sloth, and from low, unworthy, and sinful pursuits. This great work will moreover tend to excite and strengthen the best and most desirable affections, and to promote the most valuable habits in man as a moral, accountable, immortal being. And what an opportunity does it give the Christian for *letting his light shine!* And how may it augment the moral resources, life, and vigor of the church militant! On these topics the author expatiates in a plain, but intelligent and satisfactory manner. With great good sense he has adapted his mode of reasoning, and style of expression, to the comprehension of the religious community at large. How else would his discourses have been suitable for the Monthly Concert, or indeed for any other common religious assembly? His practical reflections at the close of this discourse, are deserving of careful attention.

(To be continued.)

MISSIONARY GAZETTEER.

We designed to have apprised our readers some time since, that the Rev. Walter Chapin, of Woodstock, Vermont, is preparing a *Missionary Gazetteer,* with the expectation of publishing it some time next autumn. It will comprise a geographical and historical description of the Protestant Missionary Stations in the world; with an Appendix containing an alphabetical list of Missionaries with reference to their stations, the time of entering, removal or decease. Also a chronological list of the principal benevolent Societies for evangelizing the heathen. We have seen nearly 100 pages of the work, and are of the opinion that it will be highly valued by those who desire to know the moral and religious state and prospects of the world. The volume is expected to contain about 400 pages. When published we shall give it a more particular notice.

ANECDOTE OF GONSALVI.

The following anecdote contains an important truth; and there are few persons filling important and arduous stations, who may not find it consoling sometimes to think of it.

Cardinal Gonsalvi was suffering under a chronic disease, and consulted three physicians, who declared on being questioned by the sick man, that this disease would be followed by death in a shorter or longer time, according to the manner in which he lived; but they advised him unanimously to give up his office, because in his situation mental agitation would be fatal to him. "If," inquired the Cardinal, "I give myself up to repose, how long, gentlemen, will you guarantee my life?" "Six years," answered the doctors. "And if I continue in office?"—"Three years at most." "Your servant, gentlemen," replied the Cardinal, "I should prefer living two or three years in doing some good, to living six in idleness."

American Board of Foreign Missions.

ANNIVERSARIES.

Palestine Missionary Society.

Composed of individuals residing in Norfolk, Plymouth and Bristol Counties, Massachusetts.

This Society held its third anniversary at the meeting house of the second parish in Randolph, on the 16th ult. At half past 10 A. M. the meeting was opened with prayer by the Rev. Mr. Huntington of North Bridgewater, after which the Minutes of the last annual meeting were read. The Society then attended to the Reports of the Secretary and Treasurer; and three Resolutions were passed—the two first relating to the Reports; the third being as follows; viz.

> That the members of this Society consider the object in which they are engaged, as highly interesting and important; and that they now renew their pledge of persevering and increased efforts, that, by the blessing of God, this object may be attained.

The movers and seconders were,—Rev. Daniel Huntington of North Bridgewater, and Mr. Rufus Anderson, Assistant Secretary of the Parent Institution—Rev. Samuel Colburn of Abington, and Henry Hill, Esq. Treasurer of the Parent Institution—Rev. David Brigham of Randolph, and Rev. Richard S. Storrs of Braintree. By some of these gentlemen addresses were made adapted to the occasion.

The meeting was then adjourned to the afternoon, when, in connexion with other customary exercises, a sermon was preached by the Rev. Daniel Thomas of Abington, from cts xvi, 9, *Come over into Macedonia and us.* A collection was then taken.

One of the Greek youths from Scio, sent to this country by Mr. Temple, having been present and having excited considerable interest, the Society passed a resolution, which will probably secure a support to one of these promising young strangers, during the course of his education for future usefulness.

The officers of the Society for the present year are:—**ELIPHALET LOUD**, Esq. Prest.; Rev. A. **RICHMOND** and Mr. **SETH HUNT**, V. Prests.; Rev. **JONAS PERKINS**, Sec.; Dr. **EBENEZER ALDEN**, Treas.; and Mr. **SILAS PAINE**, Jr. Auditor.

The next meeting was appointed at the meeting house of the Rev. Jonas Perkins, in Braintree, on the 3d Wednesday in June.

FORMATION OF ASSOCIATIONS.

CONNECTICUT.—Middletown Upper Houses. Ladies' Association. Mrs. J. L. Williams, *Pres.*, Mrs. Samuel Stocking, *V. Pres.*, Mrs. Silas Sage, *Sec.*, Mrs. Thomas Stow, *Treas.*; six *Coll.*——Gentlemen's Association. Rev. Joshua L. Williams, *Pres.*, Joseph Wilcox, *V. Pres.*, Israel Russell, *Sec.*, Cornwall Doud *Treas.*, six *Collectors.* Formed May 5th.

Durham. Ladies' Asso. Mrs. David Smith, *Pres.*, Mrs. Submit Camp and Mrs. Timothy Stone, *V. Pres.*, Mrs. Alice P. Wadsworth, *Sec.*, Mrs. Gurnsey Bates, *Treas.*, six *Coll.*——Gent. Asso. Rev. David Smith, *Pres.*, Abner Newton, *V. Pres.*, Timothy Stone, *Sec.*, Samuel Curtis, *Treas.*; six *Collectors.* Formed, May 21st.

Middletown Lower Houses. Gent. Asso. Rev. John R. Crane, *Pres.*, John R. Watkinson, *V. Pres.*, Richard Rand, *Sec.*, Richard Hubbard, *Treas.*, 17 *Coll.* Formed May 25th.

Westfield, (cong. soc. in Middletown.) Ladies' Asso. Miss Polly Clark, *Pres.*, Miss Sally Galpin, *V. Pres.*, Miss Maria Roberts, *Sec.*, Mrs. Asa Boardman, *Treas.*, four *Coll.*——Gent. Asso. Rev. Stephen Hays, *Pres.*, Jedediah Wilcox, *V. Pres.*, Enoch C. Roberts, *Sec.*, Eli Wilcox, *Treas.*; four *Coll.* Formed May 26th.

Middlefield, (cong. soc. in Middletown.) Ladies' Asso. Mrs. David Lyman, *Pres.*, Miss Polly Augur, *V. Pres.*, Mrs. William Lyman, *Sec.*, Mrs. Charles Hubbard, *Treas.*; three *Coll.*——Gent. Asso. Eli Coe, Esq. *Pres.*, Obed Stow, *V. Pres.*, William Lyman, *Sec.*, Phineas Augur, *Treas.*; three *Coll.* Formed May 27th.

Killingworth. Ladies' Asso. Mrs. Philander Parmalee, *Pres.*, Mrs. Jared Buel, *V. Pres.*, Mrs. Nathaniel Wright, *Sec.*, Mrs. George Elliot, *Treas.*; six *Coll.*——Gent. Asso. David Dibble, *Pres.*, Nathaniel Wright, *V. Pres.*, David Redfield, *Sec.*, Elias Bushnell, *Treas.*; six *Coll.* Formed May 28th.

North Killingworth. Ladies' Asso. Mrs. Asa King, *Pres.*, Mrs. Roswell Hull, *V. Pres.*, Mrs. Dan Lane, *Sec.*, Mrs. Samuel Davis, *Treas.*; eight *Coll.*——Gent. Asso. Rev. Asa King, *Pres.*, John Hinckley, *V. Pres.*, Dan Lane, Esq. *Sec.*, Dr. Rufus Turner, *Treas.*, eight *Coll.* Formed June 8th.

Mr. **ANDERSON**, the Assistant Secretary of the Board, returned in good health, early in the last month.—At the time this sheet goes to press, Mr. **EVARTS** is supposed to be on his way from New-York to Boston.

ERRATUM:—In the last number of the Herald, p. 193, the receipts of the American Bible Society should have been stated at $41,008 44; and its issues of Bibles 31,509, and of Testaments 28,849. The mistakes probably arose from the sources of information.

THE

MISSIONARY HERALD.

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BIOGRAPHY.

FURTHER NOTICES OF THE REV. JAMES RICHARDS.

It will be recollected that, at p. 241 of our last volume, we inserted a brief memoir of the Rev. James Richards, furnished by his missionary brethren in Ceylon. Many facts, however, pertaining to the character of Mr. Richards previous to his leaving this country, were not in the possession of his later associates, and are probably contained only in that private correspondence, in which, from time to time, he gave utterance to his ardent and unwavering attachment to the missionary cause. From a collection of this correspondence, a friend has had the kindness to make a number of extracts and forward them to us; connecting with them a few notices of undoubted credibility. It will be interesting to trace the progress of Mr. Richards's mind, before missions to the heathen abroad had been attempted from this country.

Mr. Richards was a child of prayer, consecrated to the service of God from his earliest infancy; and so serious and unexceptionable was his deportment in childhood and early youth, that many of his Christian friends were ready to believe he had, in the first years of his life, been sanctified by the Holy Spirit. But it was not till the age of thirteen, as he believed, that he embraced the Savior by a living faith. And so great was his sense of his own unworthiness, and his fear of obtruding himself among the friends of Christ, that he delayed for many years to make a public profession of religion. Subsequent events have shewn, however, that, while his religious character was unknown, except to his more intimate acquaintance, he was making rapid advances in the divine life. For a long period, he sacredly consecrated one entire day in each month to fasting and prayer; and a delightful grove, at a little distance from his father's house, became almost daily the place of his retirement; and witnessed, there can be no doubt, his meditations and his fervent prayers.

When Mr. Richards first entered on a course of study preparatory to preaching the Gospel, he contemplated no extensive field of labor. To be useful in some small destitute parish, like a few which he knew in the vicinity of the town in which he resided, appears to have been the extent of his most ardent hopes. The idea of his preaching the Gospel to distant Heathen, had then probably never entered his own mind, or the minds of his parents. But when, in Williams College, he began to converse with Mills and others of a kindred spirit, on the deplorable condition of pagan nations; when they prayed, and contemplated the dying command of Christ to preach his Gospel to *every creature, in all the world;* his vision began to enlarge; and before the end of his third year in college, he had come to the fixed purpose of spending his life among the heathen;—a purpose from which he was never afterwards known for one moment to swerve, and which was formed with only the condition—IF THE LORD WILL.

He returned to his parents in the ensuing vacation, which was in the fall of 1808, revealed to them his unalterable determination, and with great earnestness pleaded before them the cause of the heathen. Happily for him, after the subject had come fully before them, they were as ready to give him to the heathen, as he had been to consecrate himself; and thus the parents and the child enjoyed, whenever they were together, till his final departure, the enviable pleasure of uniting in a most noble sacrifice to the cause of that Savior who died for them. There were no misgivings. No difficulties or dangers discouraged or disheartened them. In familiar conversation, his father, now an aged officer in the Congregational Church in Plainfield, Mass. once said to him, "James, when you think of leaving your father's house, and all your connexions and friends, and your native land; and when you think of the trials and hardships to which you will be exposed; do you not sometimes feel like giving back—does not your heart recoil?" "No, Sir," was the reply, "never, for a moment." From the time of this conversation till he left the country, says one of his most intimate friends, "his mind appeared to be as constantly fixed on its beloved object, as the needle is to its pole."

In a letter written to his parents from the Theological Seminary, Andover, under date of February 1810, he says;—"I must tell you that two natives of the Sandwich Islands, Henry Obookiah and Thomas Hopoo, have arrived in this country. Brother Mills has found them out, and has placed one of them at his father's house. What the Lord means to do with these poor heathen, we know not; but this we can say, 'The Lord's hand is not shortened that it cannot save,' and he will fulfil his promises in giving his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession? —I have just been reading Horne's Letters on Missions. 'We say,' he writes, 'that to love our neighbor as ourselves, and to do to all men as we would that they should do unto us is the consentaneous voice of the Prophets and Apostles, of the Law and Gospel. But do we do as we say, and practice as we believe? The richest fruit of our philanthropy has been a cold, ineffective piety. We have said, be ye free; be ye civilized; be ye converted;—but we have eaten as heartily, slept as soundly, dressed as expensively, and enjoyed every good thing within our grasp as freely as though the heathen had been as happy as ourselves. We have had no fellowship with our Savior in his agony, and bloody sweat, his prayers and tears for the salvation of mankind.—We are chargeable with the perdition of all the poor heathen whom our diligence might have saved! and assuredly their souls will the Lord require at our hands.'"

In a letter to his parents, dated Andover, July 4, 1810, he says;—"The time, I hope, is not far distant, when some from New England, and perhaps from this Institution, will sacrifice every thing that the world holds dear, to carry the news of salvation to those who never heard of a Savior. Last week, four of the brethren presented themselves before the General Association of Massachusetts assembled at Bradford, and declared it to be their determination to spend their lives among the heathen, if the Lord should prepare the way. Their names are Adoniram Judson, Samuel Newell, Samuel Nott, and Samuel J. Mills. They went at the particular request of the Rev. Dr. Spring, of Newburyport, Mass. who had accidentally found out some of their feelings. You may think it strange that my name was not among them; but these four were thought a sufficient number, and all of them except Mills are of more advanced standing than myself. At the request of the Association, they stated their thoughts on the subject of Foreign Missions; and the business was referred to a Committee, who reported that it was expedient to appoint a number of persons, as a Board of Commissioners for Foreign Missions. They proceeded accordingly to appoint such a Board. It is expected that this Board will soon meet, and make preparations for effecting a mission among the heathen. O that the Lord may direct them to such measures as he will own and bless, and may many prove by their conduct, that they really believe the time is now come, when the Lord's house must be built—when the heathen must have the Gospel. I hope the spirit of Apostolic days will soon be revived. I trust this is the dawning of a glorious day to some poor idolater, to some benighted pagan."

In August of the next year he thus writes;—"I have now sent in my name, and given myself away to the Board of Commissioners. I expect, immediately after the approaching examination, to go with brother Warren to attend a course of Medical Lectures at Dartmouth College. How much more I shall be permitted to see my dear parents, I know not.—But this earth is not our home. This is not the place to enjoy an inheritance, but to gain it—not to live with friends, but to make them—not to dwell in the rich port, but to sail on the boisterous ocean—not to sit down at the royal wedding-feast, but to act as servants. This life is for toil, the next for pleasure—this to bear the cross, that to wear the crown."

The time of Mr. Richards' departure from this country was delayed far beyond his expectation, by the war with Great Britain. After finishing his course of study at the Theological Seminary in September 1812, he had spent nearly two years at Philadelphia, in connexion with the Medical School and Hospital, when he found that it required a strong exercise of submission, to meet the obstacles which so long debarred him from entering on the benevolent labors to which he had for years looked forward with ardent anticipations. "Nothing new," writes he in September 1814, "as to the time when I shall leave the country. I fear our patience will long be tried. I fear that war will continue, and that thousands and thousands of the heathen will perish, before we shall be able to offer them a crucified Savior." Not far from this time, as he was leading in the worship of his father's family, and praying, with affecting earnestness, that the obstacles which prevented his going to the heathen might be removed, he used these words of Watts,

> "How long, dear Savior, O how long,
> "Shall this bright hour delay?"

He was preaching at Deering, New Hampshire, when, in February 1815, the glad news of peace with Great Britian arrived. "What abundant reason I have" he wrote to his parents, "to rejoice, that the Lord is affording me a near prospect of commencing the work on which my heart has so long been set. What abundant reason have all the friends of God to rejoice, that he is opening so many doors for the spread of the Gospel. How cheerfully should they all put their hands to the great work." At the close of the day of his ordination, while walking a short distance, his father said to him, "James, I should be glad to know how you have felt to day." He replied, "My father, if I can always feel as I have felt to day, I shall never sink." With great composure, he took a most tender and affectionate leave of his dearest earthly friends; and on the day he sailed, Oct. 23, 1815, he wrote thus to his parents; "You wish to know my feelings, I was never so anxious to commence any journey, as I am to sail for Ceylon."

It is well known to the Christian public, how soon after Mr. Richards arrived on the field of missionary labor, he was disabled by declining health. This was indeed the severest of trials. But the same spirit which, for eight years, had caused him so ardently to desire the work, directed him at once to the only source of consolation. If it was God's pleasure, that he should be taken away from the heathen, and removed to another world, he was enabled to say in the language of his blessed Master, "Not as I will, but as thou wilt."

"The principal trial," he wrote to his brother, now a missionary at the Sandwich Islands, under date of February 1821, "that I now experience in consequence of my sickness, is inability to do the proper work of a missionary. And this is a great trial, both by day and by night. No other subject ever engrossed my feelings like that of preaching the Gospel to the heathen. To this object I have endeavored to direct all my plans and all my efforts. For this I left almost all that was dear to me in life, and came to this land of pagan darkness to publish the Savior's love to stupid idolaters. And now when the miseries of the heathen are full in my view, it is my *great* trial not to be able to preach to them."

In a letter to the parents of Mrs. Richards, after dwelling at some lengths on the loss of his health, he says, "You may wish to know whether I have never been sorry that I came to India. No, my dear parents, *I have never been sorry that I came to India.* I have never been sorry that in 1808, I determined, if the Lord should give me opportunity, to spend my life among those who were perishing for lack of vision. At that time my mind was directed towards the aborigines of America. I have not been sorry that I came to the east, instead of going to the west. *There* are hundreds—*here* are thousands. My mind has been set upon bringing this people to the knowledge of the truth; I have tried to do something for them; I have done a little. May the Lord bless that little. I wish now to encourage others to come and fill the place left vacant by brother Warren's death and my sickness. The cause is a good one. It is a delightful one. It is a cause which calls for the aid of all the Christian world. If my parents, my brothers, and my sisters, were all prepared for missionary work, I would invite them all to India. Yes, if they were ten times as numerous as they are, I would invite them *all*. Had I a thousand lives to give, they should all be sacrificed in this blessed cause."

Yet Mr. Richards did not forget the impenitent in his native country. "O," says he, "that I had a voice to reach the blessed land that gave me birth! There, for a moment, I would forget these pagans, who are daily perishing around me for lack of knowledge. I would forget their heathen rites and their bloody superstitions. Yea, I would forget the work to which I have devoted my life, my talents, my all:—and once more would I beseech my own kindred according to the flesh, by the worth of the immortal soul, by all the joys of heaven, and by all the torments of hell, to be *reconciled to God.*

In his last letter to his parents, he says, "I must now bring this letter to a close; and what shall I say? Shall I tell you how it gratifies us to learn that you are so comfortable and happy in the decline of life? Shall I tell you that we are more and more happy in our work, and that we have never repented having engaged in it? O, how would your hearts beat with joy, my dear parents, could you witness the harmony, the zeal, the activity, the anxiety, the prayerfulness and the devotedness of the dear missionary brethren and sisters! And could you converse with the dear native converts, and be present at our sacramental tables when all our number meet around them, methinks you would break out in the language of one now in heaven, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." My own labors and sufferings I expect will soon be ended. Through the mercy of our God and Savior, I look forward to that period, with lively hope of seeing the Redeemer "*face to face*," and of joining the general assembly and church of the first born, and commencing the song, 'Worthy is the Lamb that was slain.'"

At the grave of Mr. Richards, a suitable monument is erected, having an Epitaph inscribed on it in English and in Tamul.

The Epitaph in English.

In memory of
The Rev. JAMES RICHARDS, A. M.
American Missionary,
who died August 3, 1822;
Aged 38 years.
One of the first projectors of American Missions,
He gave himself first to Christ,
and then to the Heathen,
A Physician both to the soul and body.
He was
In health, laborious,
In sickness, patient,
In death, triumphant:
He is not, for God took him.

Translation of the Epitaph in Tamul.

In memory of
The Rev. JAMES RICHARDS, A. M.
American Missionary,
who died August 3, 1822.
Aged 38 years.
Reader,
He came to this country to tell you
that, excepting through Christ Jesus,
there is no way to escape Hell, and obtain Heaven.
Believing in this Saviour,
He died rejoicing in hope of Eternal Happiness.
Let all who read this prepare for death also.

American Board of Foreign Missions.

PALESTINE MISSION.

JOURNAL OF MESSRS. GOODELL AND BIRD.

Cause of their leaving Malta.

Malta, *Oct.* 17, 1823. According to the suggestions of the Prudential Committee, that we might, for some years to come, find it advisable to employ our winters in travelling, we had a season of prayer and mutual consultation, about the middle of September, respecting the points, *which* of us should travel the approaching winter, and *where* we should go.

For various reasons, but chiefly because Mr. Temple was the only one of us who could superintend the printing of modern Greek, it was unanimously determined, that he should remain in Malta. The other two, it was thought expedient, should make preparations to embark for the Greek isles and for Smyrna by the middle of October. In the interval, by two or three arrivals, letters were obtained from our brethren in Syria, so representing the state of things there, that, in the beginning of the present month, we had another meeting of consultation, in which it was concluded that our destination for the winter should be changed from Greece to Syria. We have been instructed to make Jerusalem, as soon as possible, the seat of our mission and residence; and now providence seems to have opened the way beyond our highest hopes. We almost to delay a single moment in embracing pportunity afforded us, of proceeding directly to our missionary home, taking with us our families and goods.

On the 21st they engaged a passage on board "La Divina Providensa," a Maltese brig, bound to Cyprus and Beyrout.

Review of their Labors and Mercies.

During the nine months which have elapsed, since the kind hand of our heavenly Father brought us to this island, we have generally enjoyed uninterrupted health, and have had more comforts and fewer cares and anxieties, than any of those who preceded us in this mission. Agreeably to our instructions, we have devoted our principal time and attention to the attainment of language, and, in the mean time, have assisted in preaching several times a week in English to very attentive hearers; in conducting various little religious meetings with different classes of society, in different stages of religious knowledge and experience; and in managing a Sabbath school consisting chiefly of English and Greek children and youth of both sexes, who have committed about 40,000 verses of Scripture and hymns. We have been happy in possessing these immediate means of usefulness, while we have been engaged in study; and we trust a future day will show, that the labor bestowed upon Malta by other missionaries and by ourselves, has not been in vain.

Parting Celebration.

22. As we shall probably sail before the Sabbath, we this evening commemorat-

ed the death of our Lord and Savior. The ordinance was administered by Mr. Temple, and by the Rev. Mr. Wilson of the London Missionary Society; and between 40 and 50 persons, most of whom have been our constant hearers, united with us in celebrating the love and death of our common Lord. Of these persons one was of the Romish Communion, one of the Greek, and the rest of the Episcopal, Presbyterian, Independent, Baptist and Methodist connexions. About 15 persons sat down to the Lord's table on this occasion for the first time in their lives, having as they trust, been translated from the kingdom of darkness into the kingdom of God's dear Son, within the last eighteen months. It was truly a feast of love. Many of the spectators as well as of the communicants were melted to tears. With the *former*, we trust, there "were great searchings of heart." And, while with the *latter* we never expect again in this world to drink of the fruit of the vine, we hope to drink it new with them in our Father's kingdom, and to sit with them in heavenly places for ever.

24. Went on board with our dear brother and sister Temple, with whom we have lived in the utmost harmony, and to whose fidelity and usefulness we are constrained to bear the most decided testimony. Several others of our Christian friends "accompanied us to the ship." We united in singing,—

"Blest be the tie, that binds
Our hearts in Christian love;"

and the Rev. Mr. Wilson commended us in prayer to Him, whose blood was shed at Jerusalem, and is sufficient to wash away the guilt of that wicked city, and of this wicked world.

Our Christian friends at Malta have on this occasion shown us the most marked attention and kindness, preparing many things necessary for our voyage, and for our comfort at Jerusalem. Indeed we can say with the Apostle, that, during our whole stay, "they showed us no little kindness, and, when we departed, they laded us with such things as were necessary."

Remarks on Popery.

We are continually finding new and painful reasons for surprise at remarking how deep-laid is the popish system of delusion. The recollection of the peculiar ceremonies of his church does not recur to a papist only at intervals of weeks. Every time he passes a church, he is taught to raise his hat in reverence to Christ, who, he is obliged to believe, is bodily present within the doors. Every time he meets a little group of priests, going to visit the sick in their last agonies, he must stop, make bare his head, and kneel, till they are past. He cannot take up a book without being called to ask himself, what the Pope has commanded in regard to it. He is not rid of his bondage in the retirement of his domestic life. Even here he cannot seat himself at his table, but the bishop of Rome interferes to tell him what he must eat, and what he must drink.

The director and Signor T., being told that we expected to go to Jerusalem, could hardly believe, that it was our serious intention. When we assured them that it was, they represented to us in glowing colors the wickedness of the inhabitants. We said to them, that we had already heard much more of the abominations of that city, than they had told us, and that it was on this very account we had resolved in the strength of the Lord to go there; that, if the cities of Judah had been filled with benevolent, pious, devout persons, we should have gone to some other part of the world, where the inhabitants were far from righteousness and heaven. They appeared perfectly amazed at this; could not conceive it possible, that any one should be actuated by such motives; and were very certain, that they should make some gain of us by bringing us back with them in the same vessel.

A strong contrary wind, anciently "called *Euroclydon*," with a high sea. All of us are much distressed with sea-sickness. It is the first Sabbath since we left our native country, on which we were unable to worship God in a public manner. To-day instead of being permitted to go up with glad hearts "unto the altar of God with a multitude, that keep holy day," we find ourselves "exceedingly tossed with a tempest," and are compelled to lie down amidst dirt and vermin, hardly able to speak or to take the least care of ourselves; and the lad we brought with us from Malta requiring assistance himself, instead of rendering it to others. "Think upon us, O our God, for good."

28. Wind more favorable. Our health and strength returning. By various conversations with the Captain, the Director, and Signor T., we find them to be men of more reading and intelligence than ordinary; and are happy in finding them able to speak apparently very good Italian, and to give rules and reasons respecting it; and also in finding them so affable, and so ready to converse on the subject of religion. We were desired this morning by Signor T. to read to him from the Scriptures, but the weather was too tempestuous. In the

evening we read much to him, making observations on particular passages.

Conversation with the Supercargo.

30. This morning said to Signor T., "Suppose you were in great anxiety of mind, and desired to know in what manner you could be saved, would you rather consult the Pope, or the Bible?" Ans. "The former." Q. "On whose word would you rather depend, as it concerns the salvation of your soul, the word of the Pope, or the word of God?" A. "On the word of the Pope." Q. "Has not God undertaken to inform us of every thing necessary for us to know on this subject; and is not his word sufficient to guide us?" A. "God has revealed many things to the Pope, which are not to be found in the Bible; and there are many things in the Bible, which it is dangerous and wicked to read." Q. "Is it possible that a holy God should say any thing to us, which it is wicked for us to hear, or should command us to do any thing wrong?"—He seemed unwilling to admit this conclusion, but was still disposed to maintain, that it was dangerous and wicked for any, except those, who are as wise as himself, to read the Bible. We then conversed on the Pope's supremacy and the nature of miracles. At last he lost his usual patience, and declared that it was wicked to converse on these subjects, and that he was determined to die in the bosom of the church; for, as he had told us before, he had not a whit of responsibility about it; the whole rests on the priests. If he follows their directions, *they* and *not he* must be answerable for the consequences at the judgment day. We endeavored to convince him, that it was his duty both to think and to converse on these infinitely important subjects; that if *he* was in the way to heaven, *we* could not be in that way; and that, therefore, as he thought us on the very verge of destruction, he ought to use every means in his power to reclaim us; and that *we* were obliged by the law of love to take the same liberty with him. Ans. "We shall know in the other world, who is right and who is wrong." Ques. "But is it not the height of folly and madness to defer the inquiry, till our state is irrevocably fixed? Does not even common sense teach us to open our eyes, and to place our steps with care, when we know, that we are on a dangerous precipice?" Ans. "It is impossible to convince me; and as to Protestants, they are irreclaimable."

The Captain of his own accord wished us to write in Italian a brief statement of our faith and give it him to consider. He would not have us show it to the others, st it should expose him.

On Repentance, the Assurance of Hope, &c.

31. We prepared for the use of our Captain some of the most important articles of our creed, well furnished with scripture references.—Conversed with Signor T. on the nature of repentance. To *do penance* was all, that he had ever read or heard on the subject; and most unhappily Martini has thus translated the passages, which enjoin this duty. In the evening, read with him both the Epistles of Peter, and urged the importance of being prepared for that terrible day, "when the heavens being on fire shall be dissolved," &c. He exclaimed with an air of triumph, "I am ready, I am ready for that day; do you think *you* are ready?" We replied that we had seen many things, which greatly deceived us; and if, as the word of God declares, "the heart was deceitful above all things," it was certainly possible to be deceived by our hearts; but that we entertained a hope, a hope animating and purifying, of being saved by grace, through faith in the efficacious blood of Christ. Signor T. then frankly acknowledged, that he did not know, that he was ready, and that it was a thing which could not be known. We replied, that the Patriarchs, Prophets, Apostles, and primitive Christians had a degree of assurance on this subject, which enabled them to rejoice in hope of the glory of God; that, in one of the Epistles we had just read we were exhorted to "make our calling and election sure," and that it was sinful and dangerous to remain in a state of uncertainty and doubt, without serious inquiry and the most careful examination. If it was a little happiness or misery that was depending, we might then lay aside all care and concern, but our *eternal all* was depending; millions of millions of ages of joy or sorrow inexpressible were concerned. He then asked, "How shall I know, that I am ready?" Ans. "Do not depend on what *we* say, nor on what your *priest* says. Go to your Bible. God has told us sufficiently plain, what we are to do in order to be saved, and how we may attain to comfortable assurance, that we are in the way of salvation—so plain, that "the wayfaring man though a fool need not err therein."

On the first of November they were in sight of Candia, the ancient Crete.

This island is now inhabited by Greeks, Turks, and a few Jews and Armenians. The whole population is estimated at 24,000 souls. The Greeks are here struggling for their independence. As we sailed along, we were shown a Greek town, which is fortified on three sides by impassable mountains, and which has hitherto defended itself against the incursions of the Turks.

Nov. 2. In the morning, seeing some of the sailors sewing their clothes, and others reading a book of civil history, we mildly reproved them, repeating the fourth commandment, and shewing them, in the prophecy of Isaiah, the explanation which God has given of what he means by sanctifying or keeping holy the Sabbath day. All readily said, that they were doing wrong, but continued for a time sewing and reading. We observed, that, while we were reading to them respecting the Sabbath, Signor T., as if jealous of our instructions, or wishing to intimidate us, came to hear and examine what we were reading. He expresses great fear, that the common sailors will misunderstand the Bible, and still greater that they will overhear our reasoning on the subject of religion, and misunderstand us; and yet, without any apprehension, he can hear others take the name of God in vain in their presence, and do the same repeatedly himself. He can witness the men themselves profaning the name and day of Jehovah, and show no emotion of fear about their religious principles.

Had a long conversation with the Director on the nature of repentance, and on human merit as making a part of the foundation of our justification. As Martini, instead of giving the idea of *repentance* for sin, which the true rendering from the Greek, has every where given that of *doing penance* for sin, the Director for once seemed to find something in the only Bible which has been translated into his native tongue, on his side; of which he was not a little proud, and to which he appealed with as much reverence and confidence, as if he had been a Protestant. It was in vain we assured him, that we were familiar with the Greek, and had perhaps thousands of times read the word in the original, and that Martini had not given it the true sense; and, that, even according to Martini, a man could not be justified by the works of the law, as he would find conclusive evidence by turning to the Epistles. He knew nothing of Greek; but here he found what his church enjoined, viz. *to do penance for sin*, and that was enough for him.

We were never convinced more sensibly of the impropriety of making concessions to the prejudices of papists in our efforts to do them good, than we have been to day. When the 3000 were cut to the heart, and wished to know of Peter what they should do, the popish translation says, (as the reply of Peter,) "Do penance and be baptized," and this translation, say the papists, is approved by the Bible Society. Tell them, that this is not well translated, and they ask, "Why then do you send out a Bible, that teaches falsehood? Why *is the British and Foreign Bible Society at such expense in circulating it?*"

Cyprus.

6. This morning discovered Cyprus on the left, and remembered, that Paul, "left it on the left hand," when sailing over these waters, he went "bound in the spirit unto Jerusalem." May we have the presence of the same Savior, and receive the consolations of the same spirit! Then in the sure prospect of danger and of suffering for Jesus' sake, we can with the same spirit of devotedness adopt his triumphant language, "None of these things move us; neither count we our lives dear unto ourselves, so that we may finish our course with joy, and the ministry which we have received of the Lord Jesus, to testify the Gospel of the grace of God."

7. Instead of being in port, as we had hoped; we are still "sailing under Cyprus, because the winds are contrary." An admirer of the Greek Classics might easily fancy, that his eyes now beheld the very mountains, which the Poets have rendered immortal by making them the birth place of Venus, and the abode of the Graces. In the Scriptures of the Old Testament, this island was called "Chittim." In the Acts of the Apostles, much mention is made of it under its present name. It was to Cyprus some of those came, "who were scattered abroad, upon the persecution, that arose about Stephen, preaching the word unto none but unto the Jews only." It was here Barnabas was born, who, "having land, sold it, and brought the money, and laid it at the Apostles' feet." It was here "one Mnason" lived, "an old disciple with whom," said Paul, (when on his way to Jerusalem for the last time,) "we should lodge." It was to Cyprus Paul and Barnabas sailed, after they had "been sent forth by the Holy Ghost" to preach to the Gentiles. It was at Paphos, in this island, "the deputy of the country desired to hear the word of God, and Elymas the sorcerer, sought to turn him away from the faith," for which he was smitten with blindness. And it was here Barnabas sailed, after he and Paul had "departed asunder the one from the other." The Lord in mercy grant, "that there may be no divisions among ourselves; but that we may be perfectly joined together in the same mind and in the same judgment!"

9. A fine breeze sprang up this morning from the west, and at a little past 12 o'clock we entered the harbor of Larnica, and came to anchor about three miles distance from the town, there not being sufficient water for anchorage nearer, except for small vessels. This is the principal

seaport town of Cyprus, but it appears to be a mere insignificant village, compared even with the most inferior cities of America. The flags of the different European Consuls are beheld flying from the tops of their houses, but not an individual is seen moving in any direction. Every thing appears to have the stillness of Sabbath, or, what is more probable, the desolation of Turkish despotism.

10. Frequent and heavy showers of rain during the last night with much wind and thunder. This morning we went on shore. There was a high sea; and as there is no good landing place, the men carried us on their shoulders from the boat to the dry land. We found much mud in the narrow streets after the great rains. The town and suburbs contain perhaps near 6,000 souls, and display all the negligence and inconvenience of the most wretched fishing town in America. Poverty, indolence and filth enough to render the air pestiferous, are every where visible. Though the soil appears to be excellent, and though many circumstances combine, which under the fostering hand of liberty and cultivation, might render this a truly charming spot, yet nothing looks thriving. "The herb of the field withers, and the beasts groan," on account of the wickedness and oppression of man.

Walked a mile up to town to visit the English Consul. He is a Greek, about 50 years of age, and speaks Greek, French, Italian and Turkish. He received us with plain and easy manners, and seating himself upon a sofa, entered into conversation respecting politics and religion; and ordered, in succession, coffee, pipes and wine. Several intelligent Greeks were present. We informed the Consul that we had a box of Greek tracts, which we wished him to take in charge for distribution, and showed him some copies of them as specimens of the whole. All present immediately began to look over them apparently with much interest. The Consul read two or three pages in Dr. Payson's Address to Mariners, and spoke highly of the style, in which the author, translator and printer had executed their work. He told us, that there were about 70,000 Greeks on the island; that many were unable to read; and that many who could read were too poor or too indifferent to purchase the Scriptures, of which large supplies had been sent him. There was once a flourishing school in Larnica, but it is now broken up, in consequence of Turkish oppression. About three years ago, the Turks, in order to deter the Greeks of this island from taking any part in the struggle for liberty, sent for 200 of the heads of the principal families, and, without the least provocation, beheaded them; among whom was the venerable Greek Patriarch.

Interview with the Governor.

11. Went on shore again. Found the Consul with a number of the most respectable Frank merchants and other friends, just proceeding to wait upon the new Turkish governor of the island. His arrival from Nicosia, the seat of government, was announced by six discharges of cannon at the fort. As nothing could be done for us by the Consul, till this ceremony was over, we accepted the invitation to fall in and make a part of the train. We passed on in much disorder, generally in single file, wedging through the crowded market, and crossing and recrossing the narrow streets to obtain dry footing. When we arrived, we found the stair-way of the governor's house lined with Turks, whose girdles and bosoms were profusely stuffed with weapons of murder, but whose countenances indicated minds more curious than brave. At the further end of a small open chamber, at the head of the stairs, sat the object of our curiosity and political respect. He seemed a man of forty, of large stature, dressed in red and blue, and his neck and bosom partly covered with his thick dark beard. His feet were drawn up on the sofa in the oriental manner, nor did they alter their position for our entrance. The Consul and his dragoman approached, kissed his hand, and took their seats—the former at his right upon the sofa, and the latter on another seat at his left. The rest of us with little ceremony, and mostly with hats on, arranged ourselves on either side of the room. After a few pleasant remarks, coffee, in the small cups of the country, was served around; followed by a small tankard of sweetmeats, from which with the same spoon each one took a gentle taste. Next followed to each a draught of sweetened water, and a puff of smoke from a pot of incense. Pipes of about six feet in length were afterwards presented with great formality to the three chief characters of the company, which they smoked leisurely during the intervals of an easy conversation. The dragoman mentioned the many exactions and murders of the former governor, which he ventured to do from the fact, that the governor himself had been an object of his predecessor's persecution. An interesting youth sat near us, whose father had fallen a victim to Turkish fury, and who himself had been obliged to flee to Italy for safety. Having now just returned, the dragoman begged to recommend him to his Excellency's notice. The youth arose with great modesty, kissed the hand of the Turk, received a smile of approbation, and re-

sumed his seat. Another Greek lad who was made an orphan at the same time, was present, for whom the same intercession was made. Most of the conversation was in a low tone of voice, and in the Turkish language. Afterwards some free pleasant remarks were indulged in by the company in general, at which the Turk condescended to shake his fat sides with a lazy laugh. Nearly half an hour had passed in this way, when a servant entered with a handful of small gauze handkerchiefs, of which he presented each of us one; and another followed with a little rose water which we rubbed on our hands and faces. We then rose, and with similar compliments, and in similar order as at our entrance, took our leave.

We afterwards visited the widowed mother of one of the Greek lads whom Mr. Wolff sent to England for an education. She had just been reading the letters, which the boys had lately sent to the care of friends in Malta, and which we brought with us. They wrote that they had been treated with great kindness by British Christians—"even," said they, "as if we had been their own children."

On the 14th Messrs. Goodell and Bird sailed from Cyprus, in company with a Turk, two Greeks, two Armenians, and an English gentleman, who had travelled in Egypt with our countryman, Mr. Bradish. The company is represented as being able to read and to speak no less than 15 different languages.

15. Find ourselves this morning in sight of "that goodly mountain, even Lebanon," which Moses prayed so earnestly to behold. Its summits are covered with snow. "Will a man leave the snow of Lebanon which cometh from the rock of the field? Yet have my people forgotten me," saith the Lord.

Beyrout.

Of their arrival at Beyrout some account was given at p. 214 of our last number.

On the 18th Mr. King came to Berout in order to see the brethren. His guide had, from interested motives, led him much out of the way, and when told that he was doing so, swore, by each of the persons in the Trinity, that they were in the direct way to Beyrout.

22. Walked out. The Arabs appeared very civil and friendly. Some of them gave us fruits as we passed the doors of their cottages, and invited us to stop and take coffee with them. The children generally appeared cleanly; and some of them, who have picked up a few Italian phrases, said to us, "*Buon giorno*," (good morning) although it was near sun-set.

Having taken possession of their "own hired house," the brethren had several visiters; among others, a Maronite priest, who "brought as a present to the ladies two beautiful pigeons, as white as the snow of Lebanon."

In return we offered him an Arabic Bible, but he refused to accept it as a present, saying, "It would not be right before God; it is a good book, and worth paying for, and you are good men for bringing such good books into the country. Instead of your being obliged to me, the obligation is entirely on my side." He then took out a Spanish dollar and said, he should feel better to give that for the book, than to receive it as a gift. This is the first time probably, that he ever possessed the whole Bible, though judging from his venerable white beard, he cannot be much less than 60 years old.

In the evening the Maronite priest, whose name is Simeon, called and brought again the pigeons, which in the course of the day had made their escape. When we thanked him for his kindness, he said in a manner the most meek, serious, and impressive, "When the infant Jesus was first brought to the temple, and the aged Simeon took him in his arms, and blessed him, the parents of the child being poor, had nothing to bring but a 'pair of turtle doves or two young pigeons;' and when I heard of the arrival of these good women, and thought, what have I to present to them, being poor, I could think of nothing to bring but these two pigeons."

Condition of Females.

Dec. 6. Mr. King's instructer takes much notice of our manners and customs, especially of the attention bestowed on the ladies; and laughs very heartily that they are served first at table. This has given us an opportunity of speaking to him on the importance of female education, on the intelligence and influence of the female part of the community in America; and on the good they frequently do by instructing youth, by their epistolary and other writings, and by their activity in the cause of humanity and religion. He said, if any person should come to his house, and speak to his wife *first*, he should be offended. We told him that in our country, we had so much affection and respect for our wives, that we were even better pleased to see them honored than ourselves. He replied, "The English ladies have some understanding, the Arabian women have none." It is the custom of this country that a woman must never be seen eating, or walking, or in company with her husband. When she walks abroad, she must wrap herself up in a large white sheet, and look like a ghost; and at home she must be treated more like a slave, than a partner. Indeed women are considered of so little consequence, that to ask a man after the health of his wife, is a question which is said never to find a place in the social intercourse of this country.

Various Notices.

9. This day completes one year since we left the land that gave us birth, and where most of those we love, will probably sleep till the bright morning of the resurrection. We spent the evening in exercises of devotion, and sung, as suitable to our circumstances and feelings, the 80th hymn of the 1st book in Watts. "Thus far the Lord hath led me on," &c. We have great cause for gratitude, that our entrance into this land has been so speedy, and with so favorable auspices. Mr. King had remained in this region rather hoping than expecting our arrival, and has been to us as a brother indeed. He has given us a pleasant introduction to his circle of friends; and by his knowledge of the language, and his acquaintance with the customs and manners of the country, he has relieved us from many embarrassments. The English consul and his lady have treated us as if we had been their own children; and by taking us under the wing of their protection, and, as it were, identifying our interests with their own, have given us an importance and respectability in the view of the natives which we could not otherwise have enjoyed. Our entrance has been in all respects far beyond our hopes. When we consider what it *has been*, and what in other circumstances it *might have been*, we are constrained to say, "The Lord hath been mindful of us and hath blessed us." "The Lord hath done great things for us, whereof we are glad."

10. In the evening we called on the Maronite priest. The whole furniture of his house consisted of three old pipes; a lamp; a mat on which he was sitting; a small box; and two or three other articles of little value. The whole that we saw, might probably be purchased in the market for less than three Spanish dollars.

14. Several Arab women called, to whom we read the Scriptures, and upon whom we urged the importance of being able themselves to read, that they might spend their Sabbaths in a pleasant and profitable manner. One of them appeared anxious to learn, but doubted whether it was possible. Every body said, a woman could not learn. The experiment, she said, was once made in a convent, and only *two* out of a large number, were found to have any understanding. We endeavored to convince her of her error by telling her that Mrs. B. and Mrs. G. had been in the country but a few days, and yet had already learnt to read several words in the Arabic, and would in a short time be able to teach them.

23. The Rev. Mr. Jowett arrived last evening from Jerusalem with letters from Mr. Fisk. He had travelled with very little precaution, and as all our brethren travel, entirely without arms. This evening at prayers, Domani, probably to shew Mr. Jowett his powers of argument, entered into a discussion with a fellow Arab, (who was reading the Scriptures with us,) and became so ardent against the worship of images, that we were obliged to check him.

JOURNAL OF MR. FISK.

(Continued from p. 211.)

OUR last extracts left Mr. Fisk at Antoora, whither he had resorted to take up his summer residence. Mr. King had gone to Der el Kamer for the better prosecution of his Arabic studies. On the 24th of July, Mr. Fisk visited the convent of Mar Hannah Shooair, a little more than eight hours E. S. E. of Antoora. The road to this convent was an almost continual steep ascent, and very rocky; but passing by fields of grapes, figs and olives, and through a country over which villages, convents and single houses were scattered.

The convent stands on the side of a steep rocky hill with a deep ravine below it. There is no village near. It is a Greek Catholic establishment, and contains 30 or 40 monks. They have an Arabic printing press at which they have printed Psalters; the Gospels in the order in which they are read in the Church; the books of prayer and monastic laws; and a few other works. The work both of printing and binding is done by the monks themselves. They bind very clumsily. Their type is large, and, therefore acceptable to the people of Syria. They complain of all the books we bring them, that the character is too small. There seems to be almost an impossibility in the way of making it understood by the people in the west, that the people of the east, accustomed to read but little, and used to manuscripts rather than printed books, and often afflicted with soreness or weakness of eyes, need and insist on having the books that are offered them printed with large characters. I hope if the American Board send us any more types, they will take care that they be of a *very large* size. One object of my visit to Mar Hannah was to get two Arabic tracts printed at their press. I accordingly made application soon after my arrival, and gave the tracts to the Superior for examination. He deferred an answer till next day.

July 25. An Archimandrite arrived at the Convent to whom I showed my tracts. He said they could not be printed without the approbation of the Archbishop and the Patriarch. Toward evening the Archbishop arrived on a visit, and the thing was submitted to him. He said it must be referred to the Patriarch. After this, however, I learned from one of the monks, that he had said there would be a difficulty about printing them because they contained nothing about mass or the Virgin Mary, and had not been approved by the Pope. This was no doubt the real difficulty, though they were not honest enough to tell me so at first. There is one monk in the convent, who has been in Italy and France and speaks a little French and Italian. The rest speak nothing but Arabic. Volney has given a history of this press, and a catalogue of its productions, and of the library of the convent. But it is difficult to see why a man who had collected so much information about Syria, should make such an egregious mistake as to assert, that "this library, with that of Jezzar, is the only one which exists in Syria." It is true that the libraries of Syria are generally small, often in complete disorder, and the books not unfrequently covered with dust. Yet in the convents and colleges of the Rabbies, and in many private houses, there are libraries much larger than the one which Volney describes at Mar Hannah.

Mr. Fisk returned to Antoora on the 26.—On the 8th of August Mr. Way, with whom Mr. F. was residing, finding that his health would not permit his travelling in Palestine, according to his original plan, sailed for Sidon, on his way to Leghorn. At the same time Mr. F. set out for Sidon by land, to be with him at his final departure, and to receive a large quantity of Bibles from the Malta Bible Society, which were with the baggage of Mr. Way at that place. He returned to Beyrout by water on the 14th; and two days after, arrived again at Antoora, in company with Messrs. Wolff and Lewis.

Aug. 23. We visited the convent of Mar Michael near Zoak. It is the residence of the Greek Catholic Patriarch, and contains 20 monks, 10 of whom are priests. The Patriarch Ignatius is 75 years old, and has been two years blind. We had sent him an Arabic Bible and several of his Priests had applied for copies. One of them speaks Italian and another French, and a third speaks Greek, Turkish, French and Italian. They generally speak nothing but Arabic.

Various Denominations of Catholics.

A Greek Catholic Bishop told me that they have 8 Archbishops and Bishops and 20 convents. Their principal convents are Mar Michael, Mar Hannah, Shooair and Der Mokhallas or St. Savior's, a few hours from Sidon. They are often called Melchites, in distinction from the other classes of Christians that inhabit the mountains. This name is also often given to the Greek Catholics and the other Greeks indiscriminately. The Greek Catholics are also often called simply *Catholics;* while those whom we call Roman Catholics, i. e. the European Catholics who live in this country, and such native Christians as have been proselyted by the Romish missionaries, and have no longer any immediate connexion with any of the oriental churches, are called *Latins.* The Greek Catholics acknowledge the supremacy of the Pope, but still follow the rites and ceremonies generally of the Greek Church. We have usually found them much more ready to receive the Scriptures than the Latins are.

Sept. 6. Mr. Wolff and I rode to Bekoorka about one hour nearly west of Antoora. It is a deserted convent, which was built by Hendia, whose history is given by Volney, Vol. I. Chap. 24. Volney loved to tell stories against monks, and probably many readers have considered the story of Hendia, as a slander, or at best a novel, rather than a true story. I conversed, or tried to converse with some of the bishops and priests who knew her, but I never found any of them willing to converse on the subject. I am told that this infamous woman died a few years ago at Aleppo.

From Bekoorka we proceeded a little E. of N. along the side and over the summit of a very rocky mountain, by an excessively bad road, and in an hour arrived at Arissa, a convent belonging to the Catholic missions of Terra Santa. These missions are distinct from those of the Propaganda at Rome, and constitute a different order of missions. They are generally under French protection, and the missionaries and convents are, I believe, usually of the Franciscan order. The head of the missions of the Terra Santa is the Padre Guardian of the Holy Sepulchre at Jerusalem. He is now on a tour to visit th different establishments under his car Padre Carlo, a Roman, is the only eccles astic now at Arissa. The convent is delightfully situated, commands a fine view of the sea and the coast, and has a pure refreshing air. It contains above 30 rooms, a church, a refectory, kitchen and some other apartments. From Arissa, we went in half an hour to Sharfi, a convent of Syrian Catholics. In it we found the Metropolitan Simon, now 73 years old, who was formerly Patriarch, but resigned his office a few years ago, and was succeeded by Peter Giarve, who had just returned from Europe. The Bishop Gabriel also resides here, and one priest and a deacon. This is the only convent of the Syrian Catholics, except Mar Ephraim where the Patriarch now resides. They tell us that there is one Bishop at Beyrout, two at Aleppo, and two in Mesopotamia which they call in Arabic, Bain el Naharen (between the two rivers.) This is the same as the Greek signification of the word; i. e. between the rivers. I know not whether these seven are simply Bishops or Archbishops, for on Mount Lebanon they call Bishops and Archbishops indiscriminately *Metropolitans (Motran.)* They say that there are no Syrians on Mount Lebanon, except what belong to the two convents; but in Mesopotamia there are a considerble number, though the great body of Christians in that quarter are Nestorians.

I learn from the Bishops that they baptize thus. The child is placed in the font so that a part of the body is in the water; then the officiating Priest three times takes water in his hands and pours it on the child's head, repeating at each time the name of one person of the Trinity. After this the body is immersed; but when I inquired whether the immersion was an essential part of the baptism, they said "No—the baptism would be valid and perfect without it."

Conversation with a Catholic Priest.

12. Visited the Maronite nunnery of Mar Elias about a mile S. W. of Antoora, on the summit of a hill. It contains 40 nuns, and four priests belong to it who perform the service of the chapel. I carried a Bible to give to the nunnery. One of the priests began by saying it contained errors of translation. I asked in what passage, and he mentioned two verses. We called on him to produce a Romish edition that we might compare them. He hesitated. We urged him. He attempted to turn the conversation to other subjects. We refused to enter into any conversation until the passages were examined. He said he had no Arabic Bible or Testament, but the Syrian and Carshun differed from the edition which we had brought. After much delay we induced him to bring forward his Syrian and Carshun Testament. It is printed in parallel columns, one in Syriac, and the other in Carshun, i. e. Arabic words in the Syriac alphabet. The passages were examined, and to his mortification were found the same word for word in his book and in ours. Vexed at this, he began to attack us in a most violent and ill tempered manner, about the seven sacraments, particularly auricular confession. We tried to call his attention to the Scriptures. He appealed to the Fathers, and became so vociferous and insolent in talking about Augustine, that I at length said to him, "What need have we of Augustine?" and repeated several times with as much emphasis as I could—"What need have we of Augustine?" To my astonishment he replied—"What need have we of Christ?" as much as to say, we need Augustine as much as Christ. Mr. Wolff said to him, "We must pray for each other that Christ would enlighten us." He replied angrily, "God forbid that you should pray for me." Here he was stopped by the interference of another priest. We offered to leave a Bible and Testament, but they were refused.

Hearing of the arrival of the Rev. Mr. Jowett and the Rev. Mr. Lewis at Beyrout, Mr. Fisk went to greet them there, on the 16th. Mr. Jowett returned with him to Antoora; and in a few days they had the happiness of receiving Mr. King, who came from Der el Kamer to spend a short time with them.

29. The past week was an exceedingly interesting one. We spent several hours every day in a free and friendly discussion of practical questions that concern our respective missions, and the best methods of prosecuting them.

Recent Intelligence from Jerusalem.

By letters recently come to hand, it appears that Mr. Fisk was at Jerusalem at the close of the last year and during the first months of the present. He expressed great pleasure at hearing of the arrival of Messrs. Goodell and Bird at Beyrout. Having learned that Mr. King was with them, and that he, in company with one of the other brethren, were expecting soon to visit Jerusalem, Mr. Fisk thus wrote to the Corresponding Secretary near the last of December:—"You may well suppose that I am eagerly expecting their arrival. There are several subjects on which I mean to write to you, after I have had conversation with them; particularly in regard to

Armenian studies, and labors, and types." He adds,—"I have had many interesting and I trust mutually profitable discussions with Mr. Jowett about missionary plans, stations, and labors."

It was stated at pp. 215 and 216 of our last number, that Messrs. King and Bird left Beyrout on the 2d of January, and arrived at Jerusalem on the 21st. There Mr. King remained till the 6th of the next month, when he departed for Jaffa, where he continued at least during that month. Soon after his departure, Messrs. Fisk and Bird met with some trouble from the Turkish authorities, which however terminated much better than could have been expected. The Catholics had entered a charge against them, that they distributed books which were neither Mussulman, Jewish, nor Christian. This charge they of course found no difficulty in refuting; and after some inquiries on the part of government, which it would seem were answered satisfactorily, they were set at liberty from a brief arrest. "The next morning," says Mr. Fisk, "we re-commenced the sale of the Scriptures, and in four days sold 190 Testaments among the Armenian pilgrims for near 60 dollars. We trust that the things which happened to us have fallen out unto the furtherance of the Gospel."

Our readers will bear in mind, that it is emphatically true of the missionaries to Jerusalem, as it was of the Apostle of old, that they have gone thither "not knowing the things which shall befal them there." One thing is certain, pretty severe trials of faith, patience and zeal, can hardly come unexpectedly. Such trials entered into the estimate of the probable cost of this mission, made, before it was commenced, both by the missionaries and the Board. And should modern missionaries run no risks, when ancient missionaries thought it their duty to risk every thing earthly?

The obstacles in the way of doing good at Jerusalem, have, nevertheless, been hitherto not so great, and the present prospects of usefulness in that city are quite as animating, as was ever anticipated. Nothing has occurred to discourage from increasing efforts in behalf of that interesting portion of our sinful world; but much to stimulate to more united and fervent prayer among all who love Zion, in behalf of our brethren in Judea.

Of the labors and situation of the missionaries to Palestine, and especially those who have entered Jerusalem, the Rev. Mr. Jowett thus writes from Malta to the Corresponding Secretary, under date of May 3d.

Of the mode of their proceedings in their mission at Jerusalem, I can speak as an eye witness, and in a humble degree a partaker in their labors. Nothing could be more quiet, harmless, and unimpeachably correct, than their way of preaching the Gospel. They received into their houses all that came unto them: but there was no crying or lifting up of their voices in the street, as if they meant to make a party. On the contrary I think your missionaries have an admirable way of avoiding party-spirit, which they retire from, putting every man on his own conscience. I trust, therefore, that the good Shepherd will preserve them from the wolves by whom they are surrounded. Many has he preserved in that very city: the pages of Scripture abound with the records of them. But if the old curse still hangs over that spot,—"It cannot be that a prophet should perish out of Jerusalem,"—and if our dear brethren should yet have more to suffer, you in America and many others will be praying for them, that they may have grace and courage boldly to follow the Captain of our salvation, who was made perfect in sufferings; who before Pontius Pilate witnessed a good confession; and who shed his blood in Jerusalem for the redemption of the world.

May your Society and your countrymen be roused by the calls from the East to a new ardor in the cause of missions; and stand up like the heart of one man, devotedly resolved to multiply all your past exertions ten-fold, yea an hundred fold.

In a postscript dated March 16th Mr. Goodell says, that the brethren at Jerusalem were still in trouble. Through the agency of Mr. Abbott, the English Consul at Beyrout, he had procured a special document from the Pasha of Damascus, which he had sent by express to Jerusalem, and which, it was hoped, would put an end to the disturbances. *Let prayers be offered continually,* says Mr. Goodell, *that our brethren "may be delivered from those who do not believe in Judea."*

SANDWICH ISLANDS.

JOURNAL OF THE MISSION.

(Continued from p. 210.)

The missionaries were responsible by agreement, for the port charges at Hanaroorah; bu the king generously remitted them. A cop and translation of his letter on the subject to Capt. Clasby, is here given.

E Capt. Clasby,

Eo.—Aroha oe. Eia kau wahi olelo ia oe. Maitai no oe i kou haavi ana mai i ka kumu hou. Aole oe e uku i ke ava a ore akahi. Aroha ino oe.

RIHO-RIHO *I*——i.

To Capt. Clasby.

Sir,—Love to you. This is my communication to you. You have well done, that you have brought hither the new missionaries. You shall pay nothing on account of the harbor. Nothing at all. Grateful affection for you.

RIHO-RIHO *I*——i.

In like manner he very honorably remitted the port charges of the vessel that brought Mr. Ellis and family some months since, and also of the Enterprise. This then is the third remittance of the kind, which, in a young ruler so much in love with money, speaks more than many words without a sacrifice.

Before the departure of the Thames, the brethren who had come in her addressed a letter to Capt. Clasby, assuring him of the grateful sense they had of the studied and unwearied kindness, with which he had treated them, from the hour of their embarkation till their arrival at Woahoo: and they extended the same assurances to the officers of the ship.

Ancient Customs.

May 10, 1824. Another scene in commemoration of the late king's death has occupied the attention of the people to day. Though acquainted with the preparations, yet, on account of our own important duties, we were not at leisure to witness the splendid exhibition. Some of the particulars illustrating an ancient national custom which may soon be entirely laid aside, deserve perhaps a record. Several splendid processions paraded through the village and the songs and shouts of the multitude reached even to the mission house. Some of the queens' dresses consisted of 60 or 70 yards of silk and cloth, part of which was borne up by their attendants. The king and suite paraded on horseback. Kamamaloo, dressed in ancient mode, rode high above the heads of the multitude upon a large new whale boat lashed firmly on a rack of poles 30 feet in length by 20 in breath, borne on the shoulders of 70 or 80 men. The boat was overspread with imported cloth, then loaded with a large quantity of native *tapa*. Kahalaia carried over her a large elegant canopy. Karaimokoo and Naihe in scarlet cloth girdles attended the queen, standing on the moving scaffold, and bearing lofty and imposing *kahilies*.*

Much in the same manner as the favorite queen, two others, Kinau and Kekauonohe, were borne each along on a large double canoe, rigged like the boat of Kamamaloo. The young prince in a scarlet silk maro, and feather tippet, and the young princess in a native habit were carried in a manner somewhat similar, but on a carriage of different construction, consisting of four high post Canton bed-steads, joined end to end, and lashed on transverse poles, having a light awning over the whole, and several glass lamps suspended from the tops of the bedsteads. This newly invented travelling tent, if it may be so called, was constructed to honor these juvenile rulers, who are thus allowed to ride in state on the necks of the people. Two chiefs, Kaiku, and Kekekini, stood on the poles that supported the bedsteads, each bearing over the prince a lofty *kahile*. After this procession, two old and high chiefs, Kaikioeve their guardian, and Urame-hei-hei their step-father, came, in the character of servants, one bearing a calabash of fish and a calabash of poe, and the other a calabash of poe, and a dish of baked dog for the refreshment of these honored children. Though the prince is heir apparent, yet the princess is equally honored. No nation on earth perhaps allow females a higher proportionate rank. In another ceremony the queen, loaded with an enormous quantity of native *tapa* partly wrapped round her body, aad partly borne by her attendants, came into the open area before Kaahoomanoo's house, and spreading it down upon the mats, took her seat, having a canopy held over her head, and two superb *kahiles* standing near, gently nodding in the breeze; and there received the homage of several hundred females on two sides of the area singing in response their national songs according to ancient custom.

Pauwahi, who received her name in consequence of a conflagration at the close of the ceremonies, committed to the flames a large quantity both of native and imported cloth, which she had worn and used during the day. One side of the walls of the fort was overhung with cloth.

In these exhibitions and on other occasions among the people there is a most singular combination of the grand with the ludicrous, the beautiful with the ugly, the admirable with the disgusting, order with confusion, splendor with debasement, such as could scarcely be found in any other part of the world:—as for instance, a company of stately warriors with the superb *mahiale*, or lofty feather helmets, on their heads, and long splendid feather cloaks hanging from their shoulders to their feet, contrasted with a group of females patroling the ramparts armed with muskets—the grand imposing *kahiles* and canopies attending the chiefs of the nation in their best attire mounted on a moving scaffold, while a group of half naked, noisy and dirty servants throng their way—the king riding on an unmanageable pony, and his guard running in disorder to keep near him. The show of the *hudahuda*, with the filthiness of their songs and conversations;—these are some of the points of contrast in which the motley group might be viewed.

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* For a description of the *kahile*, see the last number, p. 208.

11. A number of the people this morning, not aware that the Sabbath had arrived, were employed about the trifling things used yesterday in the exhibition, but when reminded by Mr. Ellis that the duties of the sanctuary demanded their attention, they left their work and prepared themselves for church.

Anniversary of the London Missionary Society celebrated.

14. Joined with Mr. Ellis and with the people in celebrating the Anniversary of the London Missionary Society. The people assembled at the usual hour at the church. Mr. Bingham opened the meeting by singing and prayer. Mr. Ellis preached from Dan. 12:4. "*Many shall run to and fro, and knowledge shall be increased;*" giving to the people an account of the origin and labors of the Society—the effects of missionary labor—the design of the missionary here to increase true and divine knowledge among them and encouraging them to hope, that they themselves, now receiving the Gospel, would ere long be engaged in the laudable efforts to impart it to the destitute who know not God.

At an evening prayer meeting of the mission on the same occasion Mr. E. gave us a brief history of the Society under whose patronage he has the happiness to be employed; and a more particular history of the labors and success of the mission in the Society Islands; of the order, peace, integrity, improved condition, and happiness of the natives; their desire to possess, to read, obey, and diffuse the word of God; and their truly liberal contribution to the London Missionary Society, *which are now equal to the annual expenses of that mission.*

16. Mr. and Mrs. Stewart, and Mr. and Mrs. Bingham visited the king and queen, and Naihe and Kapiolani, and were very kindly received. The latter took tea with us last evening, and when she saw little else on the table than bread and tea, rallied us very pleasantly, and sincerely pitied us because, she said, we had many mouths and but little food.

LETTER FROM MR. BISHOP.

An extract of a letter from Mr. Bishop to the Assistant Secretary of the Board, will shew the general state and prospects of the mission three months later than any of our published accounts, that is, till the middle of January of the present year.

We are still going on prosperously in our work, "having obtained help of the Lord." On the last Sabbath our congregation was enlarged to a much greater number than ever attended before, in consequence of the observance of the day being enjoined by the king. We expect, likewise, that it will continue to increase for several successive Sabbaths, and we find that the more they attend the more willing they are to continue the practice. It is a matter of gratitude to the Great Head of the Church, that we have not first to labor in pulling down the temples of superstition ere we can find materials to build up the temple of the living God. In this respect we are privileged above our brethren in the Indies. Here the work of destruction was prepared by the Lord to our hands, and we have only to go forth and collect together the scattered fragments, and mould and shape them into a new edifice, on which it is our desire to inscribe "HOLINESS TO THE LORD." But though we are thus favored; in another respect, we labor to a disadvantage. The people are here entirely rude, without any knowledge of the arts, or sciences, without any standard of morals, without any mental culture, and with scarcely any conscience of right and wrong, as right and wrong are regarded by the Supreme Being. Tell them that such an act is sinful, and they will assent to it readily, but will not seem in the least to know what is meant by a sin against God. In fact the common people neither have or desire to have any opinion or will independent of their chiefs, to whom they pay the most implicit deference, and whom they consider as incapable of a wrong action. It is for this reason that we pay a particular attention to the instruction of the chiefs, that through them we may obtain access to the people. If this course were not pursued, our labor would be in vain in attempting to arrest the attention of the common people.

VISIT OF REHO-REHO TO EUROPE AND THE UNITED STATES.

The public papers gave notice, some time since, that the king of the Sandwich Islands, Tamahamaha 2d, commonly called Reho-reho, had arrived at Rio de Janeiro, in the Brazils, on his way to London. Recently we have heard, from the same source, that he had arrived in that city, with his attendants, and was preparing for an introduction to the British sovereign.

We did not think the report wholly incredible, even when it first arrived. But there were some circumstances, which withheld our full credence, and kept us silent. It was not till we heard of him in England, that our doubts were wholly removed. Since that time, and just in season for this article, communications to the Board have been received from the missionaries laboring in the dominions of Reho-reho, in which the reasons of his voyage, and the time and circumstances of his embarkation, are described.

It seems that this young prince had for some time cherished a desire to see those remote countries, of which he had from his childhood been accustomed to hear many interesting things; but of which, from the scanty means allowed him, he must have had very inadequate conceptions. To gain information, political and commercial, to gratify curiosity, and eventually to increase his wealth and power, are said to be the principal objects that came within the scope of his designs. He particularly expressed his desire to behold the king and the court of England.

How desirable, one would have thought, that this young prince, who has recently cast away the idols of his fathers, and is just emerging from barbarism, should have been attended by an enlightened and pious intepreter!—one who possessed his confidence, and might be of use to him in the thousand new and unanticipated scenes and situations, through which he would pass. This reflection early occurred to the missionaries: and it appeared on inquiry that the king and his chiefs greatly desired that Mr. Ellis, (the missionary of the London Society, who is the fellow-labourer of the missionaries of the Board,) should be his companion. Mr. Ellis was willing to accompany him; and had been moreover many years from England, his native country. Mrs. Ellis was also laboring under a distressing disease, which, in the opinion of Dr. Williams, Dr. Blatchely, and others, rendered a visit to her native land desirable. And more than all this, the king freely offered to pay in dollars for the passage of Mr. Ellis; and Kamamaloo, the queen, offered to pay for the passage of Mr. Ellis's family. This negociation was continued with much earnestness on the part of the king and his principal men, and, as may be supposed, with some solicitude on the part of all the missionaries: but, owing to some circumstances, over which the friends of this measure could exercise no control, it failed of success! Mr. Ellis and his family remained behind.

At one time the king and his chiefs were almost determined to fit out the Cleopatra's Barge, which belonged to the king, for this voyage, in order that Mr. Ellis and his family might go: but this project also failed.

On the 27th of November last, the necessary preparations having been completed, the king embarked in the L'Aigle, Capt. Starbuck, for London. He was accompanied by his queen Kamamaloo; the chief named Boka, with his wife Tweene; Captains Jack and Manuia, two native commanders of native vessels, who speak a little English; Kuanaoo, the king's weigher of sandal wood; and a young man by the name of Young, who also speaks some English.

In the language of Mr. Bingham,—"the people thronged the beach as he entered the boat, and their loud weeping mingled with the roaring of the cannon at his departure. His principal chiefs accompanied him on board, and took a respectful and affectionate leave of him and his attendants."

As it entered into the original plan of Reho-reho to visit this country, it is possible that he may be seen here during the present season.

It is pleasing to add, that the desire for instruction among the natives of the Sandwich Islands has increased, and the work of the mission has made progress, since the departure of the king. May this young Ruler return to his people, thoroughly convinced that "righteousness exalteth a nation!"

CHEROKEE MISSION.

The Corresponding Secretary, while on his late visit to the missionary stations of the Board among the Indians, spent four or five weeks in the Cherokee nation, attending to various details of business, pertaining to the different stations. It had been the opinion of the Prudential Committee, for a considerable time, that the objects of the Board would be promoted by diminishing the number of persons residing at Brainerd, and expending more missionary labor at the smaller stations. To accomplish this end, it was necessary, that there should be a new assignment of duties to a large part of the missionaries, and assistant missionaries, now attached to the Cherokee mission. In conformity with the views of the Committee, the following assignment was made, after considering the claims of different stations, and the health and other circumstances of the missionaries; viz.

Mr. Hoyt and Mr. Ellis to reside at Willstown.

Mr. Chamberlain's family to reside at Willstown. He will be principally employed himself as an evangelist, in making the circuit of the Cherokee nation.

Mr. Potter and Mr. Butrick to spend some part of their time, alternately, in evangelical labors at Brainerd, and in the vicinity.

Mr. J. C. Elsworth to return to Brainerd, and his place at Haweis to be supplied by his brother, Mr. Frederic Elsworth.

Dr. Butler to reside at Creekpath, and teach the school there.

Messrs. Dean, Parker, Blunt and Hemmingway to remain at Brainerd.

Mr. Hall to remain at Carmel, and Mr. Proctor at Hightower.

Mr. Vail and Mr. Holland to reside at a new station, about 25 miles N. E. of Brainerd.

Mr. Elsworth will teach the boys' school, and superintend the secular concerns at Brainerd; and Miss Sawyer will teach the girls' school.

CHOCTAW MISSION.

The Corresponding Secretary, in the course of his late journey, visited six missionary stations in the Choctaw country; viz. Elliot, Mayhew, Bethel, a school at Mooshoolatubbee's, a new station called Bethany, and another near the old Natchez road, within two miles of Capt. David Folsom's. These places are mentioned in the order, in which they were selected as fields of labor. Dr. Pride, his wife, and Miss Thatcher removed to Bethany, about the middle of May; and Mr. David Wright to the place near Capt. Folsom's, toward the close of that month. Schools were probably commenced, at both these places, soon afterwards.

During last spring, there was an unusual seriousness at Mayhew; several persons became hopefully pious; and others were thoughtful, inquiring and anxious. Mr. Kingsbury has recently forwarded the following account of this visitation of mercy, in a letter addressed to the Corresponding Secretary, and dated June 16, 1824.

My very dear Sir,

I shall endeavor, at this time, to give you a few particulars, relative to the revival of religion, that was experienced at Mayhew during the last spring.

In this region of spiritual darkness and death, where there is so much to exercise the patience and faith of those, who are endeavoring to dispel the moral gloom, and where there is so much to show us our entire dependence on the Holy Spirit, it has been peculiarly refreshing to witness some of his gracious influences.

About the middle of December, some of the female scholars manifested an unusual spirit of inquiry on religious subjects. Many interesting questions were asked their teacher, relative to their situation after death. A weekly prayer-meeting was commenced Dec. 27th for the express purpose of praying for the influences of the Holy Spirit upon the children of the schools. The importance of a revival of religion in our family was felt by a number of the brethren and sisters. Still there was not generally, a deep and thorough conviction of the necessity of importunate and persevering prayer for the salvation of sinners. A spirit of prayer, however, appeared to increase; particularly during the month of February. The state of feeling among our hired people, and the female scholars, became daily more interesting. While things were in this state, we were visited by two preachers of the Methodist connexion. They preached several interesting and animating discourses, which produced an unusual excitement. One of them was with us a number of days, and at different times.

On Sabbath evening March 7th, after a discourse by the person last referred to, there appeared an unusually great anxiety, in the minds of a number, for the salvation of their souls. The attention continued through the week. Sabbath the 14th, there was increasing evidence of the special operations of the Holy Spirit. Two or three gave evidence that they had passed from death unto life. Monday the 15th was an interesting day. The prayer meeting, in the evening, was very solemn. An united and extraordinary spirit of prayer for the salvation of sinners was manifest. A number appeared deeply sensible of their guilt and danger. During the two following days, two of our hired men, who for several days had been in great distress in view of their sins, were enabled to cast themselves on the Savior, and found rest and peace to their souls.

For a time most of the female scholars appeared to be the subjects of religious impressions. But with respect to the greater part of them we have reason to fear, that their impressions have worn off, without producing any permanent change of feeling or conduct. Two or three give evidence, that they have been born into the kingdom of the Redeemer.

Three white men, who labor for us, and two black women who are employed in the kitchen, and one white man, a neighbor, who has also lived much in our family, have been received to the fellowship of the church. We bless the Lord for what we have experienced, though it has been comparatively but the day of small things.

It may not be improper here to remark, that one thing, which has appeared to have an unhappy effect, was the very great excitement of animal feeling, which was produced soon after the attention commenced. This excitement did not appear, in many instances, to be so much from the apprehension of divine truth, as the effect of mere vehemence of manner in the speaker, who,on several occasions, addressed them. And as it did not arise from a view of divine truth, so it was not attended with a proper sense of guilt, or desert of punishment. In the cases, where the subjects obtained a hope, there appeared a good degree of clearness, in their apprehension of their own characters, and of the way of salvation.

It is gratifying to be able to state, that the seriousness has not been confined to Mayhew. One or two families in the neighborhood, and two or three at the distance of 25 or 30 miles, have shared more or less in its influence. One instance I will mention.

Mr. M. a white man, who has a Choctaw family, and several children in the school, had very serious impressions; as had also his wife and daughter. Towards the last of April, he came to spend a Sabbath with us, hoping that some good word might be spoken to the relief of his distressed soul. On Monday morning he left us with a sorrowful heart. As he was going home, he had an overwhelming sense of his situation as a sinner. He thought he was lost without remedy. In this situation, he exclaimed, in the anguish of his soul, "O Lord, have mercy on me!" He cast himself on the mercy of the Savior. Here his soul was delivered, as we hope, from the bondage of sin. He went on his journey, hardly knowing whither he went. His communion was with his God. On reaching home, he embraced his family as he had never before done. A neighbor who came to his house, and conducted in an insolent manner excited no emotions of anger; though, a few weeks before, he would have come at the peril of his life. All his acquaintance acknowledge the change, which he has experienced. In his own language, "the Spirit of God met with him in the wilderness, and tore his proud rebellious heart all to pieces." His inquiry now is, "Lord, what wilt thou have me to do?" He could not rest, until he came back to spend the next Sabbath with us, and to tell us what the Lord had done for his soul.

This man was born in Ireland, is near 60 years old, and has passed through many scenes of uncommon peril. He was one of the two hundred, who escaped the slaughter of St. Clair's defeat, when about 1200 of their comrades were either killed or wounded. In Kentucky, himself and a companion had twelve guns discharged at them, by Indians who were lying near them in ambush. His companion fell; he escaped. How signal has been the mercy of God, in conducting, by his unseen Providence, this aged sinner, through so many perils, that, when covered with grey hairs and tottering on the brink of the grave, he might here in the wilderness, obtain pardon through the blood of Jesus, and an inheritance among those who are sanctified.

Sometimes we hear such conversation as the following. A woman, a neighbor of ours, who speaks English, told one of the female members of the family, that she never heard preaching, until she heard Mr. K., that once she did not know there were good and bad people, but supposed all were alike: that she used to do a great many wicked things, such as swear and break the Sabbath, but now she tried to be good. She was asked how she formerly supposed the trees, water, sun, moon, and stars came. She supposed they grew; and had no idea of a God. I asked if she had ever heard of Jesus Christ. She said Mr. —— told her about him. She was then told of the example Christ had set us to pray—to which she listened with great attention. A few such instances encourage us to hope, that our labor will not be wholly in vain. Yet we must expect to labor long, and under many discouragements, to accomplish a little good. This is often and perhaps generally, the course of God's Providence, with his children in this world. Almost daily experience teaches us, that trials and disappointments await us. We would only ask for patience, submission and humility, to wait continually on the Lord, and be willing that he should direct our steps.

Notices of Female Pupils in the school at Mayhew taught by Miss Burnham.

Miss Burnham, who teaches the girls' school at Mayhew, was requested by the Corresponding Secretary, to communicate in writing some facts respecting her pupils, which she had related verbally. In compliance with this request, she has since forwarded the following statement.

It has been interesting to witness the affection, which the parents and children have manifested towards each other. One who entered the school in Dec. 1822, and was named *Mary Reed*, would be almost inconsolable when her parents left her; and would, for some time, go and sleep alone, where her mother had slept, (notwithstanding it was very cold,) rather than sleep with her associates. Her father once came to see her, and brought her many good things, and a new frock; and told her that her mother would not come to see her any more, if she cried at the time of separation. When her parents came again, and were about to go away, Mary shook hands with them, and then went and leaned her head on her teacher very affectionately, which her parents saw, and smiling said, "*She is your daughter.*" They all parted very cheerfully. During vacation Mary was sick, and was brought here to be taken care of. It was gratifying to be made instrumental in affording relief; and to have evidence that her parents placed so much confidence in us. They are very tender of her. When one of the girls troubled her, a native woman saw her shed tears, and carried the news to her mother, who came after her immediately to take her out of school, saying "Mary is my youngest daughter, and I don't want to have her cry." Mary at first refused to go, but her mother over-persuaded her. The circumstances were explained to her mother, and she left Mary in school and appeared satisfied. Such circumstances render it difficult to govern the school. Mary sometimes appears anxious about the health of her teacher and says, "Are you sick, Miss Burnham? Do the girls trouble you? *I don't want to trouble* you."

Isabella Porter's mother, when about to leave her children, was told, if her daughter saw her go away, it would probably make her feel bad; for which reason she was requested to go and not see Isabella again. Her countenance changed, and she hesitated some time—then looked cheerful and said, "My things are in the school-room; if Isabella can be taken away, until I can get them, I will go and not see her." She took her things as agreed, and went out. As she passed the window, the tear of affection stole down her cheek. Isabella is a good scholar, possesses much of the native cunning, and appears to have a pleasant disposition.

Ann Maria Tappan also appears to be well disposed, is pleasant; has been absent so much that she talks but little English; did not return when the last term commenced, because her parents thought it necessary to have her stay at home, and cry two or three months longer with them, on account of the death of her brother. She reads in the Testament.

Hannah Franklin Bradshaw had been in school but a few weeks, when the following incident occurred. Some little cakes were received in a box from the north. Two of the cakes were distributed amongst 26 girls. Each took her share, and appeared very happy, until Hannah, with tears running down her cheeks, handed her mouthful of cake to the one who gave it to her. Inquiry was made if she was sick? "No." What troubles you? "I have a little sister at home and she has no cake; I don't want to eat cake when my sister has none." On being told that her sister should have something, when opportunity presented, she concluded to retain her portion.

Frutilla Townsley, the "little sister" referred to in the preceding paragraph, is now at school, has learned her letters, and appears to be a bright girl. When she arrived, Hannah did not at first know her; but, after looking at her attentively some time, went to her with hasty steps, took her hand, and they both wept, manifesting all that affection and sensibility of heart, which those in more advanced years, and of a more refined education are capable of. One evening after returning from prayer-meeting, heard Hannah repeating the Lord's prayer, for Frutilla to repeat after her.

One cold morning two girls came to the door. They had walked 55 miles; were very thinly clad; and had nothing on their heads or feet. Their grandmother, and the mother of one of the girls, came with them. Shivering with cold, partly bent over, they were beckoned into the school-room, and pointed to a seat. They soon assumed their native dignity and independence. One cold evening the eldest was in tears. Inquiry was made to know the cause. The answer was, that she chose to sleep on the floor and not on the husk bed; for her brother had no blanket and slept on the floor. She was persuaded to go to bed, with the promise that her brother should have a blanket. At another time she said the girls troubled her, and the teacher did not prevent them,—she thought the teacher did not love her a well as she did the other girls; and sh meant to go home. Her cousin replied in Choctaw with earnestness, "If Miss Burnham did not love us, she would not have left her home, and brought so many good things for us. I love her, and I shan't go home." The grandmother heard that the missionaries would take land from the Choctaws, for educating their children; and therefore sent for her children to go and see her about two miles distant, (pretending to be sick,) and took them away 55 miles. It appears the girls were discontented at home; and, for some reason, they were brought back. The one who had expressed such attachment for her teacher, was at first timid, but soon clasped her arms round her instructress and said, "*I so glad—I want to see you so much, I most cry.*"

Nov. 5, Evening. The girls while at work were conversing in their own language, and were desired to speak English. One of them, who could speak but very little English, requested that the one, who was talking, might go through with what she had to say; for she was interpreting the hymn, that they had been repeating about the crucifixion and ascension of our Savior. When the youthful interpreter had done, she took the Bible, and selected some appropriate passages of Scripture, and read to the other children about Christ's being crowned with thorns and crucified, his rising again from the dead and saying to his disciples, "Go into all the world, and preach the Gospel to every creature;" and added, that this was the reason missionaries came hither. Then she took Emerson's catechism and turned to the place where Christ was represented as being crucified between the two thieves, and said one of the thieves repented of his sins. Then showing the picture to her instructress, she said, "Which of the thieves became good? I think it was the one on the right hand."

Nov. 18. One of the girls complained, that another had spoken improperly to her. The teacher inquired what was to be done, if such large scholars set such an example for the others. (The girls were 9 and 10 years old.) One immediately said, "Please to forgive them, Miss Burnham." "Will that do? And suffer them to go on in this way?" She thought not. Inquiry was made of several others, what it was best to do. The reply was, "We do not know; the teacher knows best." "Shall each of them have a discredit mark?" To that a number assented. It was then inquired of the offending parties, if they would forgive each other. One chose that the other should have discredit. The teacher said no more; and one of the girls observed, "If we do not forgive each other, our Heavenly Father will not forgive us." Then she explained the meaning of the petition,—"forgive us our debts as we forgive our debtors," in Choctaw, to the unforgiving one; to which the greatest attention was paid by the whole school.

No one can have an idea how interesting such scenes are, unless they could be placed in the midst of the circle, see the fixed attention, and observe their inquiring minds.

When it was told the children, that if they should repent of their sins, and love God, they would go to heaven where they would be happy, and never feel any more pain—never be sorry or cry any more, one of the dear children inquired; "If you should go to heaven and see all of us go to hell, should you not be sorry?"

Dec. 26. The girls were disposed to make many serious inquiries, and many anxious remarks. One said, "When I go to breakfast, my heart feels so bad that I can't eat;" another,—"I think so much about my soul, that I can't sleep. When I go away alone I kneel down to pray; the tears come, my heart feels so bad." One in broken English, said to her instructress, "Isn't the Bible a sort of friend to you?" "My mother, when she has been here, has heard the girls say the Lord's Prayer so much, that she has most learned it." "My mother could almost say the Lord's Prayer when I came away; she loves to hear about God. I used to tell her a great deal." "My family all bad. Miss Burnham, you must tell us about these things every day. I forget."

27. After attending prayer meeting, found the girls had spent the evening in prayer, and other religious exercises, and were bringing their meeting to a close, by rising and singing the doxology. They had read, "Remember thy Creator, in the days of thy youth," and concerning the crucifixion of our Savior.

28. Evening. One is now reading the life of Elizabeth Rowe. One committing to memory the 4th Psalm, "Lord, thou wilt hear me when I pray," and another a prayer in the Primer.

March 9. One said, I never viewed things so before, as I have yesterday and to day. I can't express my feelings. I never before thought that food and every thing came from God.

A number went to another room for religious instruction, but one refused to go, saying, "I am afraid they will ask my feelings, and I have nothing to tell.—I don't feel any thing." She was told that she could be excused from relating any of her feelings, and went reluctantly, saying, "When I look around, and see that others are all Christians, my heart is so wicked I don't like to be there." Afterwards, she often referred to that meeting as being the means of doing her much good. "I never saw my sins so before,—never felt able to pray so earnestly to go to Christ. It seems as if I get nearer and nearer to Christ every day. It seems as if I could never love him enough." At another time—"I have not felt bad but once to day, that was when I was at supper; something told me, I should not get religion: I should be ashamed of it." On another occasion she said, "Things keep coming into my heart and calling me every way. Miss Burnham, don't you know I have been angry almost all day? Sometimes I want to pray very much and my heart is so hard I can't." "When I think about dying it troubles me, so that I cannot sleep. It appears to me, that if I should be cut down at any time, it would be just in God to send me to hell. I think if I should die, I am so wicked, God would not take me to live with him."

After meeting, one observed, "I never saw all my sins so before. What makes it so, Miss Burnham? When at the dining room, if I lay my head upon my left arm, in time of prayer, I can't see any thing but ignorance and wickedness; but if I lay my head upon my right hand, I see Christ crucified, and feel happy."*

When she was asked, what way Adam broke the covenant of works, she answered, "by eating the forbidden fruit," and then inquired, "If any of us should have been wicked, if he had not eaten it."

At one time, when a number were deprived of their books for not using them well, they became uneasy, and said to their instructress, "You have told us it was wicked to be idle." After having been visited repeatedly by persons from different parts of the country, who expressed their surprise that the scholars had made such proficiency in so short a time, the girls became surprised in their turn, and a number inquired; "What makes every body talk so? Do people think we can't learn?"

One of the girls observed, "Sometimes I feel as if I could lift up my whole heart in prayer to God and sometimes not at all. It seems as if God takes away one load of sin, and another comes, and God takes that away. Sometimes, when I do not think about God all the time, it troubles me so that I cannot rest. And when I see my brother so stupid it troubles me very much. When I look around on the scholars it troubles me very much to see them so thoughtless." The same girl was asked if she should hate sin if there were no future reward or punishment. Her answer was: "I don't know. I think I should. *It looks bad any how.*"

At the close of the preceding statements, Miss Burnham subjoined the following letter·

Sir,

Agreeable to your request I have written a list of the names of those who now belong to the school;* and have minuted some of their remarks and inquiries. It is wished not to withhold any thing, that will afford the least satisfaction to those who are laboring in the great and glorious work of sending the Gospel to the heathen; nor by any means, to make the impression that more is accomplished, than we have reason to believe is the fact. I trust our hope and encouragement are not in *appearances;* but in Him, who commanded that the Gospel should be preached to every creature. Language cannot describe the interesting seasons, which we have had for a short time. Some, who could talk English, would be conversing with those who could not, and be interpreting to them something about God, often in the most affectionate manner. But how much they have been actuated by the pure and holy religion of Jesus, will be known only at the last great day of retribution. It is hoped, that some will forever sing praise to Him, who died to redeem them. But the situation of these precious souls calls loudly for the "effectual, fervent prayer of the righteous."

Will not the friends of Zion be alive to the work when they consider; 'the *time is short*,—the *cause glorious*,—the *reward eternal!*'

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* It is not improbable, that the opposition between the *right hand* and the *left hand*, expressed above, had its origin in an impression upon the mind of the child from what is said by our Savior, concerning those who will stand on his right hand, and on his left hand in the day of judgment. *Ed.*

* This list contains 30 names.

Donations to the

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

From June 13th, to July 12th, inclusive.

Amesbury, (wes. par.) Ms. Indiv. for wes. miss. by Rev. I. Tompkins, $2 15

Andover, Ms. Av. of a little museum, kept by Misses A. and M. G. Woods, by Rev. Dr. Woods, 4 00

Argyle, N. Y. Widow McDougal, 5; Mr. D. Stevenson, for Greek youth, 10; 15 00

Ashburnham, Ms. So. for ed. Indian chil. in the U. S. by Mr. D. Cushing, Tr.	16 00
Baltimore, Md. Fem. benev. so. Miss F. Toler, Pres. for *Nathaniel Neblock Ibbetson*, at Elliot,	15 00
Bedford, N. Y. Hon. John Jay, for For. miss. sch. by Mr. J. P. Haven,	20 00
Bergen, N. Y. A friend, by Rev. H. Halsey,	8 00
Boston, Ms. United mon. con. for Pal. miss.	48 64
For. miss. so. of Boston and vic. (of which, fr. Old South asso. 147,57; Park st. asso. 72,54; Union asso. 133;)	394 36
An indiv. for Sou. Am. miss. (prev. rem. 636,68) by Rev. N. Patterson,* 15,50; Mr. B. Williams, *Washington co.* Pa. by Miss C. Cowles, 10;	25 50
W. P. Y. earnings 1st Monday in the mo. 3; fem. assist. miss. so. 5; av. of jewelry, 1;	9 00
Bradford, Vt. Mon. con. by Mr. S. McKean,	5 00
Brighton, N. Y. Fem. miss. ed. so. for *Solomon Allen* in Ceylon, by Hannah Thorp, Tr.	20 00
Brookfield, Vt. Fem. cent so. by Mrs. Bigelow,	15 00
Brooklyn, Ct. Newell so. by Philenia Davison, Tr.	12 00
Camden, Me. Mon. con. for wes. miss. 15,27; for Bombay chapel, 1,26; by Mr. J. Jones,	16 53
Canterbury, N. H. M. f. by Rev. Dr. Church,	4 25
Canton, Ms. M. box of a little girl, for hea. chil. by C. Boyton,	1 25
Carlisle, Pa. Juv. miss. so. for *George Duffield* in Ceylon, by Harriet Seely, Sec.	13 00
Chatham, Ct. Benev. so. by R. Hubbard, Esq.	12 00
Chester, N. H. Fem. cent so. first pay. for *Joel Rannie Arnold* at Bombay, by Mrs. P. Eaton, Tr.	20 00
Coventry, (North so.) Ct. M. f. south east dis. by Capt. J. Talcott,	18 44
Cummington, Ms. Fem. so. for pro. chris. knowl. by Miss C. Briggs, Tr.	16 00
Cutchogue, L. I. Rev. L. Thomson, by Curtis & Coolidge,	17 58
Dalton, Ms. Fem. cent so. Miss O. Chamberlain, Tr.	11 00
Dedham, Ms. Mater. asso. for *Joshua Bates* in Ceylon, by Mrs. J. Metcalf, sec.	20 00
Dorchester, Ms. For fem. chil. in Ceylon; obtained by lending a book on the superstition of India, by dea. E. Withington,	10 00
Durham, N. Y. H. N. & J. Baldwin, m. f. 7,50; L. Wilcox, m. f. 4; old friend of miss. bal. due 3,14; by Rev. S. Williston,	14 64
East Bridgewater, Ms. Dorcas so. by Mr. Z. Bisbee,	2 50
Eastford, Ct. A gent. (of which to constitute the Rev. REUBEN TORREY an honorary member of the Board, 50;)	60 00
East Hampton, N. Y. Fem. so. by Rev. E. Phillips,	16 00
Fairhaven, Ms. Hea. friend so. by Miss S. Hathaway, Tr.	12 76
Francestown, N. H. A friend, by Mr. J. Stow,	50
Fredericksburgh, Va. So. for instruc. hea. youth, for *Samuel B. Wilson* at Brainerd, by Mr. W. Kellogg, Tr.	30 00
Freeport, Me. Mon. con. for *Veazie Merrill* at Sandw. Isl. by Rev. E. Merrill,	5 85
Gardner, Ms. H. G. O. & F. L. Hill, for Choc. miss. by Mr. N. Whitney,	1 65
Gibson, Pa. Pres. so. by Mr. J. P. Haven,	5 00
Gorham, Me. Mon. con. 3d. semi. an. pay. for *Gorham mon. con. school* in Ceylon by Mr. T. S. Robie, Tr.	30 00
Griswold, Ct. Fem. cent so. by Mrs. F. Waldo, Tr.	27 00
Groton, N. Y. Esther Carpenter, 10; Polly Carpenter, to aid in circu. the scrip. among the Jews, 1; indiv. 6; by Rev. J. Dean,	17 00
Halifax, Vt. T. H. Wood, Esq. for Bombay Chapel,	3 00
Hamp. Chris. Depos. Shutesbury, young la. by Miss Clark, av. of straw braid, for Brainerd, 1,60; *Northampton*, fem. coll. by Abigail Clark 2d, for For. miss. sch. 8,13;	9 73

Hampstead, N. H. Mr. J. Welch, m. f. 1; m. f. cul. by indiv. 4;	5 00
Hartford, O. Fem. char. so. by Rev. J. Seward,	2 63
Hartford co. Aux. miss. so. James R. Woodbridge. Esq. Tr. *Hartford*, by Mr. B. Hudson, agent, 63; Mr. E. Terry, 45; *West Hartford*, gen. asso. by S. Whitman, Tr. 21,76; *Wintonbury*, gen. asso. L. Fitch, Tr. 6; fem. asso. Hannah Mills, Tr. 3,75; *Berlin*, (Worthington so.) fem. benef. so. by Mrs. A. Barnes, Tr. 14; *Bristol*, young men's benev. so. to constitute Rev. J. Cone, a life mem. by C. J. Ives, Tr. 20;	173 51
Hartford, Ct. Fem. juv. mite so. for *Lydia Huntley* at Brainerd, by Miss C. Chester, Tr.	30 00
Haverhill, (East par.) Ms. Sub. 2,50; a friend, for wes. miss. 1; by Rev. I. Tompkins,	3 50
Hillsboro', N. C. Three la. for *John Knox Witherspoon* at Brainerd,	12 00
Hindsdale, Ms. Fem. char. so. 20; mon. con. for ed. hea. 13,50; a poor widow, 2; by Rev. W. A. Hawley,	35 50
Holden, Ms. A fem. friend of miss. 6; S. F. for the Jews, 1; by Rev. H. Bardwell,	7 00
Holliston, Ms. Indiv. for *Joseph Wheaton* in Choc. na. by Mr. T. Rockwood, Jr.	5 00
Hudson, N. Y. So. of la. for *Benjamin Franklin Stanton* in Ceylon, by Miss F. M. White, Sec.	27 00
Hudson, O. Mr. A. Kilborn, for *George Hooker* in Ceylon by D. Hudson, Esq.	12 00
Jersey Shore, Pa. Lucy Putnam,	3 50
Keene, N. H. Mon. con. by Rev. Z. S. Barstow,	6 00
Kennebunkport, Me. Child's friends so. for *Edward Warren* in Ceylon, by Miss A. Weeks, Tr.	12 00
Kingston, Pa. Miss. so. Miss R. Hoyt, Tr. by T. Borbidge, Esq.	10 00
Lansing, N. Y. Fem. cent so. by Laura Bascom,	13 00
Lisle, N. Y. Fem. cent so. by Phebe Squire, Tr.	12 00
Londonderry, (west par.) N. H. Indiv. 1st pay. for *William Morrison* in Ceylon, by Rev. Dr. D. Dana, 20; an aged widow, (now deceased) by do. 5;	25 00
Malta, (Isl. of) Friends, for Pal. miss. by Rev. D. Temple,	21 11
Merrimack, N. H. Mr. S. A. Worcester, for a sab. preach.	6 00
Middletown and vic. Ct. Sub. to For. miss. so. by R. Hubbard, Esq.	46 06
Millbury, Ms. Mon. con. by Rev. J. Goffe,	27 50
Monson, Ms. Mon. con. 2,38; char. box of Miss H. Newell, 84c. by Rev. A. Ely,	3 22
Montpelier, Vt. Fem. for. miss. so. Mrs. G. Hall, Tr. by Rev. C. Wright,	35 00
Morganton, N. C. Contrib. after commu. 14,50; mon. con. 6,50; by Rev. C. Eddy,	21 00
Nelson, N. H. Contrib. by Rev. G. Newell,	12 00
Newbury, (sou. par.) Ms. Mon. con. by Rev. L. Withington,	16 00
Newbury, Vt. Fem. cent so. Miss M. Tenny, Tr.	7 00
New Canaan, Ct. Chh. for *Justus Mitchell* in Ceylon, by Rev. Mr. Bonny, 13,50; fem. benef. so. by Mrs. Bonny, Tr. 31;	44 50
New Hampshire, A friend, for *Wilson Hale* at Elliot,	15 00
Newport, N. H. Fem. cent so. by Miss P. Parmele, Tr. 5,75; fem. asso. for ed. hea. youth, by Miss E. Wilcox, coll. 6;	11 75
Norfolk, Va. La. asso. for *John D. Paxton*, by W. Maxwell, Esq.	20 00
North Branford, Ct. Cent so. by Mrs. Merrick,	10 53
North Coventry, Ct. Mrs. R. Pomroy, by Rev. G. A. Calhoun,	2 00
Northington, Ct. Rev. B. Kellogg, for *Bela Kellogg* in Ceylon, by Rev. S. Whittelsey,	12 00
North Stonington, Ct. Newell fem. miss. so. by Mr. Rogers,	8 50
Ogdensburg, N. Y. La. for ed. fem. in Ceylon, by Margaret Ingersoll, Sec.	5 50
Ohio. A friend in No. 7, Range 9, by Rev. J. Seward,	1 50
Pal. Miss. So. For support of Rev. Mr. Temple, (of which fr. *Abington*, 2d. par. 39,03; *Abington*, 3d par. 25,50; *Braintree*, 6; *Braintree* and *Weymouth*, Union so. 41,90; *Halifax*, 8,50; *Hanover*, 27,25; *Middleborough*, 3d par. 20; *Plymouth*, 7; *Plympton*, 4; do. profits of Mrs. Dexter's Memoirs, 45,57; *Randolph*, 2d par. 5,50; *Weymouth*, 2d par. 4; *Scituate*, 22,50;) by Dr. E. Alden, Tr.	275 47

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* This sum of $15,50, and $30 acknowledged in the Herald for July, were received as follows:—fr. m. card of Miss M. McLellan, 12; do. of Miss H. Murray, 3; do. of Miss A. Riddle, 2,25; av. of work, by Mr. E. Billings, 2; do. by M. Cowan, 5; A. Van Dyke, Esq. *Coxsackie*, N. Y. 10; Rev. N. Patterson, 11,25; making together, $45,50.

Painted Post, N. Y. Fem. cent so. 8; Mrs. A. McCall, 1; sab. sch. for. ed. hea. chil. 4; by Dr. N. Niles,	13 00
Pelham, N. H. A friend,	1 00
Phila. Pa. Fem. Ceylon ed. so. for ed. chil. in Ceylon, by Mr. A. Henry, 60; fem. so. for ed. hea. youth, for *William Alum* and *Henry Martyn Alan* at the For. miss. sch. by Martha Engles, Tr. 90;	150 00
Pittsburgh, Pa. A few friends, by Mr. R. Curling,	2 50
Potsdam, N. Y. Fem. so. for ed. fem. in Ceylon, by Margaret Ingersoll, Sec.	18 50
Prattsburg, N. Y. Mon. con. 2; thank offering of an aged widow, 4; by Dr. N. Niles,	6 00
Princeton, N. J. A friend, for Sand. Isl. miss.	6 00
Princeton, Ms. Mon. con. in Rev. Mr. Phillips' society,	20 00
Providence, R. I. Chil. of St. John's chh. sab. sch. for hea. chil. by Mr. D. L. B. Goodwin,	3 33
Provincetown, Ms. Capt. J. Rider, for wes. miss.	2 50
Randolph, Ms. La. asso. for Greek youths, by Mrs. E. Brigham. Tr.	5 00
Rockingham co. N. H. Marri. fees, for Pal. miss.	8 00
Rutherford co. N. C. Lit. Brit. chh. contrib. after commu. by Rev. C. Eddy,	4 00
Salem, Ms. Mon. con. in sou. chh. by Mr. D. Lang, 12,31; two indiv. for *Nicholas* in Ceylon, by Rev. E. Cornelius, 40;	52 31
Salisbury, Vt. A ferriman, av. of his labor on the sab. by Rev. L. F. Dimmick,	2 00
Sandisfield, Ms. Fem. cent so. by Rev. L. White,	14 00
Sandwich, Ms. Hea. friend so. for *Henry Martyn* in Ceylon, by Rev. D. L. Hunn,	12 00
Skaneateles, N. Y. Mon. con. by Rev. M. Cowen,	5 00
Southbridge, Ms. Mon. con. by Rev. J. Park,	6 00
St. Clairsville, O. Miss. so. a bal. by Mr. W. Templeton, Sec.	2 00
Stockbridge, Ms. Fem. cent so. Mrs. A. Perry, Tr. by Rev. L. Dwight,	19 08
Swanzy, N. H. Mr. S. Parsons, by Rev. Z. S. Barstow,	5 00
Union, N. Y. Dea. J. Taylor, by Rev. S. Whittlesey,	2 50
Utica, N. Y. Mrs. S. Williams, for the Brainerd miss. 30; an indiv. av. of feather fans, 5th pay. for *Bethuel Dodd* at Brainerd, 12; Mr. A. Seward, 4th pay. for *Sally Abbot* at Sandw. Isl. 30; T. W. and A. Seward, for Sandw. Isl. miss. av. of painting maps, &c. 4; by Mr. A. Seward,	76 00
Uxbridge, Ms. Cent. so. for *Samuel Judson* in Ceylon, by Miss M. Whipple, Tr.	16 00
Waldoborough, Me. Juv. so. for *David M. Mitchell* in Ceylon, by Mrs. E. Head. Tr.	20 00
Walton, N. Y. Mr. D. Root, by Rev. S. Williston,	2 00
Wells, Me. From a young la. on her death-bed, by Rev. J. Greenleaf,	5 00
West Durham, N. Y. Mr. T. Scovill, m. f. by Rev. S. Williston,	6 00
Westfield, N. J. Mrs. Downes, (late Mrs. Waterbury) for *Gideon Waterbury* in Ceylon, by Mr. J. P. Haven,	12 00
Westford, Ms. Hea. sch. so. Mr. J. Prescott, sec. for wes. miss. by Mr. R. Leighton,	22 00
West Hanover, Pa. Asso. 25,93; mon. con. 16,57; by Rev. J. Snodgrass,	42 50
Westminster, Ms. Mon. con. for *Cyrus Mann* in Ceylon, by Mr. N. Whitney, 15; Mrs. E. Ballard, 1,50; m. f. of E. Heywood, F. Wood and A. Wood, 1,33; Mr. B. F. Wood 1,04;	18 87
Westmoreland, N. H. Mon. con. for Pal. miss. by Rev. A. Pratt,	3 00
Weston, Ms. A lady,	15 00
Whitehall, (East par.) N. Y. Mon. con. by Rev. E. Hebard,	3 00
Wilkesbarre, Pa. Mr. W. C. Gildersleeve,	15 00
Winchester, Va. Ann. dona. and coll. by Mr. D. Gold; by Rev. Dr. Hill,	50 00
Winslow, Me. F. Paine, Esq. m. f.	2 50
Wiscasset, Me. A friend, by Mr. N. Willis,	1 00
Wolcott, Vt. T. Taylor, Esq. 3,50; Mr. T. T. Davis, 1;	4 50
Worthington, Ms. Gent. and la. so. for. *Timothy Austin Worthington* in Ceylon, by Mr. R. Daniels, sec.	12 00
Wrentham, Ms. A friend,	20 00
Wythe Co. Va. Fem. tract so. Miss M. Graham, Tr. 2d pay. for *Hannah More* in Ceylon, by Rev. S. H. McNutt,	15 00
Wythe and Montgomery Cos. Va. Miss. so. by Mr. J. Hoge, Tr.	30 00
Unknown, For *Richard Baxter* in Ceylon,	12 00
A friend for *Nathaniel W. Taylor* in Ceylon,	20 00
E. T.	10 00

Amount of donations acknowledged in the preceding list, $2,794 71.

LEGACIES.

Austinburg, O. Residue of legacy of Mr. Austin, ($107 having been acknowledged in the Panoplist for Oct. 1820, p. 474,) by H. Hudson, Esq.	192 18
Canton, Ct. Part of the legacy of the late Dr. Solomon Everest, (6,050 having been acknowledged previously,) by Benjamin Ely, Esq. Exr.	125 00

DONATIONS IN CLOTHING, &c.

Boston, Ms. A coverlet fr. a friend.	
East Bridgewater, Ms. A bundle,	
Fairfield, Ct. A bed-quilt fr. chil. mite so. in Mrs. Woodhull's school,	
Leominster, Ms. A bundle fr. ladies, for wes miss.	
A coverlet fr. do. for For. Miss. Sch.	
Merrimack, N. H. A box, fr. fem. by Mrs. S. McGaw, for. wes. miss.	
Waterford, Me. A box, fr. fem. reading so. by Rebecca E. Haskins, for wes. miss.	24 47
Winchester, N. H. An article of silver, fr. Mrs. L. Pierce,	

Committed to the care of R. Ralston, Esq. Phil. Pa.

Athens and Vic., Pa. A box, fr. la. by Julia Anna Perkins, for Willstown,	40 00

ERRATA:—The sum of $3, acknowledged in the Herald for June as from *Barre*, Vt. was received from *Barnet*, Vt.——The box, stated in the Herald for July to have been received from *Sherburne and New Milford*, Ct. was from *Sherman* and New Milford.

AGENT AT CANANDAIGUA.

THE Rev. Ansel D. Eddy of Canandaigua, N. Y. has been appointed an Agent of the Board; and to his care donations in money, clothing, &c. designed for the Board, may be committed.

NOTICE RESPECTING DONATIONS IN CLOTHING.

IT has for several years past been the practice in many places, to prepare an annual box of clothing, bedding, &c. for some one of the missionary stations, under the care of the Board. To those benevolent persons, whose liberality has been expressed in this manner, the thanks of the Board, and of the missionaries, have been repeatedly returned. Many valuable purposes have been accomplished by these donations. So numerous are the places, however, from which they are received, that there can be no concert, or mutual understanding, among the donors. The consequence is, that there is apt to be a superabundance of the articles most commonly given; and, of course, an accumulation of articles, which are not necessary at present, and which are to be preserved, in the midst of an urgent pressure of duties, and at much expense of time and trouble.

The Committee therefore respectfully suggest, that, after the articles already prepared shall have been transmitted, no further donations of clothing, bedding, &c. be made, unless in compliance with some future request for certain specified articles. To explain the meaning of the preceding sentence more fully,—it may, at some future time be expedient to solicit donations of particular articles, as shoes, or hats, for instance; and these articles may be needed for a particular mission, or for several missions. In such a case, a notice of the articles needed may be communicated through the Missionary Herald; or it may be sent, in a private way, to some particular circle of friends of missions. It is hoped that, by this method, the benevolence of contributors may be turned to the best account.

In most cases, articles of the kind above specified have been manufactured, in whole or in part, by the donors. In numerous cases, however, articles have been purchased with money by the donors. In all cases of the latter description, it would be better to remit the money to the Treasury of the Board; for almost every article can be purchased at Boston, at a cheaper rate, than at most other places; and the officers and agents of the Board are informed, as a matter of course, with respect to the kind and quality of articles needed.

Those benevolent associations, which have sent forward to the heathen many a proof of their disinterested affection, will kindly receive the intreaty *not to be weary in well-doing*. Though the precise articles, heretofore given, may not be needed; yet many others, which can be purchased only with money, (and many of these can be procured only on mission ground,) are most urgently needed.

In conformity with the above suggestions, the Committee propose to keep in the Herald a standing list of certain articles, of which there is little danger that too much will be given. This list may at present stand as follows:

Printing paper, to be used in publishing portions of the Scripture, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission-schools; especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

LETTER FROM REV. THEOPHILUS BLUMHARDT TO THE CORRESPONDING SECRETARY.

Basle, Switzerland, Feb. 12, 1824.

My dear Sir,

I much regret so long a time has elapsed without any communication taking place between us; and I feel truly gratified in having an opportunity of assuring you, what a lively interest I take in every thing that concerns your person, and the great work which your Society has been the honored instrument of performing, and the joyful news which I have from time to time been refreshed with by reading your interesting publications.

I have the pleasure of handing you a bill for $300 at 60 days sight, on De Rham & Moore of New York, of the amount of which I beg you will pay over to Mr. Louis Dwight of Andover $100, to be applied by him in conformity with the wishes of Baron de Campagne of Pfefficon, in Switzerland; the remaining $200, are intended as presents from the the same venerable Baron, in two equal parts, to the Rev. Hiram Bingham, and to Thomas Hopoo of Woahoo, [Sandwich Islands,] to each of whom you will be so kind as to transmit the sum of $100 per balance of the above bill, and favor me with your acknowledgment of receipt of the two latter sums, as also with that of Mr. Dwight for the sum placed at his disposal. The inclosed letters to the three individuals in question I beg you will take the first opportunities of forwarding.

Permit me to assure you of my constant prayers, that you may experience the divine favor resting upon you personally, and upon the operations of your Society; and commend to your brotherly remembrance in supplication before the divine Majesty our house and mission, which have, indeed, to record innumerable and undeserved mercies at the hands of the Lord, but at the same time impress us more and more with a sense of our dependence upon the blessing from above, without which all the efforts of man must ever remain fruitless. Believe me, my dear Sir, ever truly and affectionately yours,

THEOPHILUS BLUMHARDT.

It will not be forgotten, that the former donations of the Baron de Campagne to the American Board of Commissioners for Foreign Missions amount to *eight hundred and seventy-six dollars*. This is mentioned as a memorial of one, who, though unacquainted with our language, and living in the heart of Europe, feels such an interest in our institutions and Christian enterprises, and contributes so liberally for their support. The $100 sent to Mr. Dwight were for the American Education Society.

EXTRACTS FROM OTHER CORRESPONDENCE OF THE BOARD.

It gives us pain to see the amount of your receipts so small, and we would gladly augment them, did our circumstances permit; but at present can do little more than beg of others. In this work too, while in this country, we must be content with small things. The people are not able to do great things, but have much less of inclination than ability. This is indeed missionary ground, and it is but little more than a year since I was out soliciting help to enable them to support the Gospel. Since that time, with the inclosed, I have forwarded you, I think $50; have collected more than $100 for the Bible Society, and have induced the people to expend more than $1000 for an Academy, besides collecting considerable sums for tracts, sabbath-schools, &c. It is true I do not get rich myself, having been here a year and half without receiving for my labors as much as $300. Still I know I have obtained more than I should have done, had I not kept the objects of charity continually before the people.

I hardly know a congregation in our country, where the same labors would not probably have secured double the amount I have collected here; but if one half of the well organized established churches had done only as much, the funds of no charitable institution would have languished. From this, and my former experience, I am disposed to say, that if my brethren in the ministry would dwell as much on the subject of charity as Paul did, and like him say "see that ye abound in this grace also, they would be better supported, and the Treasury of the Lord would be filled.

A North Carolina Clergyman.

The enclosed sum ($7) which is a part of the avails of a school which I taught last summer, I wish to appropriate to the missionary cause. Were my means commensurate with my wishes, I would gladly send you much more. But the Lord will not disdain a humble offering, if made from a sincere desire to promote His glory in the salvation of the heathen.

Could all the daughters of America be brought to feel that the joy of giving to promote the cause of the Redeemer, infinitely surpasses that of decorating a dying body with expensive and gay apparel, the missionaries would no longer be compelled with aching hearts to exclude from their schools the children of wretchedness and want, nor would the heathen longer plead in vain for the bread of life. *A Teacher of Youth.*

Miscellanies.

UNITED FOREIGN MISSIONARY SOCIETY.

Seventh Anniversary and Report.

THE United Foreign Missionary Society held its seventh anniversary at the City Hotel, New York, on the 12th of May, the Hon. Stephen Van Rensselaer in the chair. The meeting was opened with prayer by the Rev. Dr. Griffin, President of Williams College; after which an abstract of the Annual Report was read by Mr. Lewis, Secretary for Domestic Correspondence. The movers and seconders of resolutions on this occasion were —Rev. Isaac N. Wyckoff of Catskill, N. Y.; Rev. Joseph McElroy of New-York city; Rev. Dr. Spring, of New-York city; Rev. James C. Crane, General Agent of the Society; and Rev. John M. Duncan of Baltimore. Sacharissa, the pious and venerable chief of the Tuscarora tribe of Indians, having been introduced to the audience by the Rev. Dr. Milledoler, delivered an address, in his native tongue, which was interpreted by William Alvis, a young man of the same tribe. Guy Chew, a youth of the Tuscarora tribe, and one of the Society's beneficiaries at the Foreign Mission School in Cornwall, also delivered an address.

The anniversary exercises were closed with the singing of a hymn in the Indian language, as were also the services of the evening, on which occasion the annual sermon was preached by the Rev. Samuel H. Cox, and the chief, Sacharissa, delivered an address. Much interest was excited by the performances. The crowd was immense.

Notices from the Report.

Union Mission.—The war with the Cherokees, which threatened the destruction of the Osage tribe, was happily terminated through the intervention of the National Government. The Osages, not being satisfied with terms of the contract, acceded to the treaty with reluctance. Respecting the progress of the mission, the Report says:

> While many here are apparently discouraged by the unsettled state of the Indians, your missionaries, who are sustaining these trials of their patience, are pursuing their object without depression or dismay; and every journal they write affords increasing evidence of co-operation on the part of the public authorities in that region, in their benevolent exertions, and of confidence in their ultimate success.

The secular concerns of the mission were in a prosperous state, though the labors of the missionaries had been considerably interrupted by sickness. Several of the Osages had been induced, by the example and persuasions of the missionaries, to substitute agriculture for the chase. Several Indian women had sought and obtained instruction in various branches of household economy. The number in the school has been increased from seven to fourteen. Mr. Chapman had begun to communicate religious instruction in the Osage language,

Great Osage Mission:—The state and prospects of this mission very much resemble those of the one just noticed. The school contained 18 Osage children. The removal of the Indians from the vicinity of the mission premises did not materially diminish the confidence, or retard the operations of the missionaries. The Rev. Messrs. Pixley and Montgomery have devoted their time principally to the study of the language; the latter, for the attainment of this object, having lived several months with the Indians, accompanying them on their hunting expeditions, and depending for subsistence upon their precarious sources of support.

Tuscarora Mission:—Undeserved prejudice had been imbibed by the Indians against their missionary, the Rev. Mr. Crane. The disaffection increased to such a degree, that Mr. Crane, deeming his usefulness there closed, felt it his duty to relinquish his charge. This he did, and the Commissioners sent by the society to visit this mission accepted his resignation. No regular successor has yet been appointed.

No imputation was brought against the moral or religious character of Mr. Crane, even by the leaders of the party who had sought his removal.

On the return of the Commissioners, Mr. Crane received the appointment of *General Agent* to the Board of Managers. He still retains their entire confidence, and is now successfully employed in the duties of his agency.

Seneca Mission:—Up to the close of February last, this mission was greatly prospered. No less than six chiefs were promising members of the visible church of Christ.

The cause of truth is evidently gaining influence among this tribe; and, in view of the opposition it has to encounter, and the imperfect medium through which it is communicated, its progress is to be regarded as peculiarly encouraging. A few of the young men have exhibited more than ordinary solicitude on the subject of religion, and one of the most distinguished of their females has manifested a change in her feelings and sentiments, which affords ground to hope that she has become a child of God, and an heir of glory.

It was stated at pages 161 and 196 in what manner this mission was suddenly broken up, and what obstacles still lie in the way of its prosecution. It is hoped the legislature of New York may yet be induced to remove these obstacles.

Cataraugus Mission:—The fears entertained at the commencement of the year with respect to this mission had not been realized. The pagan part of the Indians had been more quiet than in past times. The chiefs denominated Christian, had determined to receive the marriage covenant as of divine authority, and, about the middle of last summer, nine couple were publicly married by a Christian magistrate. Most of the pagan chiefs were present on this occasion, and seemed favorably impressed. The prejudices and asperity of opposers appeared to be diminishing. The school contained 45 children, including 18 received from Seneca.

Fort Gratiot Mission:—Begun by the Northern Missionary Society in 1822, and transferred to the United Foreign Missionary Society in September last. It is located on the river St. Clair, in the Michigan territory, about a mile below the outlet of Lake Huron.

The school embraces 11 children of the Chippawa tribe, and others were desiring admission. It has been resolved to transfer the children and mission property at Fort Gratiot to the establishment at Mackinaw, with a view to an ulterior destination not yet determined on.

Mackinaw Mission:—The Rev. William M. Ferry commenced a mission at Mackinaw, in the Territory of Michigan, in October last. Twenty-four children had been collected into a school, and more were expected in the spring. An enlargement of the mission was contemplated by the Society as soon as their funds warranted such a measure.

Education of Heathen Youth:—Two youths have already been placed at the Foreign Mission School in Connecticut. Two others were to be sent to the same school in the autumn; and application had been made to extend the same privilege to two more Indian youths, who had property which they proposed contributing to defray the expenses of their education.

(To be continued.)

AMERICAN TRACT SOCIETY.

Tenth Report.

We noticed the anniversary of this society at p. 221 of our last number. The Report presented on that occasion now claims attention.

Officers:—Hon. William Reed, *President;* Rev. Moses Stuart, *V. Pres.;* Rev. Justin Edwards, *Cor. Sec.;* Mr. William A. Hallock, *Assist. Sec.;* Rev. R. S. Storrs, *Rec. Sec.;* Amos Blanchard, Esq. *Treas.;* Samuel Farrer, Esq. *Auditor;* and Rev. J. H. Church, D.D., Rev. Justin Edwards, Rev. John Codman, D.D., Rev. Warren Fay, and Amos Blanchard, Esq. *Exec. Committee.*

Publications.—New editions of 95 tracts were printed the last year; and 25 new tracts were published; viz.

No.		*Pages.*
158.	Hopes for Eternity	8
159.	Wonderful advantages of Drunkenness	4
160.	The Two Ends and the Two Ways	4
161.	To the Keeper of a Turnpike Gate	8
162.	Common Errors	12
163.	Thomas Brown	4
164.	Bethel, or the Flag Unfurled	16
165.	Village in the Mountains	8
166.	The Alarm	4
167.	"All Right"	8
168.	To a person engaged in a Lawsuit	8
23.	God a Refuge	8
55.	The Well-spent Day	12
60.	Scripture Marks of Salvation	24
81.	Seaman's Spy-Glass	16
85.	Watchmaker and his Family	16
104.	Anecdotes, illustrating the Usefulness of Tracts	28
109.	James Covey	4
111.	The Christ of God	12
131.	On walking by Faith	16
139.	Contentment in Humble Life	16
144.	Conversion of President Edwards	16

Of the new tracts 11 have passed to a second edition, making 12,000 copies of each published the last year. The whole number of tracts printed since the former annual meeting were 770,000, swelling the number printed from the beginning to 4,217,500. The society also bound during the same space of time, 3,450 volumes of their tracts.

They are also beginning to use *stereotype plates*, for the sake of correctness in printing, neatness of impression, facility of publication, and ultimate saving of expense. Ornamental *cuts* for about sixty tracts have moreover been procured, which will render the tracts more attractive and acceptable in their external appearance, and will tend to excite an interest in their contents. It is intended to furnish cuts for all the tracts to which they will be appropriate. In addition to this, the quality of the paper has been improved, and the edges of the leaves have been trimmed. These improvements, it is found, have already given a new impulse to the circulation of the Society's publications.—Feeling a deep interest in the success of the *Christian Almanac*, published by this Society, we extract the paragraph in the Report, which relates to it.

> Of the edition of this work for 1824, 36,000 copies were sold in Boston; 3,500 in Rochester, N. Y.; 4,000 in New York city; 4,000 in Pittsburgh, Pa.; and an edition about equally large in Philadelphia; making the whole number of copies circulated in the United States, about 50,000. The edition in New York was published under the patronage of the New York Religious Tract Society, and the edition in Philadelphia, under the patronage of the Sunday and Adult School Union. Your Committee have endeavored to render this publication complete as an Almanac, and at the same time, subservient to the cause of evangelical religion and the spread of the Gospel. They are now preparing a copy for 1825, which will be issued early, that it may be seasonably reprinted; and that persons, in every part of the United States, who are disposed to aid in its circulation, may be able to furnish supplies for all around them. It is expected that editions of this work for 1825, will be published in the following places: viz.
>
> *Boston, Mass.* by Lincoln & Edmands;—*New York,* J. P. Haven, 182, Broadway;—*Rochester, Monroe co. N. Y.* Everard Peck;—*Philadelphia, Pa.* The American Sunday School Union;—*Pittsburgh, Pa.* Rev. John Andrews;—*Baltimore, Md.* Cushing & Jewett;—*Huntsville, Alabama,* Samuel Hazard, Esq.
>
> The Committee have also had correspondence respecting one or two other editions, for which no definite arrangements are yet made.

The number for 1825 is already published in Boston, and is thought to be inferior to none of the preceding numbers. It is suited for the farmer, sailor, clergyman, the man of business, and the man of leisure.

Besides this attention to the series of publications issued in past years, the Committee of the Society have begun a new series for *Sabbath Schools;* to contain matter specially interesting to the young, in a neat form, and ornamented with many cuts.—They have also in the press *The Proceedings of the First Ten Years of the American Tract Society,* consisting mainly of the ten Annual Reports, with extracts from the Appendices.

The *American Tract Magazine,* published by the Society—of which the first number is before the public—was noticed at p. 221 of our last number.

Circulation of Tracts. Twenty-eight new Depositories were established the last year; making the whole number now depending on the Society for a constant supply of religious tracts, 112. Fourteen of the new Depositories are west of the Allegany Mountains, or further south than these Mountains extend; four are in the extreme parts of the State of New York; one in Vermont, near the borders of Canada. More than 10,000,000 of pages, or about 800,000 tracts, were sent from the General Depository the last year. Upwards of 50,000 pages were given by the Society for gratuitous distribution. The Massachusetts Missionary Society have requested a supply for their missionaries. How desirable that their request be granted! But for this purpose the Society needs more funds.

State of the Funds.—During the year ending May 1, ninety-one persons have been constituted Life Members. Of these, sixty-four are clergymen, or the wives of clergymen, constituted life members by ladies and others in their respective Societies; two are Preceptors of Academies made life members by their pupils; and seventeen are gentlemen, and seven ladies, constituted life members by their own donations.

The Society has also recognized, the past year, 146 new Auxiliaries, making the whole number of Auxiliaries 163. These have contributed to the Parent Institution, during the year ending May 1, $701,38. The receipts for the Christian Almanac, have been more than $400; and the whole receipts for Tracts sold, $4,114,86.

Yet the Society, with no capital except the Tracts in its Depositories, is involved in a debt of more than $1,000, and has other large pecuniary engagements. Every new Tract published, and every new Depository established, demands an increase of capital. And these two methods of extending the operations of the Society have a reciprocal influence. The greater the number of Tracts published, the greater is the expense of establishing each Depository; and the more numerous the Depositories, the greater is the expense of publishing each particular Tract in sufficient quantities to furnish a supply. Should the Committee, for the ensuing year, publish as many new Tracts, and establish as many new Depositories, as they have the past year, and at an equal expense, the increase of capital demanded would be more than $3,000. And should they publish twenty five Tracts in the Sabbath School series, the expense will probably amount to $1,500 more. And should they stereotype nine-tenths of their Tracts, it will require an advance of $2,000 more. These sums united, amount to $6,500. Your Committee know not whence the funds requisite will be obtained; but they would not distrust that Providence which has hitherto smiled on this Institution. They are assured that the cause in which they are engaged, is approved by him who died for a wretched world; they know it will prevail; and by his grace assisting them they will still go forward.

The extensive formation of *Auxiliaries* is urged.—In a future number we hope to find room for further extracts.

MONTHLY CONCERT LECTURES.

(Continued from p. 231.)

THE sixth discourse is on the power of prayer, considered as a means of doing good. Mr. Pond thinks the Christian can probably accomplish more good by his prayers, than in any other way. In the next discourse, he unfolds the encouragements to prayer; in the next exhorts to perseverance in the duty; and in the ninth, shews what is implied in prayer for the success of the Gospel. Whoever, says he, prays from the heart, "Thy kingdom come; thy will be done on earth as it is in heaven," earnestly desires the universal extension of the Gospel; takes a deep and joyful interest in all exertions for its extension; and is disposed to do all he consistently can, by his influence, personal labors and property, to make it every where known, loved and obeyed.

In the tenth discourse he shews our indebtedness to missions, and urges this as a reason for supporting them. Perhaps the following extract relating to our forefathers, taken in connexion with our own favored condition, may convince some of the efficacy of missions, as there can be no doubt that we are indebted to missions, in the first instance, for our exaltation on the scale of improvement. This is a matter of undoubted history, and also, as the author justly remarks, is certain from the nature of the case. Living remote from Jerusalem, remote from the Christian world, our ancestors could receive the Gospel and its consequent benefits, only by means of missions and missionaries. The extract to which we refer, is this:

> The inhabitants of ancient Britain and the adjacent countries, from whom we claim to be descended, were once a cruel and ferocious race of Pagans. Their priests, if priests they could be called, were denominated Druids; who dwelt chiefly in impenetrable forests, dens, and caverns, far from the abodes of men. They kept themselves and their pursuits in profound secresy and mystery, by which means they were enabled to hold all around them in a state of the most debasing terror and servitude. They are said to have been worshippers of the oak; and when their sacred tree was cut down, would even deify its shapeless stump. The Missletoe, a small shrub, growing on the boughs of the oak, was also an object of high veneration. Their sacrifices were offered in thick groves of oak, and on some occasions in temples, or more properly enclosures, formed of massy stones. One of these, denominated Stonehenge, is partly standing in England at the present time; and the sites of several others have been discovered.—It will give us a sufficiently dreadful idea of the rites of the Druids, and the religious customs of our pagan ancestors, to know that they were in the frequent if not constant practice of offering *human sacrifices*. That this was their practice, is certain from the testimony of all credible historians, ancient and modern, who have treated the subject. Cesar, speaking of the inhabitants of Gaul and Britain, with whom he had the best opportunity of being acquainted, says, "They are much addicted to superstition; and for this cause, those who

are afflicted with a dangerous disease often *sacrifice a man* for their recovery. In this business they employ the ministry of the Druids; because these have declared to them, that the anger of the immortal gods cannot be appeased so as to spare the life of one man, but by the life of another."—Suetonius assures us that the Druids *sacrificed men*; and says that Mercury is the god to whom they offered them.—"Pliny asserts, that they considered it as a part of their most solemn and most obligatory religion, *to put men to death;* and that to *feed upon their dead bodies*, they esteemed most wholesome. The human victims were in general selected from among the criminals; but when none of these were to be had, they did not scruple to sacrifice innocent persons."—Lucan, in his description of a grove in which the Druids performed their rites, after stating that the trees were so thick and interwoven that the rays of the sun could not penetrate through their branches, adds, "there was nothing to be seen there but a multitude of altars, upon which the Druids *sacrificed human victims, whose blood turned the very trees of a horrid crimson colour*."—Diodorus Siculus states it as the general object of these sacrifices, that "by the falling of the victim, or the tearing of his members, or the manner in which his blood gushed out, they might consult what measures to take, or learn what was to befal them."

Goldsmith and Hume give the same testimony. Our ancestors, then, were idolaters, pagans, sacrificers of human victims, cannibals—ignorant, wild, ferocious. Are missions powerless, without miracles? Will they accomplish nothing, without the gift of tongues? Must philosophy go before, and agriculture follow, and both unite their power with the mighty energies of belles lettres, to prepare the way for the Gospel? Read the history of England, and of every Christian nation. The same means substantially were used in all—were efficacious in all;—and these means, even when used by inspired men, appeared to the literary, philosophical Greek, quite beneath his respectful attention. Is it wonderful, then—is it any thing conclusive against these means, if they are regarded in the same light by some literary, philosophical moderns?

But we have been led away from the volume before us.—The eleventh discourse illustrates the declaration, that "the dark places of the earth are full of the habitations of cruelty;" and from the illustration two or three important inferences are deduced.

Mr. Pond next states, in a very convincing manner, the advantages of attending to missionary intelligence. His text, Acts xv,12, relates an instance of such attention, when Barnabas and Paul were the narrators. By imitating the church at Jerusalem in this respect, the author holds that Christians will find their knowledge increased, their graces strengthened, plausible objections to the missionary cause removed, an enlightened zeal in favor of missions promoted, the work encouraged, fervent prayer and enlightened liberality excited, and sources of rational and high enjoyment opened.—The thirteenth discourse pleads the cause of domestic missions, by proving that the prosperity of the churches at home, is essential to the success of missions abroad. Whence shall missionaries be obtained? By whom supported, encouraged, and counselled? To neglect domestic missions for the sake of foreign, would be at least as blind a policy, as to neglect foreign for the sake of domestic missions. Both rest on the churches as a duty not safely to be neglected, and we are happy to believe that they aid each other. Whether the friends and patrons of foreign missions feel less interest in the prosperity of the churches at home, than other men do, we appeal to our author.

If we look over the names of those ministers and private Christians, who are doing most at the present time for the success of missions among the heathen; we shall find, perhaps in all instances, that they stand pre-eminent in the number of those, who are laboring to instruct the rising generation, educate pious youth for the ministry, raise the tone of Christian feeling, and promote the triumphs of the cross among ourselves. And if what has been said is true, there are good reasons why it should be so. The *spirit* required in both species of labor is the same; and besides, the two causes are most intimately connected, and are in fact but *one* cause. If the churches at home fall or decay, the foreign establishments must fall or decay with them. It would be as preposterous therefore in any one, to attempt raising foreign missions upon the ruins of the churches at home, as for the builders of a tower to undermine its deep foundations, with the hope of obtaining materials for carrying up its top.

Indeed, the grand system of religious effort in operation at the present day, though consisting of a variety of branches, is still a stupendous whole. Its dependences are mutual; its connexions we trust indissoluble.

(To be continued.)

American Board of Missions.

PROGRESS OF RELIGION AMONG THE CHEROKEES.

Perhaps the recent attention to religion, at the different missionary stations in the Cherokee country, is more full of encouragement to the friends of missions among the Indians, than any other event, which has taken place since these missions were established.

At Carmel, *forty-four* natives, two white women, wives of natives, and a colored woman employed in the mission family, have received baptism on a profession of their faith, and after giving credible evidence of their piety, within fourteen months, from April of last year to June of the present. Some of these persons had been in a state of religious inquiry for nearly a year previously to their admission to Christian ordinances. Most of them are full Cherokees, who do not understand English, and who have derived all their knowledge of the Gospel through the medium of interpreters. Some of them are advanced in life, and had lived in habits of wickedness. All were ignorant of religion, had no correct standard of morality, and no thoughts respecting the world to come. By the preaching of Christ crucified, a great change has been produced in them; old vices have been abandoned; a life of prayer has been commenced; and the mild and gentler Christian graces are exhibited.

At other places not far distant from Carmel, there is a prevalent desire of receiving Christian instruction, on the part of those, who as yet know nothing of it, except that it has produced some astonishing changes in the character of individuals, and that it leads to good conduct and forbids the reverse.

About 40 miles south-west of Carmel, at a new station called Hightower, where a school was instituted in April 1823, there has been much religious inquiry within a few months past. Toward the close of April, *sixteen* individuals were admitted to a profession of their faith including the chief man of the district, who appears to be about 60 years of age, and who, less than two years ago, expressed his belief that the soul ceases to exist at death. Here, also, men who had been notorious for vice, through a long series of years, appear to be entirely changed, delight in the public and private ordinances of religion, and bear a consistent testimony to the power and excellence of the Gospel.

There have been a considerable number of instances of serious inquiry and hopeful conversion at Haweis, Willstown, and Creekpath; and at these and many other places, there is great encouragement for evangelical labor. In the mean time, let all the friends of missions plead earnestly with their God and Father, that he would save these babes in Christ from all the dangers to which they are exposed, and train them up for his heavenly kingdom.

EDUCATION OF HEATHEN CHILDREN.

THE publication of the names of the children in the Boarding Schools in Ceylon, in our May number, has given rise to many inquiries, the general design of which has been to ascertain why names, on account of which payments have for some time been made, do not appear in that list.

That the friends of this species of charity may see that we have not been wanting in respectful attention to them, we observe, that besides letters written to many of them individually, pretty ample statements have been made, from time to time, for their satisfaction, in the Missionary Herald; and also in the Annual Reports of the Board. We refer more particularly to the Miss. Herald, vol. xvi, pp. 143, 423; vol. xvii, pp. 363—365; vol. xix, pp. 62—64, 172; and xiith Report, p. 38; xivth, p. 48; &c. Something further needs to be said, however; and we will now be as explicit as we can be in a brief article.

The general answer to the question,—why more children have not been selected, named, and placed in the Boarding Schools,—is, either that the missionaries have not been able to obtain more who were worthy of this high privilege; or that they have not been able to take a greater number into their families at any one time.

The missionaries in Ceylon say, that the children of their Boarding Schools were "selected with great care and after considerable trial, *from more than twice the number.*" It seems, then, that there were boys enough, provided they would take them without any regard to character. But would this have answered the purposes and wishes of the donors?

Again; if all the names which have been transmitted for children in Ceylon, were given by the missionaries, *at the same time*, it would not be practicable for them to receive all the children thus named into their families. It would make their families too numerous. They would not have strength enough for such a charge.

From the nature of the case, therefore, it is evident that some must wait for a season.

The rule seems to be just, that those patrons who were earliest in their payments, should have their beneficiaries selected and named first. This, we believe, has been the general rule followed by the missionaries, both in the east and at the west. Most of the exceptions will probably be accounted for in one of the ways now to be mentioned. 1. Several children are supported by benevolent societies and individuals *in India*, and under circumstances which authorized an exception to the general method. 2. Some children to whom names were given, have died; and more have left the schools. This will account for most of the exceptions, in the stations at the west. In Ceylon the names have, in such cases, generally been transferred to others. 3. Several names were originally given for children at Bombay; and when, at the end of several years, it was found that, without any fault of the missionaries there, no children were thus named, a transfer of some of the names was made to Ceylon, and to other stations, while some benefactors requested that the money, which they had paid, might be expended for the general purpose of educating heathen children.

The Committee now take occasion again to repeat, that they design to expend in this way all the money that has been given for the specific office of supporting children in the Boarding Schools, and that the names will all be given according to the intentions of the donors. If a suitable youth cannot be found this year, he may be the next; and if there is not room for him to-day, there may be to-morrow, and there certainly will be ere long. Patrons are respectfully requested to wait patiently. They cannot regret the necessity more than the Committee do, nor more than do the missionaries. Yet the necessity really exists; and it is to be attributed to the rapid and unexpected increase of such appropriations: nor can it in any way be at once removed.

It is here respectfully stated, that there are several children on the list of the Boarding Schools in Ceylon, for whose support *only one payment* has been made; and many more, for whom no payments have been made for two or three years past, notwithstanding several payments are due. In a few instances the original patrons have been providentially rendered unable to continue their benefactions. In other instances, perhaps, the whole has been forgotten; or the interest felt for these youths has very much declined.

The Committee are happy to say, that they have increasing proof of the excellent influence of instruction, so far as it has been given, on the minds of the heathen youths taken into the families of the missionaries. In frequent instances it has resulted in a character much improved, and there have been a very encouraging number of hopeful conversions. In proof of this see, among other places, the Missionary Herald, vol. xiv, pp. 43, 341; xvi, pp. 78, 186, 384; xviii, pp. 2, 3, 139, 170, 171, 176—178; xix, pp. 106, 277, 309; xx, pp. 139, 251; and xiith Report, Appendix, pp. 176—197; xivth Report, Appen. 147—177.

But among so many, all can hardly be expected to become good and useful men. It is not in accordance with the ordinary course of events that all should become such. Their patrons should therefore rejoice with trembling; and not be cast down, as though a strange thing had happened, if some of these youths should not receive the benefit which it was hoped they might receive.

After what has been said, it will be perceived, that there are, probably, at the several stations, as many names assigned and to be assigned to heathen children, as it is expedient to assign under existing circumstances; and the Committee *cannot, therefore, recommend to their patrons to increase the number at present.*

FORMATION OF AUXILIARIES.

CONNECTICUT.—*Middlesex County.—Auxiliary Society of Middletown and Vicinity;* including the Associations in Middletown, Durham and Chatham. Formed July 13th.

Rev. John R. Crane, *President.*

Rev. David Selden, Rev. David Smith, Rev. Joel West, Rev. Stephen Hays, Rev. Joshua L. Williams, and Rev. Hervey Talcott, *Vice Presidents.*

Nehemiah Hubbard, Timothy Stone, Jesse Hurd, Rufus Sage, Asa Boardman, David Buel, Esq. and William Lyman, *Executive Committee.*

Richard Rand, *Secretary.*

Richard Hubbard, *Treasurer.*

Auxiliary Society of Middlesex Association [i. e. *of Clergymen;*] including the Associations in Saybrook, Killingworth, Haddam, East Haddam, Hadlyme, and the 1st and 3d congregations in Lyme.

Rev. Frederic W. Hotchkiss, *President.*

Rev. Joseph Vaill,
Thomas Silliman, Esq. } *V. Presidents.*

Rev. Aaron Hovey, *Secretary.*

Clark Nott, Esq. *Treasurer.*

FORMATION OF ASSOCIATIONS.

CONNECTICUT.—Middlesex County. Saybrook. *Westbrook Eccl. Soc.* Ladies' Asso. Mrs. Job Stanard, *Pres.*, Mrs. John Stanard, *V. Pres.*, Mrs. Richard Stokes, *Sec.*, Mrs. Edward Chapman, *Treas.* Five *Coll.*—Gent. Asso. Rev. Sylvester Selden, *Pres.*, John Stanard, Esq. *V. Pres.*, Jonathan Lay, Esq. *Sec.*, Michael Hill, *Treas.* Five *Coll.* Formed June 13th.

First Eccl. Society. Ladies' Asso. formed, but names of officers not received.—Gent. Asso. Rev. Frederic W. Hotchkiss, *Pres.*, Elisha Sill, *V. Pres.*, Timothy Pratt, *Sec.*, Amos Sheffield, *Treas.* Four *Coll.* Formed June 16th.

Pettipaug Eccl. Soc. Ladies' Asso. Mrs. Aaron Hovey, *Pres.*, Miss Sally Nott, *V. Pres.*, Miss Florilla Nott, *Sec.*, Mrs. Amasa Pratt, *Treas.* Eight *Coll.*—Gent. Asso. Rev. Aaron Hovey, *Pres.*, Clark Nott, Esq. *V. Pres.*, Tertius Nott, *Sec.* Heman Starkey, *Treas.* Eight *Coll.* Formed June 17th.

Chester Eccl. Soc. Ladies' Asso. Mrs. John Mitchell, *Pres.*, Mrs. Samuel Colt, *V. Pres.*, Miss Sally Silliman, *Sec.*, Miss Maria Parmelee, *Treas.* Three *Coll.*—Gent. Asso. Samuel Colt, Esq. *Pres.*, Samuel Silliman, Esq. *V. Pres.*, Richard Ely, *Sec.*, Thomas Silliman, Esq. *Treas.* Three *Coll.* Formed June 18th.

Chatham. Ladies' Asso. Mrs. Hervey Talcott, *Pres.*, Mrs. David White, Jr. *V. Pres.*, Mrs. Luther Wilcox *Sec.*, Mrs. Henry Sage, *Treas.* Five *Coll.*—Gent. Ass

Rev. Hervey Talcott, *Pres.*, Daniel Shepard, Esq. *V. Pres.*, Job H. Payne, *Sec.*, Jonathan Brown, *Treas.* Five *Coll.* Formed July 2d.

Middle Haddam Eccl. Soc. Ladies' Asso. Mrs. Roger Buckley, *Pres.*, Mrs. Thomas Selden, *V. Pres.*, Mrs. Constant F. Daniels, *Sec.*, Miss Betsey Selden, *Treas.* Five *Coll.*—Gent. Asso. Rev. David Selden, *Pres.*, Jesse Hurd, *V. Pres.* John Selden, *Sec.*, Benjamin Hurd, Esq. *Treas.* Five *Coll.* Formed June 23d.

Hadlyme. Ladies' Asso. formed, but names of officers not received.—Gent. Asso. Rev. Joseph Vaill, *Pres.*, Israel S. Spenser, *V. Pres.*, Robert Hungerford, *Sec.*, Samuel S. Warner, *Treas.* Two *Coll.* Formed June 30th.

Haddam. Ladies' Asso. Mrs. Jonathan Huntington, *Pres.*, Mrs. Daniel Brainerd, *V. Pres.*, Mrs. Andrew F. Warner, *Sec.*, Miss Cynthia Child, *Treas.* Twelve *Coll.* Formed July 1st.

East Haddam. *First Eccl. Soc.* Ladies' Asso. Mrs. Isaac Parsons, *Pres.*, Mrs. Isaac Chapman, *V. Pres.*, Miss Phebe G. Chapman, *Sec.*, Mrs. Roxy Bigelow, *Treas.* Twelve *Coll.*—Gent. Asso. Rev. Elijah Parsons, *Pres.*, Rev. Isaac Parsons, *V. Pres.*, Doct. Richard Warner, *Sec.*, Isaac Chapman, Esq., *Treas.* Eight *Coll.* Formed July 8th.

Millington Eccl. Society, 2d in E. Haddam. Ladies' Asso. formed, but names of officers not received.—Gent. Asso. Josiah Griffin, *Pres.*, Joseph W. Cone, *V. Pres.*, Hubbard Estabrook, *Sec.*, Edwin Spencer, *Treas.* Seven *Coll.* Formed July 9th.

Lyme. *First Eccl. Soc.* Ladies' Asso. formed, but names of officers not received.—Gent. Asso. Rev. Lathrop Rockwell, *Pres.*, Nathaniel Matson, *V. Pres.*, William Noyes, Jr. *Sec.*, John Hart, *Treas.*, Eight *Coll.* Formed July 6th.

Third Eccl. Society, commonly called *North Lyme.* Ladies' Asso. Mrs. Josiah Hawes, *Pres.*, Miss Clarissa Marvin, *V. Pres.*, Miss Jerusha Sterling, *Sec.*, Miss Nancy Huntington, *Treas.* Four *Coll.*—Gent. Asso. Rev. Josiah Hawes, *Pres.*, Seth Ely, Esq. *V. Pres.*, Ezzar Pratt, Esq. *Sec.*, Allen W. Griffin, *Treas.* Four *Coll.* Formed July 7th.

MASSACHUSETTS.—*Worcester County.* New Braintree. Lad. Asso. Mrs. John Fiske, *Pres.*, Mrs. Hannah Little, *V. Pres.*, Miss Sophia Weston, *Sec.*, Mrs. Henry Penniman, *Treas.* Five *Coll.*—Gent. Asso. Rev. John Fiske, *Pres.*, Dea. Jacob Pepper, *V. Pres.*, Francis Adams, *Sec.*, Ebenezer Tidd, *Treas.* Six *Coll.* Formed July 5th.

North Brookfield. Lad. Asso. Mrs. Amos Bond, *Pres.*, Mrs. Ebenezer Mead, *Sec.*, Mrs. Tyler Batcheler, *Treas.* Six *Coll.*—Gent. Asso. Rev. Thomas Snell, *Pres.*, Dea. J. A. Moore, *V. Pres.* Eli Wheelock, *Sec.*, Dea. Walter Walker, *Treas.* Seven *Coll.* Formed July 9th.

Oakham. Lad. Asso. Mrs. Ephraim Fairbank, *Pres.*, Mrs. Samuel Denny, *V. Pres.*, Mrs. Luther Jacobs. *Sec.*, Mrs. James Allen, *Treas.* Seven *Coll.*—Gent. Asso. Rev. Daniel Tomlinson, *Pres.*, Dea. David Goodale, *V. Pres.*, Dea. James Appleton, *Sec.*, Simeon Haskell, *Treas.* Five *Coll.* Formed July 15th.

PALESTINE MISSION.

MR. TEMPLE writes from Malta, that "he had received a letter from Mr. Goodell, dated Beyrout, the 30th of March, saying that they had heard nothing recently from Jerusalem, and of course presumed that our brethren in the Holy City were in a state of quietness; for had they been in any danger or difficulty they would probably have sent a messenger to Beyrout for the purpose of communicating the intelligence."—Mr. Temple earnestly requests that a competent *printer* may be sent to Malta as soon as possible. The prospect of increasing usefulness from the press, is at present very animating. Tracts in Italian, Romaic, &c. are in great demand.

Poetry.

A MISSIONARY HYMN.

From the London Evangelical Magazine.

O! strike the lyre in strains divine,
To greet the prince of David's line,
Who, in his chariot's bright array,
Rides forth to crown this glorious day;
Earth lifts with joy her long expectant eyes,
While sweeps his radiant track athwart the skies!

Before him flies an Angel strong,
His glittering banner bears along,
Whose characters, as sun-beam bright,
Reveal the hidden fount of light:
There, too, the wondrous tale of love's portray'd,
Messiah's work and conquests wide display'd.

To earth he wends, begirt with might,
To claim his long-contested right:
Nor shall his rapid wheels find rest
Till ev'ry clime his truth has blest:
Till Sin and Superstition shrink away,
As fades pale night before the orb of day.

Go then, ye heralds! nobly bold,
Fear not your message to unfold;
The strife's but brief, the crown's in sight,
And grace shall arm you for the fight;
The all-creating Word can all subdue,
And make your converts num'rous as the drops of dew.

Wake too, ye winds! your slumb'ring breath;
Waft wide the news—the death of death:
Proclaim the glorious Savior's reign,
A paradise restor'd again:
And join ye hosts redeem'd, of ev'ry name,
Your grateful bursts of praise to swell the loud acclaim!

PRAYER FOR THE HOLY SPIRIT.

O Thou that hearest prayer!
Attend our humble cry,
And let thy servants share
Thy blessing from on high:
We plead the promise of thy word,
Grant us thine Holy Spirit, Lord.

If earthly parents hear
Their children when they cry,—
If they, with love sincere,
Their children's wants supply;
Much more wilt thou thy love display,
And answer when thy children pray.

Our Heavenly Father! thou,—
We—children of thy grace;—
O! let thy Spirit now
Descend and fill the place;
That all may feel the heavenly flame,
And all unite to praise thy name.

O! may that sacred fire,
Descending from above,
Our frozen hearts inspire
With fervent zeal and love;
Enlighten our beclouded eyes,
And teach our grovelling souls to rise.

And send thy Spirit down
On all the nations, Lord,
With great success to crown
The preaching of thy word;
That heathen lands may own thy sway,
And cast their idol gods away.

Then shall thy kingdom come
Amongst our fallen race,
And the whole earth become
The temple of thy grace;
Whence pure devotion shall ascend,
And songs of praise, till time shall end.

THE
MISSIONARY HERALD.

VOL. XX. SEPTEMBER, 1824. No. 9.

BIOGRAPHY

OF REV. JOHN GOTTLIEB ERNESTUS HECKEWELDER.

Translated from the German, written by himself.

(From the United Brethren's Missionary Intelligencer.)

In the last volume of our work, p. 134, we mentioned the death of the well known Moravian Missionary, whose Memoir we are about to insert. Like all the productions of this interesting writer, it abounds with anecdote. We find abridgment necessary.

I was born, March 12, 1743, at Bedford in England, where my father, David Heckewelder, one of the refugees who left Moravia under the guidance of Brother Christian David, was at that period engaged in the service of the Lord. My juvenile years I spent in the Brethren's schools at Buttermere, Smith-house and Fulneck. To this very day I continue to cherish a grateful recollection of the blessed impressions made upon my heart, on a certain prayer-day, held by Brother John de Watteville at Fulneck, when his address created a lively desire in the hearts of his youthful audience, to serve the Lord in the missionary cause, if ever we attained to years of maturity. Some of my companions, with myself, actually entered into a covenant for this purpose.

In January 1754, I went in company with our late Brother Pyrlacus on foot to London, and from thence to Chelsea, my parents having received a call to America, whither I was to accompany them. The whole company, destined to sail for New York in the Brethren's ship Irene, Captain Garrison, amounted in number to forty persons, including fourteen children, of whom I was the oldest. The day previous to our departure, Count Zinzendorf spoke individually with most of the members belonging to our company. I was also called in, Brother Spangenberg being present, when the Count began by inquiring, what progress I had made in learning, one main object of which ought to be, that I might one day be prepared for the ministry. In child-like simplicity I related my experience on the abovementioned prayer-day, and informed him of the covenant some of us had entered into. He then gave me his benediction, laying his hand upon my head and offering up a prayer, which circumstance I have always considered as an evidence of my having been set apart to be a messenger of peace to the heathen.

After narrowly escaping a watery grave, he sailed for New York, March 12, 1754, at which time he was thirteen years old. The voyage was prosperous, and only 21 days in duration, "which, in those times, was considered something approaching a miracle."

The whole of our company reached Bethlehem in safety, on the 20th of April, and were cordially welcomed by the whole congregation at a general love-feast. In the first instance I was placed in the children's seminary, and two years after, removed to Christian's brunn, there to follow agricultural pursuits and other useful occupations. Here, as well as at Bethlehem, I had frequent opportunities of seeing Indians that lay encamped near the latter place. The sight of these people gradually confirmed my desire and expectation cherished in my younger days, of being employed as a missionary among them at some future period. At the early age of eighteen, this wish was in some measure gratified, when I was called upon by government to accompany our late Brother Christian Frederick Post on an expedition to the north-western Indians, living on the Ohio. On this journey, we endured great fatigues and hardships, hunger and sickness, and several times our lives were endangered. Through the mercy and protection of

God, however, he reached Bethlehem again, in safety, the latter end of November, 1762.

For a few succeeding years, Mr. Heckewelder seems not to have been well satisfied with his condition, and at one time thought of returning to England, and at another of leaving the connexion of the Brethren. He gratefully acknowledges the kind hand of that Providence, which prevented the execution of his purposes in both of these respects.

In 1771, I was employed in the service of the mission, in various ways, either as a guard or messenger, during the Indian war, when the Christian Indian congregations of Nain and Wechquetank were compelled to fly for refuge to Philadelphia. On their return from thence, I was, off and on, appointed to assist the missionaries in the commencement of Friedenshuetten. While out on these excursions, my life was three times in great danger.

At one time, while travelling on foot to Gnadenhuetten, beyond the Blue Mountains, in a very cold night, the ground being covered by a deep snow, my strength was so much exhausted, that, feeling an inclination to sleep, I was obliged to sit down, on a felled tree, resting on its stump and covered with snow, with the intention merely to rest my weary limbs, although a secret monitor cautioned me powerfully to beware of sleep. But the moment I sat down, I fell asleep and would in all probability never have awaked again, if the tree had not suddenly given way under me, whereby I was thrown, broad awake, into the path. Grateful to my Lord for this providential escape, I immediately prosecuted my journey, and late that night reached Gnadenhuetten.

The well-known gunpowder affair, as related in Brother David Zeisberger's printed memoirs had nearly proved fatal to me and the Brethren Ettwein, David Zeisberger, Senseman, and Angerman. The latter had lately come from Europe, glowing with an ardent desire to preach the Gospel to the Indians, and had in a manner forced himself upon our company. Having, on our journey, taken up our night's lodging at the house of a Mr. Ogden, Brother Angerman by his careless and imprudent conduct had well nigh occasioned a dreadful gunpowder explosion.

A third time being sent on a very warm day, about harvest time, to carry letters to the missionaries at Friedenshuetten, while yet three miles distant from the town, I felt so completely exhausted by the extreme heat and a raging thirst, that I resolved to repair to a certain spring; well-known to me, near the road, called by the Indians the *cold* spring, and to quench my thirst there at all hazards, notwithstanding inward warnings to the contrary. But hardly had I drank the water, cold as ice in the cave, when I was seized with the most violent pain in the stomach and bowels. Death stared me in the face; to proceed under such circumstances was impossible, and I feared I should be miserably torn in pieces by wild beasts. In this emergency, I cried aloud to God, to send an Indian to take charge of the letters, because I thought I should never again be enabled to leave this spot. But how wonderful are the ways of the Lord! While thus crying to God, it suddenly occurred to me, that on my way through Christiansbrunn, one of our brethren had compelled me to accept of a phial of anodyne drops expressly for the journey, and had even sent them on after me, subsequent to my leaving that place. Fortunately for me, I now had them with me; for after having with some difficulty crept out of the cave, I took some of them, which gave me instantaneous relief. However, I now felt such an extreme weariness in all my limbs, that it was 8 o'clock in the evening before I arrived at Friedenshuetten, where our late Brother Schmick immediately discovered my condition and kindly made every possible exertion for the restoration of my health. With him I staid until an opportunity offered, for returning on horseback with a party of Indians who were going to sell horses at Bethlehem. By these means my life was saved; but nearly half a year elapsed before I could resume my wonted activity.

About this time also, I was made instrumental in saving from a watery grave the lives of two young persons. The first of these was Israel Horsefield, a young man, who while skaiting on the ice, that covered the mill-dam at Bethlehem, in a very cold day, broke in, at a place where the water was from 10 to 12 feet deep. He did not sink immediately, but for some time supported himself by laying hold of some wood, that was floating about. The cold being extreme and the ice but thin, he could not have sustained himself in that position for any length of time, if, fortunately for him, I had not been on the opposite bank at the time, and hastened to his relief. By pushing some brushwood towards him, which I hastily tied together and fastened on the land side, I formed a kind of bridge for him, which prevented even the thin ice from breaking under him, so that by the help of God and the use of these means, his life was saved. Great and mutual was our joy, and unbounded his gratitude, on beholding himself safe on shore.

The other person was Christiana Richter, my employer's daughter. One morning one of the Brethren informed me, that a company of girls, and she among the rest, were going to pick currants on the lowlands near Bethlehem that afternoon, when they had to cross a decayed bridge over the Manakosy creek. I cautioned him not to suffer them to venture on the bridge, before it had undergone some repairs, and then went to my work in an adjoining meadow. Returning home at noon, while in the act of sitting down to dinner, I suddenly felt a secret and irresistible impulse to hasten down to the Manakosy, where I espied several of the girls standing on the bridge, with Christiana Richter at some distance from them. I had just caught a glimpse of her, when the bridge broke down and she was pitched into the water which was deep and miry. I hastened to the spot, and with much difficulty succeeded in drawing her out. Thus her life was saved for the present; but it appears that on this occasion her constitution sustained such a violent shock, in consequence of the fright and cold she took, that in about half a year after, she died of a pulmonary complaint.

With the abovementioned year 1771, a new period of my life commenced; the dark clouds which had hitherto obscured my horizon were dispersed, and I obtained clearer views as to my future calling and destination—for which favor I still humbly thank my gracious Lord. Already in the spring of said year Brother David Zeisberger, having arrived at Bethlehem from Beaver creek, had requested Conference to send me along with him, as an assistant to the mission. A proposal to this effect was accordingly made to me, and although at that time I had a fair prospect of settling myself comfortably at Nazareth, yet I preferred entering upon the missionary service among the Indians, which in those turbulent times was become a peculiarly dangerous undertaking. Accordingly in September, attended by the blessing of the congregation. I accompanied Brother Zeisberger to Friedenstadt. My heart's determination at the time, was, to devote myself with soul and body to the service of the Lord in this mission, and cheerfully undergo the greatest hardships if the service required them. I may truly say, that the time spent in the service of the Indian mission until 1781, proved a very pleasant, happy, and refreshing season to my soul, notwithstanding the labors, hardships, and sufferings we had to undergo, particularly during the Shawano wars, the Revolutionary war, during our peregrinations, the commencement of new towns, &c.; for love and concord reigned among the missionaries, the grace of God prevailed mightily in the Indian congregation, the preaching of the Gospel was attended with a visible blessing, and numbers of Indians were converted to the Lord; many true believers in Jesus, at their departure out of this world, bore the most powerful and affecting testimonies to the truth; and the attachment of the Indian brethren and sisters to their teachers was such, as, in turn, to call forth my sincerest and warmest affection for them. Thus circumstanced, I was constantly kept in good spirits, enjoyed many a happy hour, insomuch that I was often convinced, while thankful for my precious calling, that I could in no other situation whatever, have been happier and more contended, than I actually was with the Indian congregation, whom the Lord was graciously pleased to own as his people.

In 1778, being on a visit of several months at Bethlehem and Litiz, I was ordained a Deacon of the Brethren's church, at the latter place, by our late bishop Matthew Hehl. There also, in 1780, I entered the matrimonial state with sister Susan Ohneberg. Our union was blest with three daughters, who are now living at Bethlehem.*

Besides those hardships and dangers endured in the turbulent times, above alluded to, in common with other missionaries, as detailed at length in Loskiels' and Heckewelder's histories of the Brethren's Indian mission, it may not be deemed improper for me, to relate several incidents, to the praise and glory of God, in which I was an individual sufferer.

Crossing Beaver creek in 1772, after heavy rains, my canoe struck upon a large log, which occasioned its upsetting and plunging me into water of 10 or 12 feet depth. By holding to the canoe, I kept myself above water for some time; but considering the rapidity of the torrent and the great falls a short distance below, I must inevitably have perished, if two Indian Brethren, on seeing my distress, had not plunged into the stream and saved me and the canoe, while one of them swimming, dragged it along, and the other propelled it from behind.

Twice I was in danger of falling directly into the hands of hostile warriors, once at Schoenbrunn and again at Lichtenau, while imprudently venturing too far from the town, in spite of the arguments of the Indian brethren to the contrary. The warriors, however, raising a great shout, as usual, before entering the town, I by that means discovered them, without being seen by them, for which I thanked God, and thus escaping their clutches, I reached home in safety by taking a circuitous route.

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* From these children he lived to see thirteen gran children, one of whom died before him.

In 1781, while at Salem, and just going to hold a meeting in the church, where the congregation were assembled, I was exposed to the most imminent danger of being shot in my own house by a Monsey Indian, a declared enemy of the Gospel and the white people. The intervention of old Tobias, who, being the sexton, came to call me to the meeting, proved the means of my providential escape, the circumstantial account of which, together with instances of a similar nature may be read in my missionary history.

He remained in Canada from 1782 to 1786, which he describes as the most trying and arduous the missionaries had ever witnessed. Their labors, sufferings and dangers were very great. In 1786 circumstances required his removal with his family to Bethlehem.

Here I was employed in various ways in the missionary cause, accompanying other missionaries to the Indian congregation, and going several times on business to New York, for the Society of the Brethren for propagating the Gospel among the heathen, lately instituted. When at home, I waited upon visitors and strangers to show them about the town.

In 1791, the United States government having entered into negotiations for peace with those Indian tribes with whom they had been at war, and General Rufus Putnam being charged with the execution of this mission, he requested that I might receive orders to accompany him on the expedition. Accordingly I received a commission from the Secretary of War, signed by President Washington, to attend the general, On showing the commission, (in which it was expressly stated, that the peace in view, must be established "upon the terms of justice and humanity,") to the late bishop Ettwein, he, after perusing it, returned it to me with these words, "Blessed are the peace-makers!" adding his fervent prayer that the blessing of God might rest upon our endeavors. Setting out on the journey very soon after, I met General Putnam at Pittsburg, from which place we penetrated into the Indian country as far as Post Vincent on the river Wabash. The result of our expedition was briefly this. We took about sixty Indian prisoners, including women and children; along with us, from Fort Washington (a distance of near 400 miles) to the assembled chiefs, consigning them over to their friends and relations. Our journey and stay on Wabash river having lasted about nine months, we returned in January 1793, in company with fourteen Indian chiefs to Philadelphia, who were desirious of seeing their father, President Washington.

During our stay at Fort Washington on the Indian boundary line, I contracted an acquaintance with a clergyman who lived about six miles from Cincinnati in Colombo, a village on Little Miami river. After repeated invitations to come and see him, on a fine morning, I set out on my way thither. At the request of Mr. Swan, the general paymaster, who lived along the road, I stopped in to see him and spent a short time in friendly conversation with him. On learning whither I was bending my course, he assured me, that so far there had not been the least danger for travellers in that direction. Indeed while I was with him, several persons met together at his house, who all intended to go by the same route. Three of them having left Mr. Swan's shortly before I did, and having advanced but a short distance, I presently heard the cry of murder! murder! and one of the men being wounded in the arm came running back with the horrible news that one of his companions had been murdered, and the other taken captive by the Indians. Here again was displayed the superintending care of Divine Providence over my life, in my being detained at Col. Swan's, that thereby I might escape a cruel and certain death.

The next paragraph, in which he describes the dangers to which he was exposed in another similar expedition, is too long for insertion. We come to the concluding passages in his own narrative.

Praise and glory be ascribed by me to God, the guardian of my life, for all his merciful interpositions on this as well as on other occasions which, when my life was in the most imminent danger, He vouchsafed to me, not only among the ordinary hardships which travellers have to encounter that pass for hundreds of miles through wild uncultivated tracts of country, but also on such occasions, when wild and venomous animals obstructed my passage. Four times in my travels (twice when alone) I met with panthers, when they would stand still or squat down in the road before me for some time, then rise again and quietly pass off into the woods, without venturing an attack upon me. On another occasion, while encamped with Christian Indians at Cayahaga, I killed no less than sixteen rattlesnakes in one day.

In 1794, and the following years, I was variously employed in the concerns of the Society for propagating the Gospel among the heathen, in despatching business for them with government, and assisting Gen. Putnam in 1797, in surveying a tract of land on the Muskingum. In 1798, I accompanied Brother Benjamin Mortimer on his journey to Fairfield in Upper Canada, by way of Niagara. In 1801, I moved with my family to Gnadenhuetten on the Muskingum, where I labored to discharge the duties of an agent to the above society, and to serve my country in the capacity of a justice of the peace in the State of Ohio, with zeal and fidelity. In 1810, I returned again to Bethlehem with my family, in order to spend the remainder of my days in rest and quietude.

The remaining notices are from another hand.

Occasional attacks of rheumatism excepted, our late Brother Heckewelder was blest with an uncommon share of health. During the latter part of 1822, however, the infirmities of old age visibly began to undermine his constitution and gradually brought on very painful bodily sufferings. Inferring from these circumstances, that the time of his departure might be near at hand, he settled his domestic concerns, and being too weak to write his own memoirs, he dictated the most remarkable features of his past life to a confidential friend, for the benefit of his children and grandchildren.

Being resigned to the will of the Lord, he wistfully, as a weary traveller longing for his journey's end, awaited the decisive moment, when his better immortal part, divested from its clayey tabernacle, should be summoned into the presence of Jesus, there to rest from all his labor, while such was his fervent prayer:

"For Jesus' sake, O Lord, I pray
Come take my longing soul away!"

Agreeably to his request, the blessing of the Lord was imparted to him on the morning of January 30th, previous to his departure, while in broken accents and cheerful looks, he expressed the serenity of his mind and the joy he felt at the prospect of future glory. At 6 o'clock in the morning of January 31st, he ceased to breathe, and his redeemed soul entered the mansions of rest and peace above, after having sojourned in the body 79 years, 10 months, and 18 days.

American Board of Foreign Missions.

PALESTINE MISSION.

JOURNAL OF MR. FISK.

(Continued from p. 244.)

On the 29th of September, 1823, Mr. Fisk, accompanied by Mr. Wolff, visited Shanfi and Bzomer. The latter place is about one hour N. E. of the former, upon an elevated summit. It is the residence of the Armenian Catholic Patriarch, named Gregory, and is rather a theological seminary, than a convent. About 20 young men were there, pursuing studies preparatory to the ministry. They were represented as studying Grammar, Rhetoric, Logic, Metaphysics and Theology; but chiefly in books translated from Latin and Italian into the Armenian language; though some learn the Turkish and Arabic, and a few the Latin and Italian. Mr. F. thus praises the institution.

I have seen no convents so good or so neat as this; nor have I, in any of the monastic establishments that I have visited, met with men of equal talents and acquisitions. They are clever, enterprising and persevering. They made many inquiries about the expense that would attend the purchase and establishment of a press. From their inquiries I infer that the establishment of a press is a part of their plan.

Tripoli.

The next day Messrs. Fisk, Wolff and King set out for Tripoli, which stands near the foot of Mount Lebanon, where they arrived on the 2d of October. The place was supposed to contain about 15,000 inhabitants, of whom 400 or 500 were Greeks, a few were Maronites, and a few Jews. The rest were Mussulmen. From the terrace Mr. F. counted 11 minarets.

Oct. 4. At half past nine we left Tripoli, rode over a plain, and ascended the mountains, till we reached a lofty summit, with a valley before us, which I cannot better describe, than by calling it a frightful chasm in the earth. We dismounted, and descended literally by winding stairs, nearly to the bottom of the ravine, and then, after various windings and gentle ascents among shrub-oaks, we reached the Convent of Mar Antonius at Khoshiah, situated on the side of an almost perpendicular mountain. We were nine hours on our way from Tripoli to the convent. It is a Maronite establishment, and contains about 100 monks. They seemed dirty, stupid and ignorant. One of the priests told me, that not more than one-fourth of the whole number can read. They have a press in the convent, and print their church books in Syriac and Carshun. The books are printed and bound by the monks. I could not learn from them that they had printed the Bible, or any part of it, except in the form of church lessons. We asked the superior of the convent something about his belief in the Scriptures, and he said,—"I believe what the *Church* believes." He then inquired about our faith, and we replied,—"We believe what the *Bible* teaches."

I learn from the Superior that the Maronites baptize in the same manner as the Syrians. In administering the Lord's Supper, they give wine only to the priests; to the other monks and the common people bread alone. He says, the Armenian Catholics administer it in the same manner, while the Greek Catholics administer it in both kinds to all the communicants. He thought the English baptized in the blood of a dove; and one of the priests said, that Paul before his conversion was a Pagan!

In the evening we had a long dispute with several of the priests and monks. Our subject was, the marriage of Bishops. We showed them 1 Tim. 3:2, "The husband of one wife." They asserted that the language was not the same in the Romish edition. We urged them to produce a copy and examine it, but could not induce them to do so. We then showed them 1 Tim. 4:1—3. One of them, without reading the whole passage said, "You see it says, *forbidding to marry.*" We showed him from the first verse, that the prohibition proceeds from those, who "give heed to seducing spirits and doctrines of devils." While we were discussing this and other topics, one of the monks took Mr. Wolff out and said to him privately, "I perceive that you are right, and I wish to go with you." Probably, however, he was influenced by mere worldly motives, being discontented with his present situation and hoping to be more comfortable with us.

The printing establishment is small, and has been in existence 17 or 18 years. A monk went to Europe, learned the art, returned, made a press, cast the types, and taught others to print. He is now dead, but the business is carried on by others.—Towards night, on the 6th, Mr. Fisk and his companions left Khoshiah for Canobin, the residence of the Maronite Patriarch.

We first ascended a very steep mountain, and then descended one of the steepest I ever attempted to pass. The road turns so often as nearly to double the distance, and yet it is almost impassable. We often crossed narrow ways with a stupendous precipice above us of immense rocks piled up almost perpendicularly, and a similar one below us.

Mr. Fisk thinks the number of convents on Mount Lebanon to be as follows:

Greeks, - - -		10
Syrian Catholics, - -		2
Armenian Catholics, -		3
Greek Catholics, -	about	20
Maronites, - -	about	65
		100

Almost all the Christian inhabitants are Maronites, whose number their Patriarch estimates at from 100 to 150,000.

Cedars of Lebanon.

7. Taking a guide, we set out for the Cedars, going a little S. of E. In about two hours we came in sight of them, and in another hour reached them. Instead of being on the highest summit of Lebanon, as has sometimes been said, they are situated at the foot of a high mountain, in what may be considered as the arena of a vast amphitheatre, opening to the W. with high mountains on the N. S. & E. The cedars stand on five or six gentle elevations, and occupy a spot of ground about three-fourths of a mile in circumference. I walked around it in 15 minutes. We measured a number of the trees. The largest is upwards of 40 feet in circumference. Six or eight others are also very large, several of them nearly the size of the largest. But each of these was manifestly two trees or more, which have grown together, and now form one. They generally separate a few feet from the ground into the original trees. The handsomest and tallest are those of two or three feet in diameter, the body straight, the branches almost horizontal, forming a beautiful cone, and casting a goodly shade. We measured the length of two by the shade, and found each about 90 feet. The largest are not so high, but some of the others, I think, are a little higher. They produce a conical fruit in shape and size like that of the pine. I counted them and made the whole number 389. Mr. King counted them, omitting the small saplings, and made the number 321. I know not why travellers and authors have so long and so generally given 28, 20, 15, 5, or 7 as the number of the cedars. It is true, that "of those of superior size and antiquity," there are not a great number; but then there is a regular gradation in size, from the largest down to

the merest sapling. One man of whom I inquired, told me that there are cedars in other places on Mount Lebanon, but he could not tell where. Several others to whom I have put the question, have unanimously assured me that these are the only cedars which exist on the mountain. They are called in Arabic *Ary*. The Maronites tell me that they have an annual feast which they call the Feast of the Cedars. Before seeing the cedars, I had met with a European traveller who had just visited them. He gave a short account of them, and concluded with saying, "It is as with miracles; the wonder all vanishes when you reach the spot." What is there at which an infidel cannot sneer? Yet let even an infidel put himself in the place of an Asiatic passing from barren desert to barren desert, traversing oceans of sand and mountains of naked rock, accustomed to countries like Egypt, Arabia, Judea, and Asia Minor, abounding in the best places only with shrubbery and fruit trees; let him, with the feelings of such a man, climb the ragged rocks, and pass the open ravines of Lebanon, and suddenly descry among the hills, a grove of 300 trees such as the cedars actually are, even at the present day, and he will confess *that* a fine comparison is Amos 2:9, "Whose height was as the height of the cedars, and he was strong as the oaks." Let him after a long ride in the heat of the sun, sit down under the shade of a cedar, and contemplate the exact conical form of its top, and the beautiful symmetry of its branches, and he will no longer wonder that David compared the people of Israel, in the days of their prosperity, to the "goodly cedars." Psalm 80:10. A traveller, who had just left the forests of America, might think this little grove of cedars not worthy of so much notice, but the man who knows how rare large trees are in Asia, and how difficult it is find to timber for building, will feel at once that what is said in Scripture of these trees is perfectly natural. It is probable that in the days of Solomon and Hiram there were extensive forests of cedars on Lebanon. A variety of causes may have contributed to their diminution and almost total extinction. Yet, in comparison with all the other trees that I have seen on the mountain, the few that remain may still be called "the glory of Lebanon."

From the cedars Mr. F. and his company returned west to Besharry, distant about one hour. This is a village E. of Khoshiah and S. of Ehden. Ehden and Besharry are represented as healthy and delightful places for a summer residence.

Snow of Lebanon.

8. Left Besharry early in the morning for Balbec. Passed near the cedars, and then ascended the mountain east of them. We saw on our left hand, what I take to be the highest summit of Lebanon. It has often been asserted that there is snow on Mount Lebanon during the whole year. We wished to ascertain the fact. As the heat of summer was now past, we concluded that if we could find snow in October, it was not likely to be wanting at any season of the year. On reaching the summit of the mountain, therefore, we left the road, and turned north, in a direction which our guide said would carry us to snow. After riding without a path, and over very bad ground for about an hour, we came to a little valley opening to the south east, in which the snow was about two feet deep. In another valley near it, there was a still greater quantity. In the course of the day we saw snow at a distance in several other places. I strongly suspect, however, that mariners often mistake the white rock of the mountain for snow. At only a short distance it has precisely the same appearance.

Returning from the snow to the road, we pursued our way down the mountain to Ain el Ata (the fountain of Ata) where is a fountain of good water, and the ruins of an old village.

Two or three hours from Ain el Ata brought our travellers to Diar el Ahmar, or Red Village, a little, miserable place, where the good natured people allowed them to select, for their lodging-place, the house that suited them best. The earth was the floor, and the bushes the roof of it.

There is a church here, a small, dark, damp apartment; and a priest, who is old, infirm, stupid and ignorant, and, like his parishioners, lives in a shed, which an American farmer would hardly consider suitable for his flocks.

Ruins of Balbec.

9. We started early and pursued our way across the plain of Celo-Syria in a S. and S E. direction. The plain extends between Lebanon and Anti-Lebanon, and runs nearly N. E. and S. W. It is a fine rich plain, but badly cultivated. We passed only one small village, and saw no other houses. Two large flocks of sheep and goats, attended by their Bedouin shepherds were feeding near our road. Balbec is at the extremity of the plain at the foot of Anti-Libanus, which is called in Arabic *Dood Libnan*, or *Jibel*

Ersharki, to distinguish it from Lebanon, which is called *Jibel Libnan*, or *Jibel El Gharby*. The principal thing to be seen at Balbec, is the *Temple of the Sun*, which stands in the N. W. part of the present town. A great part of the walls and many of the columns are still standing. The whole length of the building from E. to W. is near 300 paces, and the width from N. to S. about 170 paces at the west end: the east end is much narrower. There are various indications that many parts of the walls are more modern than the original building, and that what was first a place of idolatrous worship, has been more recently a Turkish fortress. Where there was at first only a row of columns, there is now a strong wall, and one of the columns now stands in the wall. Others are fallen and the several pieces are wrought in as parts of the modern structure. Many of the doors and windows have been walled up, apertures being left for firing on a besieging enemy. The portico at the east end, which was open, is now closed up, and even without a gate. Next to this portico is a hexagonal apartment 55 paces in diameter. West of this, the building is much wider: and outside of this room are the entrances of two arches, one on the W. side and one on the S. These arches run W. about 130 paces, and a similar arch runs from one to the other 100 paces. These arches and several dark rooms connected with them, but now principally closed up, constitute the lower story of the building. There are several passages leading to the upper story, which was the principal part of the temple. From the hexagonal room you enter the largest, though probably not the most splendid apartment of the temple. It is 125 paces from N. to S. and not much less from E. to W. On the N. and S. sides are several niches where statues were probably erected. The ruins of a wall show that an inner apartment occupied the centre of this apartment, a room within a room. The two arches above-mentioned terminate with this apartment. W. of it is another of about the same extent from E. to W., but much narrower from N. to S. On the two sides of this were rows of Corinthian columns at least seventeen in a row. On the S. side six are still standing and entire. This apartment extends to the W. end of the building. S. of it there is another temple, which retains more of elegance than any part of the whole. It was no doubt originally a separate temple, for though now united, the wall which joins the two, is comparatively modern. This temple is 53 paces long from E. to W., and 26 from N. to S. It was surrounded by a row of Corinthian columns about 40 in number, each 6 feet in diameter, and including the capital and architrave, near 70 feet high. The pedestals at the same time stand on the second story about 30 or 40 feet from the ground, so that the immense stones which compose the architrave are 100 feet from the ground. The shaft of each column consists of three stones. We measured one that was fallen and found the first stone 23 feet long; the second 15 feet; the third 12, and the capital 6. The thickness of the architrave, I judged to be 10 or 12 feet, and each stone is about 15 feet long, and 8 or 10 wide. How was it ever possible to elevate those stones to the height of 100 feet? Here also the portico at the east has been walled up. From this a large door leads into the body of the temple. As you enter, you observe over your head an immense stone, that has sunk several feet from its proper place, and hangs in a most threatening position over the passage. On this an eagle is engraved, and an angel on the one adjoining it. Within, there are 14 fluted columns, and a great number of false doors, with finely wrought entablatures. A few steps E. of this, is another building, or another part of the great whole, connected with the other parts, but by walls of modern construction. In the upper part of this building there is one large room, with four small ones at the four corners; and underneath, a subterranean apartment called the prison of blood, because it is said that men who were condemned to death used to be cast into it and left to perish. One of the greatest wonders of the whole building is the large stones which are found in the walls near the N. W. corner. On the west side there are nine stones in a row, each 30 feet long, about 10 thick, and 12 high. These constitute the foundation of a wall which seems never to have been finished. On the west side there are two tiers of large stones, three in each. The lower tier is raised 15 feet from the ground; the height and thickness of the stones appear to be the same with those on the N. side, so that the upper tier is about 27 feet from the ground, and each of these 6 stones is upwards of 60 feet in length. Here again one asks with amazement, "how was it ever possible to raise a stone 60 feet by 10 and 12!" The Arabs who were around us while we were looking at the temple, said it was done by Satan. Magnificent as this temple must have been, I strongly suspect the original plan was never completed. The unfinished wall near the N. W. corner indicates this. And I am inclined to think the original plan contemplated a small temple west of the large one, like that on the south. This would have given remarkable unity and proportion to the whole. There is indeed now more of unity and elegance than in the temples of Egypt, and larger stones are used; but the temple of Carnac is much larger and more magnificent. Most of the magnificent works of Egypt are composed of materials brought from a distance, but Balbec was built of a kind of stone, that abounds in the vicinity.

Balbec is now a ruinous village, containing about 200 human dwellings. There are a few families of Greek Catholics, the only Christians in the place. With them we lodged, and before parting, gave them several copies of the Scriptures. The great body of the inhabitants are Metonalis, who are numerous in the adjacent parts. They are Mussulmans of the sect of Ali, like the Persians. They are numerous at Tyre, and are found in some places on Mount Lebanon. Balbec is now governed by an Emir, who is only 19 or 20 years old. He had long been at war with an uncle, who had command of some village or district in the vicinity. The day that we arrived at Balbec, they had an interview, by desire of the Emir, and pretended to make peace. The Emir conducted his uncle into Balbec in the afternoon with great pomp. His horsemen to the number of more than 100 pranced their Arabian steeds about the plain, and fired their muskets and pistols in the air; and the women came out of the village to meet them with songs and instruments of music. In the evening we heard that on reaching his dwelling, the Emir had quietly put his uncle in chains. What was to follow, we did not learn. The Metonalis have the reputation, among the other inhabitants of the country, of being treacherous, thievish, robbers, and in a word, a lawless banditti.

Fearing some exactions from the Emir and his subjects, the travellers left Balbec before day on the 10th, guided by the stars.

We had not proceeded far, before the clouds gathered and it soon began to rain. Our guide lost his way, and we were obliged to stop and wait in the open field, while the rain fell in torrents. We could find no shelter and had no idea of the direction in which we ought to move. Making the best use we could of our umbrellas and cloaks, we waited for the morning. Our situation gave me a lively impression of the force of David's words—"My soul waiteth for thee, more than they that wait for the morning." At last the morning came, and the rain ceased.

Zahle, at which they arrived about one o'clock, is a finely situated village, at the foot of Mount Lebanon, containing not far from a thousand families, chiefly Christians. They next visited Mar Ephraim, a Syrian convent, on the other side of the mountain, in a south direction.

Languages, Dialects, &c. used by Syriac Christians and Others.

The Syriac is the sacred and ecclesiastical language of the Syriac church, but their vernacular tongue is Arabic. Most of the ecclesiastics are able to read Syriac; that is to say, they know the letters, and can pronounce the words, and probably most of them understand the meaning of now and then a word. A few understand the language grammatically, but very few, I apprehend, can speak it. Their public prayers are in Syriac, but the Scripture lessons are read in Arabic, though with the Syriac alphabet. This is what they call *Carshun*. They have the Gospels printed in Syriac and Carshun, in parallel columns. The Maronites, who are in their origin Syrians, use also the Carshun. This confusion of languages and alphabets is very common in the East. The Armenians use the Turkish language, with the Armenian alphabet. Many of them, particularly in Asia Minor, are acquainted with no other language, not even the Armenian. The Greeks in Asia Minor are generally ignorant of Greek, and use Turkish in Greek letters. Their church service is still exclusively in ancient Greek, and that of the Armenians in ancient Armenian. The Catholics have prepared prayers in Greek, with the Latin alphabet, so that they may be read by the Latin missionaries to the Greek Catholics. The Polish and German Jews write German; the Spanish Jews, Spanish; and the Barbary Jews, Arabic; but all with the Hebrew alphabet. This chaos of dialects, serves to multiply labor and expense for missionaries and Bible Societies. All these classes of people must be furnished with the Bible, and must have the Gospel preached to them. The harvest is plenteous, but the laborers are few. May the Lord of the harvest send forth more laborers.

13. We left Mar Ephraim a little after day break, and followed a westerly course till we came to the plain of Beyrout, about two hours from the city, and then turning north, we proceeded to Antoora, where we arrived 14 hours after setting out, having rested one hour and a half by the way.

15. Mr. King and myself went to Arissa, and thence to Kràim about half an hour north of it. Kràim is at the same time a convent and a college. The whole number of the priests, monks and students, is about 25. They pursue their studies in Armenian, but learn also Turkish, ar

some of them Arabic, Italian and Latin. They showed us a collection of Italian and Latin books, amounting to 5 or 600 volumes. Among them were four folio volumes of the Pope's Bulls. The convent is badly situated at the bottom of a ravine, where I should think it could not be very healthy.

From Kraim we went half an hour further north to the Maronite college of Ain Warka. The Emir Bashir, when we saw him in Egypt, recommended Ain Warka to us as the best college for Arabic on Mount Lebanon. The principal teacher is Hannah Stambuli, who is reputed a man of learning. There are two or three other priests, who teach Syriac and Arabic. The number of pupils is about 20. The situation of the place is low and disagreeable, and there is great want of neatness. From Ain Warka we went S. E. in about an hour and a half to Bzomar. In the evening we had a long religious discussion with two bishops.) They disputed zealously, but very civilly.

Messrs. Fisk and King returned to Antoora on the 16th. (Four days after, Mr. Fisk, in company with Mr. Jowett, again visited Bzomar, and sold to the Armenians 50 Testaments and five Bibles. Oct. 22d Mr Fisk terminated his residence at Antoora, and returned to Beyrout; where, on the 25th, he sold 400 Psalters to a Catholic, who purchased to sell again.

The Druses, Metonalis, and Ansareeah.

25. I have now been more than three months on Mount Lebanon and in its vicinity. My information concerning the country and the people who inhabit it, is still very imperfect. It is an interesting country, and I trust will be the field, both of thorough missionary investigation and of extensive and successful missionary labor. There are several classes of people, of whom I have had opportunity to collect but very little information. Of two or three I will relate a few things.

1. The *Druses*. They inhabit generally the parts of Lebanon south of Beyrout and Der el Kamer, while the Maronites inhabit the more northern parts, though they have not an exact division of territory, and are often found living together in the same villages. The Bishop Hannah Maroni tells me, that he has a manuscript, which was taken from the Druses in time of civil war, and which contains an account of their religion. It speaks much of Hakem Bamr, he who has appeared in the world six times; viz. in the persons of Adam, Pythagoras, Jesus Christ, the Caliph Hakem, and two others. He created the world, and is soon to appear a seventh time to destroy his enemies, and put the whole world in subjection to the Druses. The bishop tells me, that images of the calf have been found in their houses. They say, however, that they do not worship them, nor do their books make any mention of this. It remains to be ascertained whether they do actually worship the calf, or whether they have images of it for some other purpose, or whether the whole story is a slander of their enemies. It is said, that they are so far from having the spirit of proselytism, that they will not receive proselytes, and if a foreigner wishes to embrace their religion they will not admit him. They are allowed, when occasion requires, to feign themselves Mussulmans, or Christians, or of any other religion. They are said to he notorious for incest. Volney supposed the number of Druses to be 120,000. Mr. Connor has stated it at 70,000. The estimates given me by Franks and Maronites, who are acquainted with their country, are 40, 50, and 60,000. Volney has an article in the first volume of his travels, on the history and religion of this singular people. He traces their origin to Hakem-b'amar-Allah, or Hakem-b'amar-he, who was Caliph in Egypt at the close of the tenth century. De Sacy has given, in his Chrestomathie, the life of Hakem by Taky Eddin Makrizi, and also some extracts from the books of the Druses. I have no doubt, however, that by a residence of a few months among them, one might collect much new and interesting information, and we may hope, also, prepare the way for doing them good.

2. The *Metonalis*. Volney gives a short account, also, of this people.

3. The *Ansareeah*. At first, I found it difficult to make myself understood, when making inquiries about this people, because I called them *Ansari*. Christians are called in Arabic Nassari, (Nazarenes,) and every body thought I was inquiring about Christians. A Maronite told me, that that Ansareeah is a diminutive from Nassari, meaning little Christians, because their religion is a corruption of Christianity, and they still have a little of Christianity in their religion. They generally inhabit the mountains north of Trepoli, towards Latiched and Antioch. Their religion seems to be a mixture of Mohammedanism, Paganism, and Christianity. Assemanni describes the origin of this sect in his Bibliotheca Orientalis, Vol. 2, p. 329. He gives a brief account of an old man, who founded this sect, *Anno Grecorum*, 1202. He states, p. 315, that what he calls the Greek æra was 309 or 311 B. C. He makes the origin of the Ansareeah, therefore, to be *Anno Domini* 893

or 895. The founder of the sect lived at the village of Nazaria, in the region of Akula, (in Arabia Cupha,) and acquired great reputation for sanctity by his fasts, and poverty, and prayers. His followers soon became numerous, and he chose 12 from among them, whom he sent forth to preach his new doctrines to the people. The commander of the place perceived this, and imprisoned the old man, laying himself under an oath to crucify him next day. The same night, however, he went to bed intoxicated, having commanded the key of the cell in which the old man was confined to be placed under the head of his bed. A damsel, who was used to sleep in the same room with the commander, pitying the old man, because she believed him devoted to fasting and prayer, observed her master asleep and stole the keys, opened the old man's prison, set him at liberty, and replaced the key in its place. In the morning, when the commander opened the prison and found no one in it, he believed the prisoner to have been delivered by miracle. This was divulged, and produced the belief that he had been delivered by angels. He wrote his dogmas, which were of this sort. "I such an one, son of Ottiman, of the village of Nazaria, have seen Christ, who is Jesus, and also the Word; and also the Director and Ahmed, son of Mohammed, son of Hanapha of the sons of Ali, and the angel Gabriel himself; and he said to me—'Thou art he who readest. Thou art truth. Thou art the camel that bearest anger against the infidels. Thou art the mare that bearest the burden of believers. Thou art the Spirit. Thou art John the son of Zechariah. Preach, therefore, to men that they bend their knees four times in prayer; twice before the rising of the sun, and twice before it sets; turning towards Jerusalem and saying each time these three verses—*God exalted above all—God high above all—God greatest of all.* That they do no work on the second and fourth feasts; that they fast two days every year, (et membrorum virilium ablutionem ne frequentent;) that they drink no beer, (sicera,) but wine as much as they will; and that they eat not the flesh of wild beasts.'" These dogmas were promulgated in Syria, and have continued till the present day. Such is the account which Assemanni has translated from the Syriac of Gregory Bar Hebracus, of the origin of the Ansareeah. It may be true, but it seems very much like a story fabricated to answer a purpose, or at least very much exaggerated. Accounts are given of the religious worship of this people, which, if true, are quite as indecent as any thing in Hindoo worship. They are represented by their neighbors as a savage race of thieves, robbers, and murderers. It is desirable that their true history, character and principles should be known, and however impure or barbarous they may now be, yet we know that the Gospel, when accompanied by the influences of the Spirit, can recal them to Christian purity and Christian meekness.

JOURNAL OF MR. KING.

(Continued from p. 213.)

As Messrs. King and Fisk were much together during the month of October, their journals for that time, as was to be expected, relate in general to the same occurrences. It was in this month, that the visit was paid to the natural curiosities of Lebanon, and to the ruins of Balbec, of which there is a description in the preceding pages. To avoid repetition, we make, from the journal for October, but one extract, which relates to an adventure at the convent of Mar Antonius Khoshiah, situated on the side of an almost perpendicular mountain. See p. 269.

Oct. 5. 1823. While in the chapel in the morning, I saw an old man kneeling very devoutly before the altar, and I desired to see him and converse with him. His beard was long and flowing, and white as snow. His countenance was meagre and pale, and his skin withered. His eyes were sunk deep in his head, and were raised towards an image of the Savior.

Towards evening, I said to the Superior, "I wish to see that old man;" and he gave me permission to go to his room. I found him sitting on the cold stone floor, before the door of his cell. I accosted him by saying, "How do you do, old man? I have come to see you, because I love to converse with old men, who love the Lord Jesus Christ—which I hope you do."

He seemed surprised at this address, and slowly rising, opened his door, and invited me to sit down with him.

"What is your age?" said I. "Ninety years," replied he with a trembling voice. "How long have you been in this convent?" *Old Man.* "Forty years." *I.* "You are an old man, your days are almost finished; and if you are a true believer in Jesus, you will soon behold him as he is. You will soon put off this feeble body, and rise to immortality. You will soon be admitted to the society of Abraham, and Isaac, and Jacob, the prophets, apostles, and martyrs in the kingdom of heaven. Does the thought of this give you pleasure?"

Old Man. "Surely it does. What have I to live for?" *I.* "When you think of death, are you not afraid?" *Old Man.* "Death is bitter!"

I. "Do you feel as if you were perfect? Do you not find in yourself a continual struggle between the old man and the new?"

To this he replied by simply pointing to the cross, and the image of the virgin, which hung over the head of his humble couch.

I then explained to him my views of the way of salvation by *Christ alone*, and spoke to him of the day, which I believed was approaching, when all should know Jesus Christ. I also spoke to him of the importance of praying to Him, and to the Father, and to the Holy Spirit.

He looked at me and listened with a kind of wonder; and as I took my leave of him, he took me by the hand, pressed it affectionately, and blessed me.

Early in November Mr. King returned to Der el Kamer, where he was very cordially welcomed by the Arabs. Soon after this he received a letter from Mr. Wolff, who was then at Damascus, informing him of his determination to set out immediately for Persia. —On the 18th Mr. King revisited Beyrout to meet Messrs. Goodell and Bird, and their wives, who had just arrived. After speaking of the kindness of Mr. Abbott, the English Consul, he adds:

Every thing with regard to the arrival, reception, and establishment of the mission family here, has been ordered in the most favorable manner. It is the Lord's doing, and blessed be his name. Mr. Fisk can now say, "With my staff I passed over this Jordan, and now I am become two bands."

Meeting with Hanna Domani, on the 5th of Dec. in the market place, Mr. King invited him to take lodgings in the mission house. This young man is probably the son of Yoosoof Domani, (Doomanèe, p. 211,) who was his instructer in Arabic at Der el Kamer. The reader will hear more of him shortly.

11. I had some conversation with a Mussulman of the Green Turban, who had agreed to sell me some books. To day he told me, that he had consulted some great man on the subject, and that he now feared to sell them to me, "lest in so doing his soul should go into everlasting fire." "It is accounted sin with us," said he, "to sell the Koran, or Delayel Hairat, to a Christian. I believe in Christ," continued he, "and when I die, I hope to go where he is." "I know that you believe in Christ," said I, "for your Koran speaks of Jesus, the son of Miriam; but which do you think the greatest, Christ, or Mahommed?" "Surely Mohammed," was his answer. I then explained to him in few words my belief in Christ. But my friend Domani, interrupted me by attacking him very violently, and the Mussulman growing warm, I broke off the conversation.

17. In the evening, after much conversation with young Domani, he told me, "that since he had conversed with me at Der el Kamar he could not rejoice as formerly in bowing to images and pictures; that his heart wavered; and that he had not, for some time past, bowed to them when he entered a church." He says that since he became acquainted with me, he has read the whole Bible through twice, and part of it again. This I can believe, as he reads very rapidly, and reads night and day.

18. Went to the market place to attend to some business, and as I passed the shop of a Mussulman, with whom I had conversed several times, he beckoned to me to come and take a seat with him. I accepted his invitation, and conversed with him about the Gospel of Christ, and also about many other subjects.

While I was sitting with him, a blind man came along and asked alms, to whom I gave a few paras. A Mussulman, who stood by, remarked, that I was a good man, for that he saw me, a few days since, give alms to another blind man, and turning to me said, "you are a good man." "In the sight of men," replied I, "I may be; but in the sight of God, who demands perfect purity of heart, of thought, of soul, I cannot say that I am good. The Gospel of Jesus Christ, continued I, demands not only that our *actions* should be good, but that our *thoughts* and our *words* should be good. You cannot judge of the Gospel, merely from what you see of Christians here; many of them do not read the Bible; very few act according to it. If all men acted according to that rule, there would be no lying, nor cheating, nor quarrelling; we should all love one another, and this earth would be like the gardens above,—like heaven."

I spoke of the gardens above, but so guarded my language, by explaining what I meant, that no one should suppose I had reference to such gardens of pleasure as the Koran speaks of.

The Mussulmans who were present said, "That is true—he speaks well—he is different from the Christians here."

Of the reasons which induced Messrs. King and Bird to proceed to Jerusalem, information has been given in a past number of our work. The religious services performed, when on the point of their departure, are in mitation of high examples.

Jan. 2, 1824. Just as we were about commencing our journey, Mr. Jowett read a part of the 20th chapter of Acts; after which we all kneeled down together, and having commended the dear brethren and sisters, whom we were all about to leave, to the Lord and to the word of his grace, Mr. Bird and myself bade them farewell, and departed.

The next day Messrs. King and Bird arrived at Saide, the ancient Sidon, at which St. Paul touched on his voyage to Rome, Acts xxvii, 3. Here they remained till the 5th, when they proceeded to Soor, the ancient Tyre, where they were welcomed to the house of an Arab, named Nicoola Manassa, with whom Mr. King had become acquainted at Der el Kamer. Mr. K. speaks well of the domestic arrangements of his house. His wife is among the few women of that country, who can read and write.

Ruins of Tyre.

On the 6th our travellers spent some time in surveying the ruins of Tyre.

We set out from the north side of the village, and rowed some distance from land around the west end of the island to the south side, till we came near the neck, which now joins the island to the main land. Then we returned, keeping a little nearer to the land, though we could not approach very near on account of the waves which ran high, and the rocks and shoals with which the island is surrounded. (I say *island*, referring to what it was formerly.)

During our excursion, we saw a vast number of columns, at a considerable distance from the land, and some of them ten or fifteen feet under water. In some places we saw eight or ten lying in a row near each other; and in one place forty or fifty. Of these last, some were above the water, some half under, and others wholly immersed. The shore on the west, in some places, seemed to be lined with them. Those under water, are, for the most part, to be found on the south and the north of the island.

Beyond them, rises above the water what appears, at a distance, to be a rock, or ledge of rocks. Those on the south we went to, and found them to be, evidently, the remains of an ancient wall, the cement of which has become hard as the stones which are joined to it. Those on the north, we were told, were similar; but our host did not like to go with us, as the waves ran high.

That the island was once of far greater extent than it is now, I have no doubt, both from the appearance of the ancient walls, above mentioned, and from the vast ruins, both of columns and hewn stones, which lie between them and the present island.

That such an immense number of large columns should have been carried and thrown into the sea, merely to get them off from the land, I cannot believe. And had they been transplanted for any military purposes, they would not have been thrown about in such a promiscuous manner. It seems to me most probable, that where the waves of the sea now roll, once stood beautiful and lofty mansions supported by these majestic columns; so that it may be emphatically said, that Tyre "has never been any more," according to the prophecy of Ezekiel.

Though the present village of Tyre is a handsome little village *for this country*, and occupies perhaps half the present island, still, compared with what it was once, it is nothing, either in size or in grandeur.

Suppose that, by some disaster of war, the great city of Paris should be laid in ruins—the trees of her Elisian fields and beautiful gardens, cut down; and the statues, which adorn them, overthrown and broken in pieces—her fountains of water, stopped up—and the royal palaces razed to the ground; and every high house, and every low house mingled in one common ruin; so that it should become a dwelling place for owls, and for satyrs to dance in. Suppose that, in the course of time, a few Frenchmen should build up, out of its ruins, two or three hundred houses, one or two stories high, without taste, without order; and an English or American traveller, who has seen Paris as it now is, should happen to arrive there, without knowing beforehand of its destruction: would he not stand in astonishment, and say, "Paris is no more!"

So no man can read the grand description given of Tyre, by the prophet Ezekiel, (chapters xxviith and xxviiith,) and then view it as it now is, without confessing, that the Lord of Hosts hath indeed stained the pride of all glory! (Isaiah xxiii, 9th) and that Tyre is no more!

An awful lesson is this to all great mercantile cities, which grow proud of their wealth, and forget the God, who has given them prosperity! One day of indignation from the Lord may lay all their beauty in the dust, and sweep them from the face of the earth.

Mr. Fisk, also, surveyed these ruins, on another occasion; and some further information respecting them, from his journal, will come into a future number.

MISSION IN CEYLON.

JOURNAL OF MR. WINSLOW AT OODOOVILLE.

(Continued from p. 177.)

March 30, 1823. Our congregation to day was larger than usual, there being near 60 men and women, and 240 boys and girls; and what was particularly encouraging, 25 men and women, some of them among the most respectable around us, came into our verandah to attend the second meeting held for free and personal conversation with those who wish "to know the way of God more perfectly." It should be remarked in speaking of congregations here, that though we might in some public places collect more perhaps than we could address; and so perhaps be able to talk of hundreds and thousands; it is so disgraceful for any to come often to our appointed places of worship, that it is a great thing to have but a few tolerably constant hearers.

Exploring Tour.

April 1. Spent the day in company with brother Spaulding in visiting the remotest parts of Manepy and Oodooville, and the region between us and Jaffna which we had not before thoroughly explored. We found the population large, and though so nearly within the sound of the Gospel, the people generally were very ignorant. The morning being warm we took our horses something more than than two miles, and then leaving them went by different routs between the roads leading from Jaffna to Manepy and Oodooville, to search out the land. I passed at first through rather a barren, sandy country, with here and there a grove of palms. The inhabitants were few and scattered. Almost the first man I met was a Vedan, the police officer of a village, to whom I talked some time and gave a tract. He said, "Idolatry is wrong, the people are ignorant, they ought to be instructed." Soon after leaving him, came to a number of women, who were digging, on the barren plain, a small root about the size of a clover, which is used in dying cloth, and makes a durable red color. They were so entirely ignorant that I could scarcely make them understand the most simple truths. They seemed only to know how to use their little wooden bar, pointed with iron, with which they dug the roots. I next went to a neat and decent looking mud house, and found among others a very respectable looking woman, who seemed perfectly indifferent to me and to my message. She walked back and forth in the yard in front of her mud cabin, as erect, and with as much state, as a Sultana. In one other instance, during the day, I met with still worse reception; but through the influence, I believe, of fear. I had gone into a yard where was a neat but small mud cabin, with several others near, and having sat down in the verandah, spoke to the woman of the house, who was at a little distance mending or making a basket from the leaves of the Palmyra tree. She was as much alarmed as though a robber had come, and hurried away, saying, "there are only women here—no men—you cannot come." In a moment after she returned, having called all the women in the neighborhood, and attempted to drive me away. I told her and the others with her, not to be alarmed; I had come to do them good and not hurt; and attempted to quiet and talk with them. But their countenances expressed the greatest terror; and they did not dare to approach within several rods. At this distance several of them stopped, and heard what I had to say; but seemed much relieved when I proposed to go. From several other more respectable women, and from several companies of men, I met with a different reception.

Silver-Smiths.

In the afternoon I visited several silver smiths at their shops, a kind of open shed. Their method of working the precious metals is very simple, and they show considerable skill. Rings, beads, jewels, &c. they prepare with a great deal of neatness and despatch. They have a small pot of charcoal, which is made to burn by blowing with the mouth through a thin iron tube of about a foot long, something like a crucible. The metal is placed, amidst the burning charcoal, under this blow-pipe, and easily melted; but their tools for shaping it seem almost as little adapted to the work as would those of a common blacksmith. A small anvil, a hammer, and a pair or two of pincers and files, were all that I saw; though they were making gold earrings. With many of this class of people I conversed, and visited many houses where they received the word with more or less attention.

A Deist.

At length came to the house of one of the richest natives in that part near Jaffna, and formerly the head man of the parish. He treated me with the greatest politeness, and offered any thing his house afforded for my refreshment. In conversation he professed to have renounced heathenism, and to be a pure deist. He said, "there is one God and every thing is a part of him; and that by good deeds alone we can go to heaven." When I attempted to open to him the true plan of salvation, he said, I have long wished to see some of the missionaries, and talk with them, as I am convinced that idol worship is absurd. Throughout the whole time, he treated me very kindly, and appeared to receive well all that I said.

As the day was sinking in the west, I took, in company with brother Spaulding, the road to Manepy, which winds along by the side of extensive paddy fields on the one side, and the villages which we have been visiting on the other. The sea on our right, on which the last rays of the sun were glimmering, was in view, for about two miles; and we enjoyed our weary walk, conversing more on the moral than on the natural scenery around us. Not because it was more cheering—Alas! darkness covers the earth, and gross darkness the people.

An Inquirer.

4. Had an interesting conversation with the Interpreter of the court at Mallagum, one of the most respectable natives in this region. He has some acquaintance with the Christian scriptures. About a year ago he began to read the Old Testament in course; but proceeded no farther than Leviticus, when he tired out among the ceremonies and laws of Moses. He however seems still ready to hear the truth, and not quite satisfied with the experiment he has made. In the course of our conversation to day, he had three difficulties;—one, that Christians say all wicked people will go to hell, to one place, whereas there are many kinds of wicked people. Some commit great sins; some less; while all are to be, as he supposed, punished alike. Another was, that children are liable to go hell. Now, said he, putting his hand on the head of a fine boy about eight years of age, this little innocent boy never did any thing wrong in his life; and I cannot believe any religion that says he is liable to go to hell. Another difficulty is about *beasts*. The Christian religion says, there are only two places, heaven and hell; therefore he thought beasts must go to one or the other.—I talked with him freely on these and other subjects, and endeavored to show him wherein he had wrong notions of the Christian religion. He seemed in part satisfied, and I believe *almost* persuaded to be a Christian.

A Sabbath-School.

6. Commenced a Sabbath-School today with 165 boys, divided into 12 classes. A small school for girls and women was commenced a few Sabbaths ago, by Mrs. W., but at present there are, besides, our own family, only 3 girls and 1 woman.

12. Spent the day at Manepy witnessing the heathenish ceremonies at the temple of Pallear. It was the closing of the principal annual ceremonies, and the beginning of the Tamul New Year. The idol was carried out on a large car, after which more than thirty rolled in the sand and dirt, the whole length of the circuit. It was an affecting sight.

Consecrated Bathing-place.

12. Have just returned from visiting a holy bathing place a few miles beyond Tillipally, to which great numbers resort annually at this season. The origin of the worship is said to be as follows. The daughter of a certain king had the misfortune to have a horse's head. To obtain a human shape, she paid devout homage to Corda-Suamy, the son of Sivan, and he appearing to her, ordered her to bathe in this place. She did so, and obtained a handsome female face. In gratitude to her god, she built a temple not far distant, to Corda-Suamy; and also taught the people to worship him by bathing as she had done.

I went as far as Tillipally the preceding night, and at dawn of day proceeded to the place of worship. Though I did not know the way, I soon found it unnecessary to inquire. The roads were filled with people, and all were bending their course in the same direction. As I drew near, and saw the multitudes in their finest white clothes, winding their way along the footpaths, now over the barren and stony fields, whitened by their number, and now again lost amidst the low shrubbery near the sea, I was forcibly reminded of similar scenes in my native land, when I have seen the people flocking from the fields and from the woods to the house of God; but oh! how different the moral aspect of the scene! There, they were hastening to engage in a most ennobling worship; here, to bow down to senseless idols. The sun was just rising in all his splendor, as I came down to the beach, which was covered for a quarter of a mile by the throng. Perhaps a hundred men, women, and children were at that moment in the water. As they went down to bathe they threw off their upper cloth, and clasping their hands together, and raising them over their heads, went slowly a sufficient distance into the water, and then plunged with their faces downward so as to meet the waves rolling into the shore. They also took up a small quantity of water in their hands, tasted it, and poured it out as a libation. Near the shore, on the beach, were two small stands composed of four stakes surrounded on three sides with a cloth. In each of these was one or more small brass idol, such as those often shown in America, and vessels containing holy ashes colored with saffron, for smearing the forehead and neck after bathing. Around these stands, the Brahmins were quietly seated to direct the ceremonies and receive contributions of rice, fruit, &c. from the people. Both before and after bathing, all came and worshipped the idols. Near the extremity of the beach there was also a large stone, to which the people did homage. I conversed with the people, and preached to such little companies as I could gather round me, for about four hours, and then returned to Tillipally, after having distributed, with the help of Malleappah and some boys with us, about 200 tracts.

The Scriptures and Tracts.

14. Attended a meeting of the committee of the Bible, and, also, of the Tract Society, at Jaffna; the latter formed recently. We are encouraged with the prospect of having 2,000 Tamul New Testaments, of which we are in great want. As to tracts, 6,000 copies of one, prepared in our "Society for the cultivation of Tamul," on *The Overthrow of Idolatry in the South-Sea Islands*, have just come from the press at Madras; and a few hundred copies of some other tracts have been presented us from the Arch Deacon of Columbo, as an agent of the Church Missionary Society: also several hundred of an abridged history of the New Testament. From the Tract Society at Madras we have had a few hundred of different numbers of their publications. We have to-day ordered 5,000 more, most of them from Madras. The distribution of tracts is becoming a more and more important means of doing good here, as the inhabitants are becoming more of a reading people through the influence of the many schools among them. Brothers Scudder and Knight with myself, went into the large bazar near Jaffna, after meeting, and distributed something more than 200 tracts, many of them to Mohammedans.

Influence of Religious Intelligence.

May 2. In the afternoon held our weekly church meeting, in which the benevolent exertions in America—the self-denials, even of children, to send assistance to the heathen, were mentioned, and many facts and particulars given. All were much interested, and some affected to tears. A Brahmin was present, and one of our neighbors, who has been of late more attentive to the truth, had come in and seated himself, and was seen to weep.

6. Accompanied the brethren Spaulding and Woodward to Caradive, a populous island lying a few miles west of Batticotta, from which it is separated by a fordable strait, about two miles wide. The people generally treated me very kindly and were glad to receive tracts.

16. The brethren held a meeting at Oodooville to day to consult on the manner of commencing the intended college. This is the second meeting we have had on this subject, since the return of brother Meigs with the printed plan, in both of which we have found that the more the subject is examined, the more its importance appears; and though many obstacles intervene, we are more and more encouraged to go forward.

The plan of this College will be communicated, as soon as a letter, which is expected from the missionaries, arrives.

Various Encouragements.

13. At the church meeting to day, Solomon's wife gave a more particular account than she has before done, of her religious experience. At first, when brought to see that there is no salvation in the Tamul religion, she was much distressed; but soon saw the sufficiency there is in Christ, and felt happy in relying on him. She seems now to have the love of God in her heart.

21. Attended the general meeting of the Mallagum Tamul Bible Society. Though it is only 8 months since the last meeting, near 200 Rix dollars have been collected, (a considerable part of it from the heathen, and such as have little to give,) for the purchase and distribution of the word of God. The meeting to day was interesting and encouraging, and the very fact that heathen men, who reject the truth, have for many months continued to give, though but little, for the Bible, shows the overruling providence of God in favor of the Scriptures.

23. Held a quarterly examination of schools to day. There were present from nine schools 326 boys and six girls; of whom 63 have learned, besides catechisms and prayers, the whole of a small book called True Wisdom, which contains all the leading principles of the Christian religion. Some have also commenced learning Ostervald's abridgement of the Scripture history.

24. Mrs. Scheader, from Jaffna, came by request to day, principally to make some effort among the women, who were generally very unwilling to come within the sound of instruction. We succeeded in collecting at the house 35 respectable women, many of whom had never before ventured near the house, or the bungalow, and several of the principal men also came in, so that Mrs. S. had a congregation of 50, besides girls and boys. They gave good attention, and seemed quite pleased with Mrs. S.'s manner. We consider that a great point has been gained, in getting the women out in a manner so contrary to their former customs, and desire to praise God for his goodness and his wonderful works towards the children of men.

27. Have been much gratified by the appearance of Vaglache, the sister-in-law of Antache, at the church meeting to-day, and also last week. Considering her advantages, she has made rapid progress in Christian knowledge, and appears to feel the force of truth in her own heart.

30. Spent the Sabbath yesterday at Tillipally, and administered the ordinance of the Lord's Supper. Brother Poor, being about to remove to Batticotta, preached his farewell sermon. It was an affecting occasion, and many, even of the heathen, expressed their regret that their *Padre*, who had preached to them seven years, was going to leave them.

Mr. Poor removes to Batticotta, to take the superintendence of the College.

July 3. The anniversary meeting of the Branch Bible Society has been held today. It continues to flourish, in a good degree, and is very serviceable to the district. I have been prevented attending, by several circumstances, among which are my having two sick natives. Many sick and wounded are brought here, and the benefit they receive tends much to make the people feel that we are their friends. Many are thus brought under the sound of the Gospel.

Retrospect of Three Years.

4. The third anniversary of our coming to Oodooville. Three years ago all was here comparatively new. Few could be induced to listen to instruction, even when carried to their doors, and fewer still would come up on the Sabbath to hear the word of God. For the first year we preached generally in a small open shed; yet were not often crowded for want of room. Now we have a Bungalow, which, though not convenient, is capable of containing several hundred hearers, and sometimes is well filled. There were, at first, three schools transferred to this station; since then six have been established, and there are now *nine*. At first, there was only one with us, or around us, (now our native preacher,) who had any love for the truth; we now hope there are *ten* at this station, who have the love of God shed abroad in their hearts. This is little compared with what some have seen—little, perhaps, compared with the expectations of the churches; but something in this land of death—much more than we expected, and infinitely more than we have deserved to see. It is the Lord's doing.

Interesting Celebration.

6. This has been a most interesting day to us, and brought some good we hope to the people. Three of the candidates for communion have been received. We have had a large congregation, including nearly all the most respectable natives in the parish, and some from Manepy. Two native members from the other stations being present, they, with brethren and sisters Spaulding and Scudder, and brother Poor, increased our number of communicants to 19, all of whom with joy commemorated the sufferings of our Lord, in the presence of the largest congregation collected on any similar occasion in the district. One Brahmin sat in a chair; the leading head men, Moodeliers and Odigars, 12 or 15 in number, sat on mats, in a half circle, immediately in front of the Communion Table; and back of them the Vedans and other respectable people, according to native rank. About 30 women and 25 girls were present, and the Bungalow was crowded with men and boys. They were all very quiet, and attended with much apparent patience and interest, through the whole of the exercises; and some even of the head-men, wept. Certainly some of us could say we had never felt our souls so drawn out towards them before, and never longed more for the descent of the Holy Spirit. "O that thou wouldst rend the heavens and come down, that the mountains might flow down at thy presence."

SANDWICH ISLANDS.

JOURNAL OF THE MISSION.

(*Continued from p.* 247.)

Messrs. Richards and Stewart, with their wives, and Betsey Stockton and William Kummohoola, having been appointed to commence a new station at Lahina, on Owhyhee, took passage for that place on the 27th o May.

A new Station.

June 4, 1823. Mr. Loomis returned from Lahina, where the detachment for that port landed safely on the 31st ult., and were received with welcome by the people, comfortably lodged in the hospitable cottage of Mr. Butler, an American resident, and enabled, with the aid of Kummoboola, to commence without delay the business of their great commission. The proffered aid of their native patrons thus far fully answers our expectations.

On Monday the 2d, Krimakoo and the king's mother granted to the brethren three small pieces of land cultivated with taro, potatoes, bananas, melons, &c. and containing nineteen bread-fruit trees, from which they may derive no small portion of the fruit and vegetables needed by the family. They proposed also to build, without delay, a thatched dwelling house for each of the two brethren, and a house for public worship.

It is interesting and worthy of our grateful remembrance, that these overtures were made known to the brethren at the time, when the Christian world were presenting their united supplications before the throne of grace for the blessing of heaven upon the efforts of missionaries.

6. Several brethren went to see the land, in the back part of Witeete, appropriated, some time since, by Krimakoo, to the use of the mission. It contains two or three acres of upland on the side of the hill called *Uala-kaa* [Rolling potato] and an acre and half of low taro ground in a well watered valley of 600 acres.

On one side of this secluded valley they visited an old *heiaoo*, or place of worship in Tamahamaha's time, consisting now simply of a stone wall from three to six feet thick, and from six to twelve feet high, enclosing a small area about twenty feet square. They walked over these deserted grass grown ruins, where the polluted heathen have offered sacrifice to devils, not without the reflection, that the children of those, who in their delusion and darkness had erected these taboo walls, will yet be illuminated by the purifying light of salvation.

After giving some directions to the tenants of our land, the brethren ascended, with some difficulty, a mountain, at the head of the valley, supposed to be about 3000 feet high, where they enjoyed an interesting and extensive prospect of the valley, the village and harbor of Honoroorooo, the bay and district of Witeete, the salt lake at Moonarua, Pearl River or Wai-Eva, with its bays and plantations, the Alpine pass, called the *pare*, between Honorooroo and Koolou, and the valley and ocean beyond—the craters of Diamond and Punchbowl Hills, many deep ravines, sharp ridges, and lofty mountains in the island of Woahoo, together with the islands of Ranai, Morokai, Mowee, and, as they believed, the more majestic heights of Maunakea, and Mounaroo on Owhyhee, at the distance of 130, or 140 miles. Their assent to this commanding point occupied three hours, and was attended with some difficulty from the ruggedness of the way, the steep ascent of the rocks in some places, and the denseness of the shrubbery and vegetation in others.

Messrs. Thurston, Bishop, Goodrich and Harwood, having been appointed to explore the island of Owhyhee, sailed for that island on the 24th. Soon after this, a deputation visited Krimakoo, the prime minister, to obtain his opinion and approbation of about 20 hymns in the native language, prepared by Mr. Ellis. It was gratifying to the missionaries, that so intelligent a man gave to these songs of Zion generally, his warm approbation. We insert the chorus to me of these hymns, as a specimen which may be interesting to some of our readers. It was sung in one of the native assemblies to the chorus of Ashley.

Jesu Kraist Ke arii mana,
Nana kakou nei i hana,
Oia ko kakou Alana;
  Haleluia, Haleluia:
Ia ia kakou e ora'i.

Translated thus:

Jesus Christ is the powerful king,
He us did make,
He is our sacrifice;
  Hallelujah, Hallelujah:
By him we may be saved.

The Pare.

July 10. Several brethren visited the *Pare*, the pass between this and Koolou, [Kalow.] Passed a distillery where the natives make considerable quantities of an intoxicating liquor from an exceeding saccharine root, which is baked, pounded, fermented and distilled, as a substitute for rum. Both men and women are engaged in this work. Saw also women making mats and tapa.

The stone gods, that usually lay on either side of the path near the precipice, where the passing natives continue to present some trifling offering of a twig, a leaf, or spire of grass, had been lately borne away by Stephen Popohe, in his pious indignation against such an insult to the God of Christians. He is very bold in reproving sin, and unaffectedly conscientious and scrupulous in his attempts at reformation.

The walk was interesting, particularly to the brethren who had not before enjoyed it. All were gratified with the novel and striking scenery presented at the *Pare*, where, after walking a considerable distance in a covered path, the valley of Koolou, and the ocean beyond, burst at once upon the vision of the traveller, who finds himself unexpectedly on the brink of a precipice 1000 feet above the level of the sea; and views, with sublime emotions, the stupendous heights on the right and left, towering 4000 feet, as it is supposed, above his head; and the wide rolling ocean on the north and south, rising majestically to meet the distant horizon. As the passing natives wind their way down the crags of this precipice, their diminishing forms almost disappear as they reach the plain below, like the tropical bird, that hangs balanced in careless ease, half way to the lofty summit on the left, which rises almost perpendicular from the plain.

For a more particular description, see vol. xviii, p. 207, 209.

Testimony in favor of Auna.

Aug. 10. The native service both in the morning and afternoon was conducted principally by Auna, the Tahitan assistant of Mr. Ellis, and was listened to with satisfaction by pretty full and attentive congregations.

The piety, fidelity, intelligence, dignity, sobriety, activity, and constancy of this converted heathen of the South-Sea Isles, may well encourage the prayers, thanksgivings and exertions of the friends of missions. How many such will at last bless their Christian benefactors, when their once untutored voices shall, after speaking the praises of God on earth, be tuned to the anthems of heaven.

This evening we had an affecting interview with the father, the step-mother, the uncle, and the sister of John Paru, a native youth, now in America. They came from a distant part of the island to inquire about him, and were conducted to the mission-house by Mr. Shaw. They were much affected to hear he was alive, and to hear any of us, who had seen him, speak of their distant son and relative. Mr. Loomis endeavored to lead their minds to the love and service of that Savior, with whom John had been made hopefully acquainted in a distant land. The father said, he had never before heard any thing about this God, but promised to attend public worship with his family.

Return of the Explorers of Owhyhee.

The deputation to Owhyhee surveyed all the inhabited coasts of that island, ascended some of its mountains, gazed with admiration at its burning volcanoes, explored its dark regions, preached the word of life to some of its fourscore thousand inhabitants, and selected several stations most eligible for the missions which demand their immediate labor, and many more which may hereafter be occupied. The narrative of this tour will soon be prepared to be sent to our patrons, accompanied by a variety of drawings.

CHOCTAW MISSION.

MAYHEW.

In our last number, p. 251, some account was given of female pupils in the school at Mayhew. The *five*, whose names were there mentioned, are beneficiaries, for whose support an annual payment is made by benevolent individuals. It may be interesting to some of our readers to see a brief account of other beneficiaries, at the same station. For this purpose we have consulted the late communications from the missionaries, and compiled the following account.

Charles William Milton, the beneficiary of the Mayhew Society, Newburyport, Ms. This youth is a full Choctaw, very dark complexion, his age 21, his Choctaw name, *Ah-no-ne-tah-nub-bee*, which means *Go, tell of it, and kill it.* He entered the school May 1, 1822, and is in the highest class but one—reads fluently in the New Testament—pronounces poorly—excels in penmanship, and in committing to memory. He and the rest of his class spell accurately, write short sentences twice in a day, and translate from English to Choctaw and from Choctaw to English. His talents are respectable—his manners mild, quiet and unassuming.

Jacob Ide is in the same class, and is supported by the Female Juvenile Society, Medway, Ms. A full Choctaw, unusually dark complexion; age 17; Choctaw name *E-lah-pish-tah-nub-bee*, which signifies, *Carry it yourself, and kill it.* Entered May 1, 1822—has a superior intellect, and fine memory—articulates well—writes a pretty good hand—is fond of music, of study, and of labor—remarkably punctual, frank, and upright in his conduct.

Charles Long Tappan entered May 1, 1822, but was absent six months of the last year. He is in the class below that of *Milton* and *Ide*. His age 14—full Choctaw—dark complexion—his name *O-khla-ho-tub-bee*, that is, *a pursuer and killer of people.* He reads in the New Testament—has an excellent voice for speaking and singing—is frank—despises a mean action—not so quick to learn as some others—is athletic and industrious. Supported by Charles Tappan, Esq. of Boston.

Timothy Dickinson entered May 6, 1822, and is in the same class with *Milton* and *Ide*. Full Choctaw, light complexion, age 14, name *O-khla-hush-tub-bee*, i. e. *One who stays and kills people*. He excels in reading, spelling, penmanship, and speaking English—possesses a cheerful disposition, and an independent mind—is honest and intelligent—learns fast, but is not industrious—and is sometimes a little mischievous. Under the patronage of the Female Reading Society, Holliston, Ms.

Edward Dwight entered the school at Elliot in 1819, and was removed to Mayhew, July 19, 1822. He and four others compose the highest class. They had all been at Elliot before the school at Mayhew was opened. The age of *Dwight* is 13—his Choctaw name not communicated. He is of mixed blood, rather dark complexion, has a very happy disposition, a bright intellect, good voice to speak or sing,—reads the Christian Orator with propriety, spells accurately, speaks English fluently, gives definitions of the principal words in the lesson, studies arithmetic and geography, fails in penmanship. He is very kind and respectful in his general deportment—has good talents—is industrious, honest, frank. Supported by a gentleman in Boston.

William Goodell entered July 31, 1822. Full Choctaw, age 10, Choctaw name *E-lah-nub-bee*, i. e. *Go yourself and kill*. This boy was rather indolent, and ran away several times; but more recently has become industrious, and is very cheerful, obedient, affectionate and kind. Supported by Moses Allen, Esq. N. Y.

Levi Parsons Oliphant entered Nov. 8, 1822. Full Choctaw, very light complexion, age 14, Choctaw name *Im-mock-un-tub-bee*, i. e. *the same one who kills*, *the very killer*, or *the killer himself*. Commenced reading in the New Testament after only four months of instruction, which is considered extraordinary—commits to memory accurately, but less rapidly than some—fails in speaking English—has talents of the first order—and manners peculiarly dignified and winning. He labors and studies with the utmost diligence and perseverance—is always faithful and always in his place. Supported by a lady in the third Congregational Society, Beverly, Ms.

Kelso McBoyd entered March, 1823. Full Choctaw, age 7, Choctaw name *To-sho-ah*, i. e. *Mover*, or *Wanderer*. Not very studious,—industrious at work, and winning in his manners. Supported by individuals at the solicitation of the Rev. . Patterson.

Richard Salter Storrs entered Feb. 9, 1824. Full Choctaw, light complexion, age 6, Choctaw name not communicated. Has an intelligent countenance, is very shrewd, possesses more than ordinary talents, and a pleasant disposition. Was taken home June 16th, and will not return till after the fall vacation—was very well contented, and his absence is occasioned by maternal tenderness only. Supported by a society of ladies in Braintree, Ms.

William Jenks entered April 24, 1824. Full Choctaw, light complexion, age 7, Choctaw name *Shah-hah-quo-tub-bee*, translation not given. This boy has an amiable disposition, a countenance expressive of brilliancy and very handsome. He is peculiarly affectionate and interesting—was taken away at the same time with the preceding, and for the same reason. Supported by ladies of the Old South Society, Boston.

This is the second boy, taken as a beneficiary, to whom this name has been given. The first remained in school about a year from May 1822 to May 1823—learned to read in the New Testament—at last ran away from school, and no expectation of his return is indulged. His age was 12, his Choctaw name *Ah-lah-ka-chah*, i. e. *one who lays it cross-wise of the fire*.

Abel Downe entered Oct. 2, 1823. Full Choctaw, dark complexion, age 6, Choctaw name *Pun-ush-tub-bee*, translation not given. Begins to read a little—learns slowly, excels in singing and industry. Taken home, like the two preceding, merely to gratify the fond feelings of his parents—is expected to return in the fall. Supported by Mr. Abel Downe, of Fitchburg, Ms.

A particular account is given of all the other boys in the school, not beneficiaries. From this account we select the character of two individuals.

Jonathan Cogswell entered June 14, 1823. Full Choctaw, light complexion, age 11, Choctaw name *E-ah-to-chub-bee*, translation not given. Has a very superior memory and a sound understanding—is a close student—at work is diligent, active, and faithful. He is a brother of *Jenks* and was taken home by his mother for the same reason—will probably return in the fall.

The other boy referred to is remarkable for carelessness and neglect of his person—talks much, studies little—and yet is exceeded by few, in any country, who do not possess superior advantages. His teacher has often been surprised at his knowledge of lessons, to which he appeared to have paid a very slight attention.

The following general statement is made by Mr. Hooper, teacher of this school, at the close of a communication dated July 1, 1824.

Many of the scholars have taken a very lively interest in their studies, during the present term, and have made very gratifying proficiency.

The two highest classes have been required to commit to memory a given number of verses every evening, from Matthew's Gospel. A part of the Sabbath was spent in the same way. So anxious were they to excel in this exercise, that they might often be seen taking their food and committing their lessons at the same time. They would sometimes recite twice as much as they were required to do. In this way, during the season of long evenings, a large proportion of these classes recited from 20 to 25 chapters, many hymns, lessons containing words and phrases in in Choctaw and English, and a variety of pieces from other books. Several, who were further advanced than their classmates, recited Matthew's Gospel once, and half of it a second time. These, and some others who best understood English, were taught geography a part of the evening, by Mr. David Wright. Ten studied geography. All Cummings's questions on the map of the world were recited twice in these evening exercises. Having committed and recited their lessons in geography, they retired to their sleeping rooms, and committed sometimes twenty verses before going to rest. During several weeks in the winter and spring, the two highest classes attended to penmanship; under the tuition of Mr. Wright one hour each day.* Some acquire this art with uncommon ease. The boys generally have succeeded better in other branches, than in arithmetic. None have proceeded further than the Rule of Three.

A great majority of Choctaw names, so far as we have been able to judge, have some reference to the act of *killing*. All these have their termination in *tub-bee*, *nub-bee*, *ub-bee*, *hub-bee*, or *chub-bee*.† The primary reference was doubtless to killing men in war, the secondary to killing animals in the chase. Distinction in either of these ways is an object of great ambition with almost all savages; especially is distinction for killing men the highest glory. The time is drawing to a close, however, in which this distinction can be gained by the American Indians. The power of the whites is so predominant, that Indian wars will not be permitted, in any part of our continent, many years longer. It has long been the boast of the Choctaws, that they have not shed the blood of white men.

As to complexion, the same diversity is apparent among Indians as among ourselves. Some of the full Indians are so light, that, if protected from the weather as much as the people of our own country, they would not differ many shades from a dark Englishman.

(To be continued.)

SOUTH AMERICA.

BUENOS AYRES.

We made some mention, at p. 90, of efforts by Messrs. Brigham and Parvin, to establish Lancasterian schools in the city and country of Buenos Ayres. At p. 96 we stated, that a school, on this principle, had gone into operation.

From letters dated at the close of May, and received by the Corresponding Secretary, it appears that the exertions of Messrs. Brigham and Parvin are still attended with very encouraging success.

In the month of February, Mr. Parvin issued proposals for opening an Academy, with recommendations from Mr. Rodney,* our Minister to the government of the country, and two other highly respectable gentlemen. In the course of two months, the school increased to about 20 scholars, chiefly natives of the city and sons of influential men. The principal object of attention in the Academy, during that time, was the English language, which, from the great influx of English people and English books, is rapidly increasing in importance to the Buenos Ayreans. The English New Testament was one of the class-books. The avails of this institution are considerably more than equivalent to Mr. Parvin's support.

A Sabbath School for Protestant children has, also, been established, in which there were about 20 scholars, who appeared to take much interest in the exercises, and made very commendable progress in the acquisition of religious knowledge. Some of their friends often attended to animate them, and at the close of each month rewards were bestowed consisting of tracts, sermons, and copies of this work.

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* Mr. Wright commenced a residence, at a new establishment near Capt. Folsom's, about the end of May.

† Since the above was written, we have observed one instance, in which the name *begins* with *ub-bee*.

* We learn, from a more recent arrival, that Mr. Rodney died suddenly on the 10th of June.

Religious worship has, moreover, been commenced at the house of a pious English friend. There Messrs. B. and P. preach on the Sabbath, and hold every week one or more evening meetings. Their congregation is gradually increasing.

They regard their field of usefulness as extending every day; and are not without strong hopes, from the rapid increase of intelligence in the community, that a free toleration of religion, such as exists in this country, will be proclaimed before many years. In Buenos Ayres there is considered to be between 3,000 and 4,000 Protestants.

Mr. Brigham expected to cross the mountains into Chili, during the present autumn—the spring season on that side of the Equator. But previous to crossing them, he proposed spending a little time in Cordova and Mendoza.

Remarks on the Island of Cuba.

THE following notices respecting the island of Cuba, are furnished by a gentleman, who, for the benefit of his health, spent some part of the last winter and spring on that island. They take their particular character from the fact, that the writer spent most of his time travelling in the interior, and was chiefly conversant with planters and rural scenery. The statements may, it is thought, be relied on as correct; and they are as full, as time, and circumstances, and a due regard to health, would permit them to be.—As Cuba has not hitherto been well known to the people of this country, as we have a great and increasing commercial intercourse with it, but especially as all the West-India Islands are attracting attention as a promising field for evangelical labors; the belief is entertained, that many readers of the Missionary Herald will be pleased to see on our pages such sketches as we now present them.

Preliminary Remarks.—Cuba had the honor of being discovered by Columbus, on the 28th of October, 1492. It was supposed to be a part of a great continent till 1508, when it was circumnavigated by an officer named Obando. In 1511, Don Jago Valasquez, with a force of 300 men, conquered and colonized it. He first built St. Jago de Cuba, on the south-eastern part of the island, and afterwards the Havana, on the north-west. This latter city is now the capital.

The island extends from 73° 50′ to 85° 30′ W. Longitude, making a difference of longitude of 11° 40,′ or about 700 English miles. The body of the island being, however, curved, and not laying exactly east and west, a line passing through the middle of it, from one end to the other, would probably exceed 800 miles in length. The medium breadth of the island is estimated at 75 miles, so that its superficial contents can fall little short of 60,000 square miles—an area larger than that of England and Wales. Its greatest Latitude is 23° 20′, and its least 19° 40′ N. Of course it falls just within the northern limit of the torrid zone.

The Gulf Stream separates the island from Florida on the north; and the Old Bahama Channel divides it from the Great Bank of the same name, and numerous small islands, on the north-east. Its eastern point approaches near to the western extremity of Hayti. Jamaica is not far from its most southern limits. South-west is the Caribbean Sea. And on the west and north-west is the the Gulf of Mexico.

The position of this island is such, that, owing to the influence of the Trade Winds and of the Gulf Stream, the vast amount of produce, which comes annually down the Mississippi, and from all the shores of the Mexican Gulf, passes of necessity almost within sight of the Havana, before it can come into the Atlantic. The commercial importance of the island may, then, easily be seen. It is great at present. But when, in the lapse of ages, the tide of population from the east and south shall meet in now unexplored regions, and agriculture shall pour forth its golden treasures from the Mississippi to the Rio del Norte and the Rocky Mountains, then the importance of this island must become immeasurably great.

Appearance of the country.—The coast between the Havana and Mantanzas—a distance of about 70 miles—has a barren aspect, exhibiting spots of rich vegetation only here and there. In some places it is covered with a stunted brushwood; and almost uniformly is elevated enough to conceal from those, who sail along the shore, every thing beyond, except the summits of mountains in the interior. But there are a few openings, through which the delighted beholder looks up into regions of perpetual verdure. I have reason to suppose that this general description will apply to the whole northern coast. The southern is said to be less elevated, and more fertile.

Almost the whole surface of the interior is pleasantly diversified with hills and vallies, plains and mountains. The vallies are usually narrow, and often deep; and the plains level, and sometimes extensive. The mountains are generally abrupt, and never rise to a great height. A ridge passes through the middle of the island from E. to W., though with some interruptions. Once in particular it yields, for the space of 60 miles, to a plain, which is said to stretch across the island. Over some part of this vast plain I travelled. It is level as the ocean, and possesses a rich soil: but only a small portion of it is yet brought under cultivation.

The finest scenery is found among the mountains. Even where the improving hand of man has never been applied; where the wilderness, through which the savage roamed, still remains; and only a narrow, winding footpath guides the traveller;—the eye is continually delighted with rich and romantic views. The forest teems with vegetable life, so as to be almost impervious. The tall, crowded trees are tied together by festoons of numberless creepers, which ascend from branch to branch, till they overlook the wood, and rejoice in the clear sunshine.

Sometimes the traveller descends into a deep ravine, and there, beneath the everlasting shade of lofty, woody declivities, finds the rocky bed of some dried up torrent. Sometimes he rises imperceptibly upon elevated land, till he looks abroad over an area of large extent, embracing plains, of various elevations above the sea—abrupt cones, apparently of volcanic origin—irregular, precipitous ridges—and occasionally a part of the ocean. Sometimes he emerges suddenly from a beautiful wilderness of vegetation into an open heath, where the eye ranges unobstructed over thousands of acres, and where nothing grows but a dwarfish species of palm, and an almost worthless grass. Here the rocks assume a darker aspect, and seem to have changed their nature.

But there is no scenery which the art and industry of man cannot improve; and art and industry have done much in many parts of this island. In vain do I strive to give to one, who has never visited a tropical climate, a correct conception of the appearance of a landscape there, when dressed up and adorned by a tasteful agriculture. Many of the plants, shrubs and trees, which in this country form articles of choicest luxury, are there indigenous, and are among the common productions of the soil. And these, when flourishing in their native earth, and under the free rays of a sun duly proximate, exhibit a deeper and livelier hue, and a greater luxuriance of foliage and growth. Even when standing insulated and alone, how lovely do many of these plants, shrubs and trees appear to a northern eye! But when brought together by hundreds, or thousands—when arranged by the purest taste and most practised eye—when spread abroad over an extended plain—when loaded with fruit, useful, various, and abundant—and especially, when one is standing in the midst of all this vast and beautiful garden, traversing avenues, neat, broad, straight, crossing each other at frequent intervals and at right angles:—then, I had almost said, there is something before the mind, which nature unaided never equals.

Still there are parts of the island, especially large tracts of cleared, uneven country devoted chiefly to pasturage, which recalled New England to my mind. The palms, indeed, which grow every where, with their straight, naked trunks, and tufted tops waving high in the air, suggested nothing analogous to themselves; but, these apart, there was much in that pastoral scenery, which resembled scenery rendered dear by long acquaintance and a thousand pleasant associations.

On the whole, I must regard Cuba as a magnificent island. The features of it are by no means so majestic as are those of the Mexican table lands: but almost every where is to be seen splendid variety, and inexhaustible richness.

Soil.—Enough has been said, to convey the idea, that the soil of Cuba is immensely productive. The mountains, indeed, have usually a thin soil. The torrents of the rainy season have in many places left little but a mass of lime-stone. There are, also, many parts where there is hardly a sufficient depth of earth to preserve vigorous life in plants, during the dry season: and I have already remarked, that, along the the margin of the northern shore, the soil is not generally productive. But after every abatement, it is the fact, that a very large proportion of the island—perhaps five parts out of six—is excellent for tillage. This is emphatically true of the numerous, and often very extended plains; upon which the more valuable plantations of sugar, coffee and tobacco, are chiefly situated. On these plains there is generally a deep, warm, mellow soil. One would think that they had been, in some former period, covered with water, and that the water had passed off through openings between the hills, gradually or suddenly formed; and perhaps, too, by subterranean passages to the sea, produced by some great natural convulsion. There are, at present, in almost every plain, crevices in the rock that lies beneath the surface, called *sumideros*, of unknown depth, and leading no one knows whither, which absorb vast quantities of water. The soil on these plains is sometimes 40 feet deep, and is the same in its nature quite down to its rocky bed. More generally it is from three to four feet in depth, and rests on limestone, or clay, or a hardened compound of both.

The soil is of various kinds. The first which I notice is the most common, at least in the parts of the island which I visited. It seems to be a mixture of clay and sand, colored by an oxide of iron. Its color generally approaches near a scarlet red, and if wetted it gives a deep stain. I have seen it used as the base of a paint for the doors, windows and wainscots of respectable houses. Beneath the surface, it has a degree of moisture and cohesion. This is the soil preferred for coffee.

A deep black mould is also very common. Where there is much depth, the growth upon it is rapid and luxuriant; and as it retains moisture better than the red, it is more esteemed for the sugar cane. Its color in some places inclines to grey, but without any apparent diminution of its richness. The relative positions of the red and black struck me sometimes as a singular phenomenon. Generally the dividing line is distinct, and the transition from one to the other sudden. When crossing the mountains of Madruga, called by sailors, to whom they are a land mark, "the Iron Hills," I observed the line of division running along the summit of the ridge from west to east: on the north was the red soil, and on the south the black. I also remarked the same on two or three other ridges, of different heights, in other parts of the island. Often veins of black traverse the red, in various directions, across the plains.

Another kind of soil is composed of mixtures, in different degrees, of red and black, and is there denominated *mulatto* soil. Lying on a bed of clay—which forms another class—it needs much draining; and when properly attended to in this respect, it is highly productive. I saw the clay in considerable purity, only beneath this species of earth.

There are other varieties; but they fell not particularly within my observation, and do not, I believe, extend over large tracts of land.

Cultivation.—The soil is capable of bringing to perfection a great variety of useful fruits, of which a few only can be specified:—Two and sometimes three crops of excellent maize are raised in a year. Without trouble the finest rice is produced on the black and mulatto earths, during the rains. I was told that wheat and oats would flourish. Plantains, bananas, yams, and sweet potatoes, grow in great abundance. Cabbages, lettuce, carrots, turnips, various kinds of beans, green peas, asparagus, and numerous other esculent vegetables, may easily be furnished for the table. A magnificent dessert may be formed of the pine-apple, orange, guava, avocado-pear, mango, tamarind, grape, melon, pomegranate, and other fruits too numerous to mention;—some of which are indigenous to the island, and all are adapted to its climate. Cotton is a native of the island, and of a superior quality; but it has not been found productive. The great objects of the planters, however, are sugar, coffee and tobacco.

But a small portion of the island is yet brought under cultivation. Perhaps little more than a sixth part of it, is improved in any way. The jurisdiction of Havana, which extends over the western part of the island, contains about 35,000 square miles, or 22,000,000 of acres. From the "*Guia de Forasteros de Isla de Cuba,*" for 1824, I have ascertained the number of sugar, coffee and tobacco plantations, and also the number of small farms and herbaries, within this jurisdiction. The average number of acres assigned to each, in the following table, is conjectured, but the number assumed is thought to be large. The results go far to substantiate the assertion made above.

	No.	*Ac. in ea.*	*Acrs.*
Sugar Plantations,	625	400	250,000
Coffee Plantations,	779	400	311,600
Tobacco Plantations,	1,601	200	320,000
Small Farms, (Sitios de labor,)	9,821	40	392,840
Herbaries,	183	10	1,830
Land under cultivation,			1,276,270
To this add,			
Grazing Estates,	1,762	1,000	1,762,000
Pastures; (Potreros,)	1,193	300	357,900
All that is improved,			3,396,170

There seem, therefore, to be at least 18,000,000 of acres of unimproved land within the jurisdiction of Havana. The jurisdiction of St. Jago de Cuba, which includes the eastern part of the island, contains not less than 16,000,000 of acres, of which probably a twentieth part only is improved. Thirty-three millions of acres on this island are then unimproved! And yet more than 25,000,000 of acres must be regarded as arable land; much of it exceedingly rich; and all lying, as I shall by and bye remark more fully, in one of the finest of climates.

Sugar, coffee and tobacco being the chief productions, and forming the principal exports of the island, I may be expected to describe briefly the mode of their cultivation. Respecting the last, however, I shall say nothing, as it fell only partially within my notice, being raised chiefly in the parts of the island west and south-west of the Havana, where I did not find it convenient to go. I simply remark, that the superior quality of the Havana tobacco is, by the inhabitants, attributed to the nature of the soil; and that the tobacco produced in different districts of the island, is thought to possess very unequal excellence.

Sugar Plantations.—The cane is a jointed reed, terminating in blades, or leaves, whose edges are finely serrated. When ripe, its color inclines to yellow. It is filled with a soft, pithy substance, abounding in juice, which, coming from the fresh cane, is very delicious. The distance between the joints of the cane varies from two to five inches; and its average diameter is about three-fourths of an inch. The common height of the cane is from five to seven feet.

It is cultivated by laying short pieces—usually the tops—horizontally in holes or trenches, and covering them with earth about two inches deep. In a few days the young sprouts appear, and, as they grow, earth is gradually drawn around them. Precisely the same attention is needed by the cane, that is given to Indian corn. The season for planting is the autumnal months, and the cane is ripe for the mill in about a year and a quarter. A single planting answers for several years.

So much nutriment is contained in the juice of the cane, and so freely is it drank during the harvest, that although the poor slave then works very hard—often I fear much too hard—at no time of the year does he look so well, or enjoy better health.

The ripest cane is of course cut first, but only enough from day to day to supply the demand. The mill, in which it is ground, consists of three upright, iron-plated cylinders, between 30 and 40 inches in length, and from 20 to 25 in diameter. The power is applied to the middle cylinder, which moves the other two. A slave, standing in front, thrusts the cane between the middle cylinder and the one at the right; and another slave, on the other side, sends it back between the middle cylinder and the one at the left, by which time the juice is pretty thoroughly expressed. This is conveyed into the boiling house, along a wooden gutter lined with lead, where it is received into what is termed the clarifier. Here the temperature of the liquor is raised nearly, but not quite, to boiling heat; a small quantity of quicklime is thrown in, which is supposed to take up some vegetable acids, that prevent the granulation of the sugar; and the impurities, rising to the surface, are skimmed off. The juice is then removed to a boiler, and, as the evaporation proceeds, through a series of boilers, until it acquires the consistency of syrup.

If *muscovado*, or the common brown sugar, is to be made, this syrup is then put into large, shallow vessels, and is allowed to cool and granulate undisturbed; when it is placed in hogsheads, the bottoms of which are perforated with holes. Through these the molasses passes into a channel, that conveys it to a reservoir; and from thence it often goes to a distillery, and is converted into rum. But I saw only one plantation, where muscovado sugar was made in considerable quantities. The general custom in Cuba, is to carry the process of refining further than this.

In the first place, the syrup is poured into a trough, and is beaten while it is cooling. It is then put into conical earthen vessels, containing as much as a negro can carry, and having both ends open. That the molasses may be thoroughly carried off, these vessels are placed upon a frame, with their apex downward, and moist clay is spread over the top of the sugar. The water from the clay, filtering through the sugar, dilutes the molasses, and carries it through the open apex, into a channel, formed like an inverted roof of a house, which transmits the whole to a reservoir. Sugar, thus purified, is, for an obvious reason, denominated *clayed* sugar. It is the common white sugar.

In general a gallon of juice will produce a pound of sugar; and an acre of cane will furnish from fifteen hundred weight to a ton; sometimes much more. The fields of cane, which fell under my observation, consist of from 200 to 400 acres each.

Coffee Plantations.—The coffee tree has only a single stem, which rises perpendicularly, and is well filled with branches from within a foot of the ground upwards. In order that the fruit may be gathered with facility, the tree is not suffered to grow more than five feet and a half high. Its general form is conical.

A coffee-field is laid out with great attention to order and beauty. A piece of level ground is chosen, which usually has a red soil, and is generally free from stones. A square, or parallelogram is then marked out, containing from 100 to 540 acres, to be enclosed in a hedge of limes, *pinon*, or so other suitable material. The lime hedge is very beautiful, being from four to six feet thick, and having its top, by frequent trimming, a perfect level. The *pinon* is not so beautiful; but it takes less room, requires less attention, makes as good a fence, and is more durable.

Having defined the boundaries of the estate, the principal avenues through it are next laid out; and they are generally two, three, or four rods wide, straight, and intersecting each other at right angles. In the finished estates, these are usually ornamented and shaded, on each side, by rows of the orange, citron, mango, almond, avocado, and palm trees, &c. At the termination of one of these, and situated perhaps on elevated ground, is the house of the planter. Smaller avenues are next made, parallel with the others. All these avenues are preserved free from weeds, and are kept smooth and neat.

Thus the whole ground is thrown into squares, which are to be filled with coffee plants. These, having previously grown to the height of one or two feet, from seeds sown under the shade of some grove, are carefully transplanted, and are arranged in rows parallel with the avenues, and nearly six feet apart. A square contains 10, 20, or 30 thousand trees. By the third year from this time, they begin to remunerate the planter; and at the end of six or seven years, may be regarded as mature. When a tree dies, a new one takes its place; but the original plantation is expected to live about 15 years.—Among the coffee, especially when it is new, the plantain is suffered to grow, for the purpose of giving bread to the negroes. Here and there, also, the orange and citron trees lift their golden fruit above the surface; and far above all the rest, the privileged palm, in every direction, waves its beautiful summit.

Such plantations are great, splendid gardens, and are justly regarded by the inhabitants as the glory of their island.

The plantations that are finished, contain from 100,000 to 400,000 trees in each, and are wrought by from 40 to 400 negroes; and in proportion to the gross income, the expense of conducting them is said to be considerably less, than that of the sugar estates. Hence their number is more rapidly augmenting.

The trees generally blossom in February, and in the early part of May, and sometimes oftener; but the blossom, on which most dependence is placed, is the one in May. Then a vast level surface, white as the drifted snow, is presented to the beholder; but varied and enlivened by the taller trees just mentioned. The harvest commences in September, and ends in February or March. If within this time the average of half a pound of coffee is gathered from each tree, the harvest is esteemed good.

When the berries acquire a dark red color, they are considered ripe for gathering, and the negroes, properly equipped, are sent into the field. An industrious negro will gather five bushels in a day; and a bushel in the pulp, fresh from the tree, is expected to yield at least 10 pounds of good coffee. It is then spread upon extensive dryers made of stone and mortar. This process requires nearly a month. The husk, or shell is then separated from the seed, in a mill, which exactly resembles the mills in this country, where apples are ground in a circular trough, by a huge, rolling stone—excepting that the roller for the coffee is wood, though of considerable weight. In a few cases, a machine of a very different construction is used; but it need not be described.

The pulp being removed, the whole is exposed to the action of a fan, and then of a sieve; after which the female slaves carefully pick out the defective kernels. From 12 to 15 hundred pounds may thus be cleaned in a day.—In the opinion of the planters, the flavor of coffee is materially improved by age. That which is four or five years old is preferred.

Hitherto the planters have paid little attention to the manuring of their lands, though the subject receives increasing regard. Almost the only method has been, to spread over the surface of the ground the decayed leaves and stems of the sugar cane, and other vegetables.

Some idea may be obtained respecting the produce of the island, from an account of the exports of sugar and coffee, from the Havana and Matanzas, during the year 1823.

Sugar.—From Havana; 300,312 boxes, containing about	lbs.	120,000,000
From Matanzas; 80,000 boxes,		32,000,000
Exports of sugar,	lbs.	152,000,000
Coffee.—From Havana; 895,924 arrobas,	lbs.	23,294,024
From Matanzas,		3,400,000
Exports of coffee,	lbs.	26,694,024
Estimated value of the sugar, at $25 per box,		$9,508,800
Estimated value of the coffee, at 15c. per lb.		4,004,103
Value of the above exports,		$13,513,903

I have in my possession no estimate of the produce shipped from the other ports in the island. Excepting St. Jago de Cuba, it cannot, I suppose, be to any considerable amount.

The produce of the interior is sometimes transported to the coast by mules, and by small native horses, which follow each other in what is, with us, called "Indian file." But more generally strong carts are used, the wheels of which have a large diameter. The oxen are guided by a small rope, passing through the cartilage which divides the nostrils. If there is more than one yoke, the forward oxen are led by a negro boy. The yoke is placed just behind the horns, to which it is strongly bound, and the whole weight is drawn by the head—it is thought, with much advantage.

In a few instances, the land carriage is shortened by rivers. The only navigable river, however, that came within my observation, was the *Canimar*, which runs into the Bay of Matanzas. A bar at its mouth permits the entrance of boats only; but within the bar, and for eight miles, (when all navigation suddenly ends,) there is depth enough for vessels of any burthen. Its width is about 60 yards; and its banks generally rise abruptly to the height of one or two hundred feet. Through the kindness of a friend, I sailed up this river in April: and when I had observed its steep, elevated banks; their regular correspondencies to each other; the great depth of water; the absence of a current, that could wear out a channel; and the sudden ending of navigation, and, I may say, of the river itself;—I could not but indulge the conjecture, that, in some ancient convulsion, the solid ground had been driven asunder, and the neighboring ocean had rushed in at the opening.—Much business is done at the head of the river, which is called the *Embarcadero*, to which place the growing plantations, for 30 miles round, send their productions, and from whence not less than 1,500,000 pounds of coffee, and 8,000,000 pounds of sugar are annually sent to Matanzas.

(To be continued.)

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Cabarras co. N. C. Fem. benev. so. of poplar tent cong. by Rev. J. Robinson,	20 00
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Hanover, N. H. Theol. so. in Dartmouth coll. for *Francis Brown* in Ceylon, by Mr. T. Tenny, Sec.	12 00
Harford, Pa. Fem. cent so. by Rev. S. Whittelsey,	1 00
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Londonderry, N. H. Mon. con. by Rev E. L. Parker,	12 00
Long Island, N. Y. A friend, by Rev. L. Thomson,	14 00
Lyndeboro' Ms. Mon. con. by Rev. N. Merrill,	11 00
Malta, (Isl. of) Friends, for Pal. miss.	10 23
Mansfield, Ct. Rev. A. S. Atwood, a bal.	50
Marblehead, Ms. Mon. con. in 1st chh. by Rev. S. Dana,	8 00
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Ohio, Rec'd in a keg at Elliot,	75
Paris, N. Y. Dr. L. Judd, by Dea. A. Thomas,	12 00
Pfefficon, (Switzerland,) Baron De Campagne, for Rev. H. Bingham and Thomas Hopoo at the Sandw. Isl. ea. 100, by Rev. T Blumhardt,	200 00
Plainfield, Ct. Mon. con. by Rev. O. Fowler,	6 00
Plympton, Ms. and various other towns, bal. of 32,02, coll. by Rev. E. Dexter, for *John I. Komo*, a Sandw. Isl. youth (12,14 having been expended for clothing, &c.)	19 88
Princeton. N. J. So. in Theol. sem. for ed. hea. youth, for *Samuel Miller* and *Archibald Alexander* in Ceylon, by Mr. J. Nimmo, Tr.	15 00
Reading, Ms. A friend, m. f.	4 00
Ripley, O. Miss. so. 1,50; J. Boude, 3; by Mr. A. Hitchcock,	4 50
Rochester, N. Y. La. by Dea. A. Thomas,	6 00
Russia, N. Y. Fem. for. miss. so. by do.	6 75
Saco, Me. Rev. J. Cogswell, 10; E. Shipley, Esq. 5; Mrs. S. Hurtley, 2; Capt. S. Moody, 1; Miss S. Scamman, 2; Mr. N. Snow, 1; L. Rumney, 35c. a friend, 1; by Rev. J. Cogswell,	22 35
Salem, Ms. An old friend, 5; mon. con. at the Tab. chh. by Mr. D. Lang, 19,64; 2d pay. for *Abel Lawrence* at Mayhew, 30;	54 64
Savannah, Ga. Miss. so. for sup. of Rev. Mr. Fisk, to May 1, 1824, by L. Mason, Esq.	444 00
Sheffield, Ms. Mon. con. by Rev. J. Bradford, 35; fem. char. so. Mrs. M. Bradford, Tr. 10;	45 00
Shelburne, Ms. Mr. M. Severance. m. f.	7 00
Sherburne, (1st. so.) N. Y. Fem. benev. so. by Dea. A. Thomas.	10 00
Shoreham, Vt. Mr. A. Stanly. av. of butter, 3; M. Barnum, 1,75; by Mr. E. Brewster,	4 75
Shrewsbury, Ms. Fem. char. so. by Mrs. C. Whipple, Tr. 12,20; mon. con. by Mr. N. Pratt. 4,70;	16 90
Somers, Ct. Fem. cent. so. by Mrs. H. Strong, Tr.	22 00
Stafford, Ct. Mon. con. in 1st. so. 4; c. box of a friend, 1; by Rev. H. Smith,	5 00
Sullivan, Me. Mon. con. by Mr. M. Southard,	1 14
Tolland, Ct. Mon. con. by Rev. A. Nash.	7 01
Townsend, Ms. Benev: so. Mr. J. Seaver, Tr. by Rev. D. Palmer, 30; fem. so. Miss B. Boutelle, Tr. by do. 21,25;	51 25
Union, Me. Mon. con. by Mr. J. Morse,	12 00
Utica, N. Y. Mon. con. 8,27; do. 8,22; C. Aikin and H. Clark, av. of plants, by Dea. A. Thomas, 69c.	17 18
Wallingford, Ct. Fem. cent. so. Mrs. Beebee, Tr. by T. Dwight, Esq.	16 60
Warren, Me. A la. for wes. miss. by Rev. J. W. Ellingwood,	1 56
Waterbury, Ct. Mr. E. Spencer, by T. Dwight, Esq.	10 00

Westborough, Ms. Mon. con. by Rev. E. Rockwood,	21 00
West Durham, N. Y. La. av. of saffron, by Rev. Dr. Porter,	7 03
Westford, Ms. Mon. con. by Mr. C. Wight,	15 81
Weymouth, (sou. par.) Ms. Fem. read. and relig. char. so. for Mayhew miss. Miss. L. Pratt, Tr.	37 78
Winchester, Ct. A well-wisher, by Mr. L. Platt,	2 00
Windham, N. H. An indiv. av. of a gold ring, by Mary Greenleaf,	55
Windham co. Ct. Masonic Bible so. for distrib. of the scrip. in Palestine, by Mr. U. Fuller, Tr.	75 00
Worcester, Ms. Fem. asso. in the Calvin. so. (of which to constitute the Rev. LOAMMI IVES HOADLEY an honorary member of the Board, 50;) by Mrs. Lydia Taylor, Tr. 80: relig. char. so. by Rev. J. Goffe, Tr. 150; indiv. for *John Calvin* and *Martin Luther* in Ceylon, by Mr. J. Sutton, 24; Mrs Lucy Tufts, on her death bed, by Mr. H. Wheeler, 2;	256 00
Unknown, A female friend, rec. Aug. 16,	2 00

Amount of donations acknowledged in the preceding list, $3,429, 20.

PERMANENT FUND.

Canton, Ct. Part of the legacy of the late Dr. Solomon Everest, received in good obligations, since the last acknowledgment in the Herald, and added to the fund denominated the EVEREST FUND; the interest of which to be applied for the benefit of the *Foreign Mission School*; by Benjamin Ely, Esq. Exr.	*1,000 00

LEGACIES.

Williamsburg, Ms. Part of the legacy of the late Mr. Abijah Hunt, (2d an. pay.) by Rev. Henry Lord,	5 00

DONATIONS IN CLOTHING, &c.

East Guilford, Ct. Tracts, fr. Miss M. Seranton, for wes. miss.	1 00
French Camps, Choc. na. A rifle, fr. Lewis Leflo,	15 00
Hamp. Chris. Dep. Fr. *Hatfield*, Ms. bed and bedding, fr. fem. for For. Miss. Sch. by Mrs. L. Graves,	20 00
Hardwick, Vt. A roll of fulled cloth, fr. fem. cent so. by E. Strong, Esq.	
Natchez, Missi. Printing of 850 copies of manual for schools, forwarded to Bethel, by S. Postlethwaite, Esq.*	
New Haven, Ct. A box of books, coll. by Miss A. Dunning, for Haweis,	23 00
Richmond, Va. 100 copies of Christian Psalmody, 8vo. fr. D. J. Burr, Esq.	
Shrewsbury, Ms. A box, fr. fem. char. so. for wes. miss. by Mrs. C. Whipple, Tr.	28 50
Sidney, Me. A box, fr. fem. by Mr. E. Bond, for wes. miss.	
Spencer, Ms. A box, fr. fem. literary and char. so. for Dwight, by Miss E. Harrington, Sec.	28 00

Committed to the care of Dea. A. Thomas, Utica, N.Y.

Augusta, N. Y. A box, fr. Miss. aux. so.	23 25
Butternuts, N. Y. A box, fr. fem. miss. so. of 1st. cong. chh.	59 86
Gatlin and Reading, N. Y. A box, fr. fem. miss. so.	12 16
Norway, N. Y. 3 pr. socks, fr. Mrs. Mitchell,	
Richland, N. Y. A box, from fem. branch,	30 00
Rochester, N. Y. A box, fr. ladies,	
Russia, N. Y. A small bundle,	
Sherburne, N. Y. (1st. so.) A bundle, fr. fem. benev. so.	

Committed to the care of Mr. W. Slocomb, Marietta, O.

Granville, O. Four boxes clothing, one bbl. pork, iron castings, cloth, &c.

Note. The sum of $12, received from *Westmoreland*, N. Y. and acknowledged in the Herald for July, was from the young la. benev. so. for *Hetty Eells* at the Sandwich Islands.

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* The *Everest Fund* now amounts to $2,000; and the whole sum received from the legacy of Dr. Everest, including the above fund, is $7,125.

* Mr. Postlethwaite had 1,000 copies printed, the expense of which was $110; and reserved 150 copies to be distributed by himself.

Foreign Intelligence.

LONDON JEWS' SOCIETY.

Sixteenth Report.

The anniversary of the Society was on May 7th. The receipts of the past year were *l.*12,426 0s. 8d. or about 55,000 dollars; being an increase beyond that of last year of *l.*1,402, 8s. 1d. In the Society's schools there were 36 Jewish boys, and 46 girls. The Missionary Seminary belonging to the Institution contained seven students, who were preparing for missionaries to the Jews. The number of Christian laborers employed under the direction of the Society, or in connexion with it, was eighteen.

The foreign proceedings of the Society, during the last year, were carried on chiefly in Holland, Germany, Prussia, Poland, the Mediterranean, Palestine, and India.

Holland.—The Rev. Mr. Thelwall, the Society's highly-valued representative in this country, had been severely ill; but his energies and usefulness in the cause had not been materially affected.

I have scarcely received (says he) a letter this year which has not been important, either as affording encouragement, or as giving me opportunities of advising and promoting measures which were important, either with direct, or indirect, reference to our cause.

Mr. Thelwall had a Jew under regular private instruction in the Christian faith; and the Directors of the Jewish synagogue, at a town in Guelderland, had applied to the Rotterdam Missionary Society for Hebrew New Testaments, and Tracts in Polish and German-Hebrew.

Germany.—In the course of the past year, Mr. Thelwall visited some parts of Germany, in company with Mr. McCaul.

In a letter written towards the conclusion of his tour, Mr. T. says, "Thus far we have reason to bless God, that wherever we have been we have met with really Christian people, who were willing to shew us kindness and love for the Lord's sake. But what is more to the purpose of our journey and of our communication is, that almost in every place we find some traces of the great work that is going on among the Jews at present, which we cannot but consider as preparatory for greater things, and at least hail as a sure token that we have not entered upon the great work in which we are engaged at all too soon. We meet with abundant proofs that the time to sow the seed is fully come, and this is our business.

Mr. T. mentions one or two instances in confirmation of these remarks. One was that of a Jewish teacher at Cologne, who had been much impressed by a conversation with Mr. Gæricke, who had been employed by the Edinburgh Society. This teacher had remarkably clear views of the nature of Christianity and of vital godliness; but hesitated about being baptized, on account of his wife, who would leave him, or be taken from him, the instant he took such a decisive step.

A circumstance which renders this last-mentioned fact peculiarly interesting is, that Mr. Gæricke (the missionary alluded to) after spending some time in that part of Germany, had quitted it in despair, because he saw no fruit of his labors. "And yet," says Mr. Thelwall, "we had not been a fortnight within the circuit in which he had labored, before we met with this very interesting proof that his labors had not been in vain!" Mr. T.'s remark upon this is just and useful. "This is a very plain lesson to us, and to the Society at large, to have more faith, and more patience. Let us arise, and be doing, for in due season we shall reap, if we faint not." Mr. T. afterwards learnt, that in Mecklenburg also, Jews had been awakened by Mr. Gæricke's preaching.

Twenty-nine Jewish congregations had been supplied with Bibles and Testaments, through the agency of Mr. O. S. Deiss, of Tambach; and the way was open for supplying others as soon as the copies were at command.—In the Saxon territories the cause of the Society continues to advance. Mr. Goldberg, a Jewish convert, is still engaged at Dresden, chiefly in the work of a schoolmaster, which he prosecutes in a truly Christian spirit, and with encouraging success. At the baptism of a Jewish lady and her seven children, at this place, sixteen Jewish converts were present.

The principal object of Mr. Thelwall and his fellow-traveller, in their visit to Germany, was, to ascertain, by personal observation and inquiry, the state of the institutions formed for the benefit of the Jews, near Dusseldorf. One of these, at a place called Dusselthal, is under the sole direction of Count Von der Recke Von Vollmarstein; and the other is at Stockham, and is under the care and superintendance of the Elberfield Missionary Society. Pretty full statements respecting the former, have been inserted in our work. The object of the latter is simply to afford clothing and subsistence to Jews suffering on account of their profession of Christianity, on the indispensable condition of their learning useful trades and manufactures, and otherwise engaging in hard labor. The design of the institution is commended by Messrs. Thelwall and McCaul. The Committee of the London Society use the following language.

Your Committee feel the difficulty of pronouncing upon the expediency of such institutions as those of Dusselthal and Stockham. A question so embarrassed in itself, can be satisfactorily decided by the result of experience alone.

Prussia.—The Berlin Society continues to enjoy the most decided marks of favor from the King of Prussia.

He has given his sanction to the laws drawn up for Auxiliary and Branch Societies—permitted the correspondence of the latter to pass free of postage—granted to a missionary sent out by the Central Society, a free passport through the whole sphere of his mission —and, as a still more distinguished token of his approbation, condescended to accept the office of god-father to two Israelites, who were publicly baptized in his capital.

This Society has printed 3,000 copies of the New Testament in German-Hebrew, from stereotype plates furnished by the London Society. The time, talents, and extensive acquirements in Oriental literature, of Professor Tholuck, have been largely occupied in publications of various kinds, designed to further the cause of Jewish conversion.

Among others, he has commenced a periodical work in German, similar to the Jewish Expositor, entitled "The Friend of Israel!" its object being (as he himself beautifully expresses it,) "to fill Israel with love to the Savior, and the friends of the Savior with love to Israel."

The Professor proposes, also, to render his public Lectures subservient to the refutation of prevailing errors on the subject of Judaism, and to the extension of just and enlightened views on the question of Jewish improvement.

The number of Jews instructed and baptized in Berlin alone, during the 18 months preceding February first, amounted to *fifty*. Of these, two had attracted very particular attention. The following account of them may be interesting.

Notwithstanding that five missionaries had labored at Berditchef, a town of Russian Poland, no fruits of their labors appeared, and they were wholly discouraged. All left the place: at that instant two young Jews breeding up to rabbinism, and, as usual, advantageously married, who had had intercourse with some of the missionaries, abandoned every thing for the cross of their Messiah; and being advised by Mr. Moritz to go to Berlin, become a place of Christian refuge for Israelites since the formation of the society there, they repaired thither, but, on account of their deviations from the straight line of road, which they found it necessary, or deemed it expedient to make to effect their purpose, by a journey through Memel of 1,900 miles, reaching Berlin early in the last autumn. They obtained there religious instruction, distinguished themselves greatly by their piety, humility, modesty, and industry, and were publicly baptized there early in the spring. Their royal highnesses the princes, the three eldest sons of his Prussian majesty, and many persons high in rank and office, were their sponsors. The testimonies in favor of their sincerity, from all those who had any intercourse with them, were strong and unanimous; and the evidence of facts entirely corroborates it. They sacrificed wives, children, fortune, home, family, reputation, and esteem and love of friends, beginning their new and uncertain career by such a journey, as alone was enough to terrify men bred up so helpless and ignorant of worldly things as the rabbies are; for these young men, for instance, had not even been allowed to learn the language of the land of their birth and residence, being still wholly ignorant of the Polish speech. They are learning the trade of bookbinders, and it is proposed for them to set them up as bookbinders and stationers, and possibly as teachers of the German language, of which they had already some knowledge, through the Jewish vernacular jargon in their native town, to which they willingly assent.

The manner in which these two Israelites were led by the providence of God, out of the darkness in which they were educated into the light of the Gospel, is too striking to be wholly omitted. One of them, a Rabbi, was bred up from his childhood in the study of the Talmud. Yet, from hearing his grandfather pray for the speedy advent of the Messiah, he was led himself to pray fervently, though ignorantly, for that event. In vain his father and grandfather sought to confine him to the study of the Talmud, "that horrible chain of darkness (as he himself calls it) by which Satan holds fettered millions of the descendants of Abraham." Roused by a raging epidemical disease to overwhelming alarm at the thoughts of death and a day of judgment, he went from place to place, in vain seeking rest to his afflicted conscience. Yielding to the solicitations of his aged relatives, (who were both revered as learned rabbies, and eminent saints,) he consulted the Talmud again and again, but to no purpose. "The Spirit of God," he says, "did not suffer me to indulge in a false rest of mind, in order that I might be led to the true and lasting rest in Christ Jesus." His attention was first directed to Christianity by hearing a child, in a Christian school, repeating from his Catechism the Ten Commandments, and pronouncing the name of Jehovah. Surprised at this, and thinking, as he expresses it, "that the Christians also might worship Jehovah without being subject to so severe acts of penitence as the Jews," he obtained the sight of a Russian Catechism, which he put away as soon as read.

In this state of mind he received, very unexpectedly, from a most intimate friend at Berditcheff, a parcel containing a Hebrew New Testament, several tracts, and a letter informing him of the arrival of two German missionaries, who distributed small books, and proved from passages of the Holy Scriptures, that the Messiah had already appeared, and that Jesus, whom the Gentiles worship, was he. "I scarcely had perused these lines," says he, "but I eagerly fell upon the New Testament, read it in connexion with the tracts, and compared the passages of the Old Testament there quoted; which indeed could only be done in secret and before day-break, to prevent my being seen by my Rabbin. "How great was my astonishment," he adds, "when I found the passages of the Old Testament quoted, so completely fulfilled in the New!" After much study and serious deliberation, he at length determined to set out for Berlin, there to get more thoroughly acquainted with Christianity, and to be baptized.

He was accompanied in the long and arduous journey by his friend * * * * *, through whom he had received the books from Berditcheff; who himself also had been brought up as a Rabbi, and whose history is little less remarkable than that of which the outline has just been given. In the course of his rabbinical education, his mind had been much tortured by doubts, arising, in part, from some palpable contradictions which he had discovered in the Talmud. After a series of most painful mental conflicts, from which he in vain sought relief in penances, prayers, and alms-givings, he heard of the arrival of the two missionaries before referred to in Berditcheff, his native place; and through the Divine Influence accompanying their discourses in public, and conversations in secret, his study of the New Testament and of the tracts they put into his hand, and, still more, the powerful conviction wrought upon his mind by their devout, humble, winning deportment, he was led, by degrees, to the resolution of embracing Christianity.

Professor Tholuck, speaking of these two interesting converts, some months after their baptism, says, "Our two Jews from Berditcheff thrive to our satisfaction They make a rapid progress in learning. We have scarcely ever witnessed such eagerness to acquire knowledge. Their inner man also

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grows in the grace of the Lord. The Jews, with whom they converse, they endeavor to bring to Christ; with several of them have had very impressive conversations, and two of them they have brought very near the light of truth. Even the more obstinate Jews do justice to these two young men, and declare them to be genuine Christians."

It must not be omitted, that the father of one of these two Israelites came to Berlin with a view, if possible, of reclaiming his son. A most affecting interview took place between them, in the presence of some mutual friends; and the aged parent was so won by the meekness and affection of his son on this and subsequent occasions, and by the kindness which he experienced from Christians during his stay in Berlin, that he became in a great measure reconciled to his son's apostacy, and went away with an impression decidedly favorable to Christianity. "He is not now dissatisfied," writes that valued correspondent and friend of Israel, Mr. Samuel Elsner, "at his son and young —— being Christians, because, to his great astonishment, he has found that they now love him, if possible, still more than formerly, and because he has met with so much kindness among their numerous Christian friends." And he adds, "This spirit of love has made a favorable impression on his mind in regard to the Protestant religion."

Professor T. says, that there are a number of Jews at Breslaw, who are engaged in the study of divinity. One of them declares his intention of going as a missionary to his brethren.—Of the many other interesting notices, under this head, we have room to say nothing more.

Poland—Mr. Handes, a missionary sent out by the Berlin Society, but supplied with books by the London Institution, spent some time at Posen, in Prussian Poland, where an Auxiliary Society had been formed. While there, he had the satisfaction of learning, that several Jews met at a stated day, for the purpose of reading the New Testament; and that, in the Public School for the education of Christian boys, free places had been appointed for Jewish children, 14 of whom attended, and appeared desirous of Christian instruction. At Crotoszyn, also, a town on the frontiers of Silesia, his apartments were, on various occasions, crowded with Jews, Jewesses, and children.

On the 10th of April, Messrs. Wendt and Hoff set out on a tour to the northern parts of Poland. The following occurrence took place, during this tour, at a town, the name of which is not given.

Understanding that a sentence of excommunication had been denounced, in the synagogue, against those Jews who should come to them; and finding that the visits of the Jews were, for a single day, suspended, one of the missionaries asked some of them, whom he saw in the street, whether that had been the cause of their non-attendance? The answer they made is remarkable: "they assured us," say the missionaries, "that they would not listen to an excommunication with regard to us, *because no Jew in the whole town, has such a love to their brethren as we have to the Jews;*" and the result proved that they felt as they spoke, for in the evening, and on the following days, several Jews came as before.

After relating this fact, the Report adds:

Your Committee cannot but rejoice in such a testimony as this to the Christian spirit of these laborers in the Gospel. And they unfeignedly declare that they would far rather have the Society's missionaries characterised, wherever they go, by a spirit of forbearance and love, than by any degree of acuteness or skill in disputation, where that were wanting.

While these brethren were laboring in the north of Poland, Mr. Becker exerted himself, not without success, at Warsaw; which place Mr. McCaul, with his wife, and Mr. O'Neill, also, reached, on the 19th of last September. In this place and its neighborhood a spirit of inquiry seems to have spread very extensively among the Jews.

(*To be continued.*)

BURMAN EMPIRE.

Extracts from a letter written by Moung Shwa-ba to the Rev. Dr. Baldwin, and translated by Dr. Judson.

(*From the American Baptist Magazine.*)

Moung Shwa-ba, an inhabitant of Rangoon, a town of Burmah, one who adheres to the religion of Christ, and has been baptized, who meditates on the immeasurable, incalculable nature of the divine splendor and glory of the Invisible, even the Lord Jesus Christ and God the Father, and takes refuge in the wisdom and power and glory of God, affectionately addresses the great teacher Baldwin, a superintendant of missionary affairs in the city of Boston, of America.

Beloved elder Brother;—Though in the present state, the places of our residence are very far apart, and we have never met, yet by means of letters, and of the words of teacher Yoodthan,* who has told me of you, I love you, and wish to send you this letter. When the time arrives in which we shall wholly put on Christ—him, in loving whom we cannot tire, and in praising whom we can find no end, and shall be adorned with those ornaments, which the Lord will dispense to us out of the heavenly treasure house, that he has prepared, then we shall love one another more perfectly than we do now.

Formerly I was in the habit of concealing my sins, that they might not appear; but now

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* Judson.

I am convinced, that I cannot conceal my sins from the Lord who sees and knows all things; and that I cannot atone for them, nor obtain atonement from my former objects of worship. And accordingly, I count myself to have lost all, under the elements of the world, and through the grace of the faith of Christ only, to have gained the spiritual graces and rewards pertaining to eternity, which cannot be lost. Therefore, I have no ground for boasting, pride, passion and self exaltation. Without desiring the praise of men, or seeking my own will, I wish to do the will of God the Father. The members of the body, dead in trespasses and sins, displeasing to God, I desire to make instruments of righteousness, not following the will of the flesh. Worldly desire and heavenly desire being contrary, the one to the other, and the desire of visible things counteracting the desire of invisible things, I am as a dead man. However, He quickens the dead. He awakens those that sleep. He lifts up those that fall. He opens blind eyes. He perforates deaf ears. He lights a lamp in the great house of darkness. He relieves the wretched. He feeds the hungry. The words of such a benefactor, if we reject, we must die for ever, and come to everlasting destruction. Which circumstance considering, and meditating also on sickness, old age, and death, incident to the present state of mutability, I kneel and prostrate myself, and pray before God, the Father of the Lord Jesus Christ, who has made atonement for our sins, that he may have mercy on me and pardon my sins, and make me holy, and give me a repenting, believing, and loving mind.

Formerly I trusted in my own merits, but now, through the preaching and instruction of teacher Yoodthan, I trust in the merit of the Lord Jesus Christ. The teacher, therefore, is the tree; we are the blossoms and fruit. He has labored to partake of the fruit, and now the tree begins to bear. The bread of life he has given, and we eat. The water from the brook which flows from the top of mount Calvary, for the cleansing of all filth, he has brought, and made us bathe and drink. The bread of which we eat, will yet foment and rise. The water which we drink and bathe in, is the water of an unfailing spring; and many will yet drink and bathe therein. Then all things will be regenerated and changed. Now we are strangers and pilgrims; and it is my desire, without adhering to the things of this world, but longing for my native abode, to consider and inquire, how long I must labor here; to whom I ought to show the light which I have obtained; when I ought to put it up, and when disclose it.

In this country of Burmah, are many strayed sheep. Teacher Yoodthan pitying them, has come to gather them together, and to feed them in love. Some will not listen, but run away. Some do listen and adhere to him; and that our numbers may increase, we meet together, and pray to the great Proprietor of the sheep.

Thus I, Moung Shwa-ba, a disciple of teacher Yoodthan, in Rangoon, write, and send this letter to the great teacher Baldwin, who lives in Boston, America.

PROGRESS OF EDUCATION IN SOUTH AMERICA.

THE progress of education in the new States of South America is gradually consolidating their civil liberties, and opening the way to religious freedom. In Colombia, between forty and fifty schools of mutual instruction have been established; one of which, at Santa Fe, contains six hundred scholars.—In Peru, the Government has manifested the deep interest which it feels in the universal education of the people, by a decree, issued July 6, 1822, for the establishment of the system throughout the whole of Peru. The work had met with delay; but in May last, it had been entered on with one hundred scholars, in the college of the Dominicans, at Lima, the whole of which has been appropriated by the Government to this object. For the preservation and extension of the design, the conduct of it has been committed to a special society; and an article has been adopted in the Constitution, by which every person will be disqualified, after the year 1840, from becoming a citizen, who cannot read and write—time being given for the operation of this law, from a consideration of the neglect in which education has been left in these countries. In Chili, the Government had issued, on the 19th of January, a similar decree, establishing a society for the promotion of universal mutual instruction, under its own especial authority and patronage. In Buenos Ayres, at Mendoza, at the foot of the Andes, Mr. Thompson, who has rendered in this state, and in those of Chili and Peru, the most important aid, organized a flourishing female school, under the highest patronage: at San Juan and Monte Video, also, schools were established. Of the state of education in the Brazils, no particular information has appeared. *London Missionary Register.*

MORAVIAN MISSIONS.

*Extracts from the Journal of the Mission at Spring-Place, among the Cherokee Indians.**

OUR readers will remember that the Rev. Mr. Gambold, with whose character they are acquainted, has labored at Spring-Palce, for many years.

Jan. 13, 1822. In an interesting conversation we had with our people and friends on Sunday the 20th, we were much gratified to observe, to the praise and glory of God that the former are growing in His grace and knowledge, as well as in practical self-knowledge, while the latter are under the visible operations of the Holy Spirit, who often, independent of our co-operation, creates a desire in their minds for a more substantial and

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[*] Some may be ready to think, that intelligence from Indian nations within the territorial limits of the United States, cannot properly be termed *foreign*, and therefore ought to be placed under another head: but we believe custom authorizes the appropriation, in regard to the heathen tribes bordering on the Mississipi, and beyond it, as well as in respect to heathen beyond our national limits. *Ed.*

lasting enjoyment. We confidently hope, the good Shepherd will yet succeed in bringing many a lost sheep out of this nation to His chosen flock. We therefore call upon all our dear brethren and friends to strengthen the hands of us, his feeble servants, by praying for the prosperity of His cause among the Cherokee nation.

25. Fox Taylor, a half-blood Indian, requested us to take his son James, a boy eight years of age into our school. We replied that, having twenty boarders already, we could not take another; but that if Mr. Vann, our neighbor, would board him, he was welcome to attend our school. No difficulties were started on the part of Mr. Vann.

Sunday Feb. 3. The Rev. Mr. Posey, a Baptist missionary from the Valley towns, a true lover of the Lord Jesus Christ, paid us a visit and preached a sermon from John iv, 25.

9. Our sister Catherine Gann and her aunt Chinasse, the mother of our pupil Moses, paid us a visit. Sister Schmidt had an agreeable conversation with them, sister Gann acting as interpreter. Chinasse appears to be under great concern for her soul's salvation.

Sunday 10. After the usual meetings, we related to our people some interesting traits in the biography of our late missionary Brother John Schnalls, when Brother Schmidt assured them, that he had often heard him pray very fervently for the spiritual prosperity of all the Indian tribes, and also for the salvation of the poor Cherokees. Mother Vann made particular inquiry after Sister Schnall, and desired us to let her know, that undoubtedly, great would be her and her late husband's reward for their labors of love to the poor Indians, and that the Lord would even in this world bless her children.

Sunday 24. Subsequent to a meeting held at the commencement of the Passion season, mother Vann said: "How gracious our Savior is! How sensibly do we feel His presence, when we sing and pray to Him; surely, He will in mercy regard it!"

March 12. Late in the evening received a visit from Dr. Butler, wife, and child, Mr. and Mrs. Ellsworth from Brainerd, and Mr. Parker from Taloney. We spent the evening very agreeably with this worthy company, and encouraged each other to venture our all for the Redeemer's glory and the propagation of the gospel among the heathen. Next morning, after taking a view of our premises; they proceeded on their journey.

19. The Indian Brother John Arch, came here on a short visit from Brainerd. He was on his way to visit his relations, among the mountains or Upper Cherokees, who live in large towns, from 30, 40, to 100 houses. We charged him not to let one opportunity slip, where he might preach Christ to his countrymen.

Good Friday, April 5. Besides the meetings usually held on this day, we also had the holy communion, when sister Nancy Adair was present as a candidate for confirmation, and Mr. Butrick communed with us.* In the evening, the church being again filled with negroes, Mr. Butrick preached an impressive and edifying sermon to them. Ajosta, the mother of our pupil Nancy, who ardently wishes to be baptized, was this day declared a candidate for holy baptism. We spoke very affectionately with Elsy Hicks, whose child was baptized in the morning, exhorting her, not to neglect her soul's salvation. She replied, that she had often reflected on these things, and had formerly prayed to our Savior; but that she now felt herself too miserable. Brother Clement Vann then said to her: "If you mean to wait, until you are good and fit enough, my dear friend, you'll never come to the point. If you will go to the Savior, you must take your poverty and misery along; the feeling of your sinfulness must urge you on, to come to the Savior. If we were to wait, until we were good and fit enough, we should never come. The Savior is the Savior of sinners; if to him we come as poor beggars, we *shall* be received. If we confess our sins, He is faithful and just, to forgive us our sins and to cleanse us from all unrighteousness." All that were present, confirmed what had been advanced, by their own experience.

May 6. Had an agreeable visit from Mr. Jeremiah Evarts, of Boston, Secretary of the Foreign Missionary Society, who came with Mr. Hall from Taloney and staid with us over night. We had a very interesting conversation with these gentlemen respecting the spreading of the Gospel among the Indians.

8. The Rev. Mr. Goodell and Mr. Hall came hither from Brainerd. The former has been appointed to serve in the Palestine mission. We spent one short, but highly agreeable hour with this dear servant of God, who promised, if possible, to give us another call.

June 17. This day being the centenary Jubilee of the United Brethren's Church, we joined our Brethren in spirit to pray for the prosperity of our Zion in general, and the welfare of our missions among the heathen in particular.

July 24. From Mr. Hicks, and Elsy, his daughter-in-law, we received the following particulars of the latter end of Richard, one of Brother Gambold's former pupils. This poor youth after being forcibly taken from school by his relations, where he had received salutary impressions, had been seduced by others to indulge in vicious pursuits and practices which brought on his untimely end. One day previous to his dissolution, conscience awoke, and in the full prospect of death, it again occurred to him what he had heard in his youth from Brother and Sister Gambold at Spring-Place, concerning the Savior's love to poor sinners, who will not discard the vilest and the worst that is truly penitent, but is ready to meet him in mercy and love. Richard sent for Mr. Chamberlain at Brainerd, and testified to him his deep remorse for having neglected his time of grace, and disregarded the admonitions of Brother and Sister Gambold, his best earthly friends. At the same time he expressed his hope, that the Savior, to whom he incessantly prayed, would pardon his sins and receive him in mercy as a poor sinner. Mr. Chamberlain affectionately advised him to cry for mercy to the Lord, and before leaving him, offered up a prayer at his bedside. Half an hour before he departed, he said to his mother, a heathen: "Dear mother, be quite easy about me, and don't mourn to excess; after death, I shall go to my God and Savior; but one favor I ask of you, that you would faithfully embrace every opportunity of hearing the word and will of God from the missionaries. Believe what they tell you about God, and do every thing they teach you—it is the truth. They strive to promote our temporal and spiritual welfare and salvation." In this frame of mind he breathed his last. We confidently trust that the Savior has heard his prayers and received him into glory; and if so, how great must have been the joy of our late Sister Gambold and of the angels in heaven, at seeing the soul of this poor youth, "one who was lost, but now is found," enter the mansions of bliss.

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* Mr. Butrick had come from Brainerd on the 1st of April to spend Easter week at Spring-Place. *Ed.*

Sunday 28. This evening, Bear-meat, son of the old chief Sour-mush deceased, paid us a visit in order to take his son Willy, one of our scholars, home for a season. We much regret that these visits of children to their parents, where they often stay for months together, occur so frequently. But the Indians being independent characters, will carry their opinions, although we do not neglect to remonstrate with them on the subject, because we have to feel the sad effects of such protracted visits at home.

30. Our neighbor Tussewallety and his wife Ajosta, together with her sister, brother-in-law, and uncle Canauthoah, came hither with the express design of hearing something about God. Brother Schmidt conversed with them for several hours, giving them a brief description of the birth, life, sufferings, and death of Jesus, and declaring to them the great love of God revealed in Christ Jesus to poor sinners, while he secretly and fervently prayed to the Lord to fill their hearts with His love. Our sister Mary, who with her mother afterwards added some remarks, acted as interpreter, and the whole company appeared to be much affected.

(To be Continued.)

Domestic Intelligence.

UNITED FOREIGN MISSIONARY SOCIETY.

Seventh Report.

(Concluded from p. 258.)

Auxiliaries:—Twenty-four new Auxiliaries were formed the last year, making the whole number connected with the Society 189.

Receipts and Expenditures.—The Receipts for the year were $14,486 76; and the Expenditures $19,476 53. The sum of $7,953 19 was due to the Treasurer.

Boards of Agency.—These exist in Cincinnati, Ohio; Louisville, Kentucky; and also at Pittsburgh and St. Louis.

Publications.—The American Missionary Register is published for the benefit of the Society, and contains a full account of the proceedings in reference to its missions.

We quote without abridgment the conclusion of the Report.

In reviewing the history of the past year, the Board would distinctly recognize the superintending Providence of God, under whose smiles, their operations have been extended, and their labors peculiarly blessed. Death, that insatiate destroyer, who levels without distinction, has not been permitted to invade the list of your Managers, nor diminish the number of your devoted Missionaries. Twelve additional laborers have been sent into the field; two new stations have been added to your number; an accession of seventy children has been made to your Indian schools; the most distinguished chief on the Cataraugus Reservation has abandoned his Pagan Religion, and taken a vigorous stand in support of Christianity; and two of the Seneca chiefs, who had previously deserted the camp of the adversary, have at length publicly enrolled their names under the banners of the cross. Of your little church at Seneca, we may sing in the sweet strains of the Psalmist—*This and that man was born in her; and the Highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there.*

In commencing our labors, we did not anticipate an exemption from trials and discouragements. We expected that our faith and patience would often be put to the test. We looked for systematic and persevering opposition. In computing the cost of our enterprise, we were constrained from a knowledge of the history of Christ's kingdom on earth, to make an afflictive calculation of indifference and defection among the professed friends of the cause. But we did not imagine, it is frankly confessed, that on your seventh anniversary, your funds would be involved to the amount of nearly eight thousand dollars. We did not imagine, that the fact would exist to reprove and reproach us, that the three denominations combined, in their two thousand churches embracing in their limits more than three-fourths of the Union, would still, through the medium of an institution, formed by their direction, and under their plighted patronage, contribute less to extend the kingdom of Christ, among the Heathen, than is annually contributed for this and other benevolent purposes in the single city of Boston! While we honor the self-denial of some of our churches, we discover a fearful delinquency in others. With these facts before us, we earnestly, in behalf of your Managers, in behalf of your missionaries, in behalf of the thousands of unredeemed Indians, press upon you the question—are our pecuniary embarrassments thus to remain? We urge the inquiry upon our clergy, our churches, and our fellow-christians,—must your own Institution continue to be fettered in its operations, by the want of a prompt and ample support?

We have looked forward to the day, when we should convey our missionaries, in the path that God in his Providence is opening, across the desert, and beyond the Rocky Mountains. We have anticipated a liberality in our churches, that would reproach the inactivity of their managers, and propel us onward, from tribe to tribe, until our Standard-bearers shall lift up their banners, in the name of our God, on the shores of the Pacific! Should this be accomplished—should our animating anticipations be realized—still, how small a portion of the wealth of these large and opulent churches would be consecrated to the service of Jehovah? And yet should this be accomplished—the dwellers in a thousand pagan villages, would "rise up and call you blessed." "The wilderness, and the solitary place would be glad, and the desert would rejoice, and blossom as the rose." Who would not contribute to the accomplishment of so glorious a result!

We will not, we dare not, fellow-christians, yield to despondency. In the name of our God, we will still plant our banners upon Indian soil. In the name of our churches, we will still address the sweet accents of consolation to our consecrated missionaries. We will still cherish the hope, that the long slumber of the churches will soon be broken, and that all will arise, in one combined and efficient effort, to dissipate the moral darkness, which has so long enveloped the tribes of this western continent.

REVIVALS OF RELIGION.

Granville in Hampden Association has enjoyed a precious season of "refreshing from the presence of the Lord." This work of God first appeared among the young men in the Rev. T. M. Cooley's school, several of whom became the hopeful subjects of renewing grace. From the school the sacred influence extended to both parishes in the town, and about 80 persons are now "rejoicing in hope." The First Parish in West Springfield has also been highly distinguished by divine mercy. Of those, who have been hopefully brought from darkness to light in this revival, sixty-eight have already been received into the communion of the church.

In the town of Montgomery containing only seven hundred inhabitants, one hundred profess to have been the subjects of regenerating grace, during the recent effusion of the Holy Spirit in that place.

In the Union Association, the towns of Randolph, Braintree, and North Middleborough, have been graciously visited from on high. In those places the power of divine truth has been signally displayed. Many have been cut to the heart, and forced to cry "what must I do to be saved," and many have found consolation and joy at the feet of the Redeemer. About one hundred and thirty have made a public profession of religion. In the towns of Dorchester, Milton, and Bridgewater, much seriousness prevails; a spirit of prayer is evinced; there are many anxious inquirers, and very encouraging evidences are afforded, that the means of grace are attended with a blessing from on high.

In Boston and its vicinity, the state of the churches calls for devout and lively gratitude. While we behold the precious fruits of the late spiritual harvest, we may well say, "what hath God wrought." The additions to three churches in Boston, amount to three hundred and sixty.

In the Old Colony Association, our brethren are rejoicing in the consoling evidence, that God remembers in mercy the land of the pilgrims. The church in Wareham, the first church in Middleborough; and the second church in Rochester have enjoyed a special effusion of the Holy Ghost; and two hundred have been added to their communion. In the Association of Barnstable also, the Lord has appeared to build up Zion; and in the towns of Sandwich, Yarmouth and Chatham, the churches have been revived by his presence, and many have been added unto them of such as, we trust, shall be saved.

The South Parish in Andover is now favored with very encouraging tokens of the divine presence. The establishment of a Bible class has been instrumental of much good in that society. Forty have already come forward to confess Christ before men and to join themselves to his people.

Narrative, by Mass. Gen. Asso.

Miscellanies.

MONTHLY-CONCERT LECTURES.

(Concluded from p. 261.)

Certain evil surmisings against missions, are exposed and refuted in the fourteenth discourse. The author asserts that opposers, having no *facts* on which to rely, place their chief dependence on what the Apostle denominates "evil surmisings." 1 Tim. vi, 4.

They abound in jealousies and suspicions, which are expressed, perhaps, in hints and whispers, though not unfrequently in the most palpable misrepresentations.

Sometimes the *motives* of those who engage in the Missionary work are suspected and impeached. Their apparent self-denials, labors, and sufferings are attributed to pride, avarice, indolence, or a love of fame.

Sometimes the *truth* of the accounts furnished by them, as to the ignorance and wretchedness of the heathen among whom they dwell, and the success attending their endeavors to enlighten and reclaim them, is called in question and denied. The whole is represented as an exaggerated statement, intended to further their sinister and selfish designs.

But the more common suspicion relating to the subject, is, that *the funds contributed for the benefit of Missions are misapplied.*

"They never reach their destined object. They are squandered away on unworthy agents—*wasted,* in promoting the gratification of those to whom they are entrusted."

Mr. Pond thinks it would be easy to prove, in regard to all these surmises, "that they are not only unfounded, but malicious, and even ridiculous." As it is the last of them, however, of which the most is made, and on which the greatest reliance is placed, he directs his attention, in this discourse, to that alone. He endeavors to shew, "that the monies contributed in religious charity, have been disposed of, not only with strict integrity, but with great prudence and economy."

We have room for little more than the heads of the argument, which we give nearly in the author's words. 1. The *contrary* has never been proved, nor has any credible proof of it been so much as attempted. 2. The manner, in which the charges to be proved are brought forward, affords presumptive evidence of their falsity. They are made indefinitely, and in general terms. "Some *guess* that the money which is contributed is misapplied; others have heard a *flying report,* to the discredit of some unknown, unnamed, and totally undefined individual; others still *do not know* what becomes of the contributions, but do not believe that they ever reach the object for which they were bestowed." 3. The known character of those, who are entrusted with the missionary funds, is a sufficient security that these funds are faithfully applied. "Some of the most distinguished divines and excellent civilians of which America can boast, have the care and management of all our principal charitable concerns." 4. There is no way possible, in which those who are entrusted with charitable funds, *can* practice fraud, if they are disposed to do it, and not be discovered by the whole Christian public. For every contribution a fair receipt is given; is published monthly, quarterly, or annually; and is examined by thousands, by all indeed, who are willing to take the trouble of doing it. And every article of expenditure, also, is noted, a general statement published, and the whole regularly audited. "If people will not examine these accounts, the directors of our charities certainly are not in fault. They publish them—lay them fairly open for examination; and what can they do more?" 5. It is evidence that the funds of our charitable institutions are faithfully applied, that the complaint of mismanagement is not made by those who are *best able* and *most deeply interested* to detect and expose it." "The persons who contribute to our public charities, and who carefully examine all their accounts, are not of a character silently and tamely to suffer imposition. They are a people of many eyes, and ever watchful, if not for their own interest, at least for the interest of their beloved Zion. The moment any considerable fraud is practised upon them, they must discover it; and whenever they do discover it, rest assured, ten thousand tongues and pens will be employed to condemn it." 6. The great things which have been accomplished by those who are entrusted with the public charitable funds, are a living, standing proof that these funds are faithfully applied. 7. Those, who have the care of the charitable funds, are themselves principal contributors to these funds. And 8. It is a well known fact, that those who are entrusted with these funds, are not enriched by them.

The author remarks, that he did not bring forward this subject, because he thought the opposition made to the cause of missions on this ground, was at all formidable; nor because he expected to silence opposition; nor because the public agents of the church really needed a vindication: but because he desired all true friends to be prepared to act with light and understanding respecting it. For the filling up of the argument, and for a pointed, but animated and animating conclusions, we must refer our readers to the volume itself.

The remaining discourses are upon the advantages of liberality; the obligations of Christians to the Jews; the idolatry of Christians; the aggravated guilt of sinning against light; and the Millennium. But as our analysis of the preceding discourses has occupied so much room, we can proceed no further; though there are many thoughts and illustrations in the unoccupied ground, to tempt us onward. We have given enough of the work to enable each one to form a judgment of its value.

In conclusion, we cannot but remark, that among the multitude of arguments and topics, which this book contains, we have not found an argument destitute of real force, or a misstatement of facts; and we hope the respected author will prosecute a service, which he has so ably commenced, and which is so worthy of the best talents that can be brought to its aid.

RAMMOHUN ROY.

As much is said respecting this celebrated Hindoo writer, in some parts of our country, we have thought that a few remarks respecting him might not be ill-timed; especially as they will consist chiefly of extracts from a communication of one of the most respectable clerical gentlemen in India, to the Society in Great Britain for the Propagation of the Gospel. The gentleman to whom we allude is the Rev. William H. Mill, formerly Fellow of Trinity College, Cambridge, and now Principal of the Bishop's College at Calcutta, established under the auspices of the Society for the Propagation of the Gospel. Rammohun Roy swerved first from Hindooism to Mohammedanism. Influenced by the light, which missionaries in the first instance had been the means of introducing into Calcutta, he took a distaste to some of the more absurd parts of the Mohammedan Faith, and became a rational Hindoo Philosopher, or in other words, a Deist. It was in this character that he assailed the ancient fabric of Hindoo superstition. We know of no reason to believe, that his views have since been materially changed from those, which come appropriately under the name of deism. Mr. Mill, whose opportunities for gaining correct information respecting him have been very good, asserts that at least he is an infidel.

Mr. M. had been speaking of the increasing desire of information among the Hindoos: he then adds:

> But there is one appearance of this kind, which, as it bears more immediately upon the great object always before us, I cannot omit: I mean the rise, in different parts of India, of persons, who, on the principles of natural religion only, oppose, in speech and writing, the reigning superstitions of their countrymen, as impious and abominable. These men, who are mostly of high caste as Hindoos, and retain fully their place in society, are not indeed enlightened as to the remedy wanted for the evils which they discern: they mingle often, with their opposition, views respecting satisfaction and atonement, more remote from the truth than the traditions (however distorted and corrupt,) of the people whom they oppose; and they all want that disposition to undergo sacrifices in the cause of truth, which it seems that nothing but a better hope than theirs is able to inspire. Yet their party is extending itself; and while the leaders, content with the sort of admiration which they excite, comply outwardly with the corruptions and superstitions that they are undermining, the effect on the community at large of this discussion, seems to be paving the way for their final destruction.
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> The unfortunate course which the most celebrated of these leaders, Rammohun Roy of Calcutta, has taken, is perhaps not unknown to the Society. From being an adversary of the Brahmins, his brethren, on their own ancient principles, and endeavoring to restore, on the authority of *some part* of the Vedas and their commentators, the primeval tradition of the Divine Unity, and to expose the evil of idolatry, of bloody and obscene rites, &c., he has latterly turned to profess himself a Christian; but it is such a Christianity, as, being unaccompanied with any submission of mind to its authority as a supernatural revelation, leaves us no reason to applaud the change.
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> A work published by him some time since, under the very welcome and just title, "The Precepts of Jesus the Guide to Happiness and Peace," was an artful attempt, in exhibiting all the discourses of Christ which represented practice as the sum and substance of his religion, to set the MORALITY of the Gospel against its MYSTERIES; studiously omitting all those discourses which joined the two inseparably together. The work, if divested of its insidious short preface, was perhaps calculated to do good, being composed of passages from the Gospels; but when the Baptists of Serampore directly attacked the publication, he issued forth what he termed, "A Defence of the Precepts of Jesus," being an elaborate tract against the doctrine of the Trinity, with that of the Incarnation and Sacrifice of our Savior. This treatise, certainly not entirely his own—and, if report speaks truly, dictated by one who had separated from the Baptists, and has since opened a Unitarian meeting-house at Calcutta—is conspicuous for nothing so much as the presumptuous vanity of its nominal author: its affectation of western learning, and attempts at Greek and Hebrew criticisms, are to the last degree contemptible; and what there is in it to deserve notice, is borrowed from the long confuted supporters of the same impiety in England. Whatever mischief may be apprehended from this publication (which, like his other publications, is not deficient either in style or plausibility of manner,) among the malignantly-disposed, who will not inquire further, or among those of Mohammedan Superstition, who with their strong prejudices against the characteristic mystery of Christianity, are yet half convinced by its evidences, there are yet satisfactory appearances that the Antichristian Apostacy, which it supports, will not gain ground among the Christians of this place; and the rock upon which the Church is built will remain here, as in the whole world, unshaken.

EXTRACTS FROM SPEECHES.

In our number for July, pp. 224—230, we brought together, under appropriate heads, a variety of extracts from addresses delivered at recent anniversaries in this country. We now continue our extracts, which will be taken chiefly, but not wholly, from speeches at the English anniversaries in May last.

Christian and Hindoo Benevolence contrasted.

You have heard that in India the inhabitants are divided into a variety of casts. When two Hindoos meet for the participation of food, one diligently inquires of the other, 'To what cast do you belong?" He replies, perhaps, 'I belong to the Catre.' The inquirer then rejoins, 'I am a Brahmin; stand away from me.' The Catre asks another, 'To which cast do you belong?' 'I am a Vadri.' 'Then stand away from me.' The Vadri asks another, 'To what cast do you belong?' 'I am a Sudri.' 'Then stand away from me.' We have not acted so to-day, for I perceive on this platform, and in this assembly, that we have amongst us Christians, if I may use the term, of *all casts.* We are met together to participate in a celestial banquet, and I find that at this table there are those who belong to the cast of Baptists, of Independents, and of Churchmen, and I find also that Wesleyans have prepared the feast. This puts me in mind of the field of Juggernaut. There was a Brahmin in Calcutta who asked a European gentleman, 'What is your order of Society in Great Britain; are you divided into casts, or do you eat and drink together according to circumstances?' The European gentleman replied, 'We deem it our honor to demean ourselves as brethren in the participation of food at one table, as Providence permits.' The Brahmin replied, 'That appears to me to be an offence against good morals and good conduct.' The gentleman rejoined, 'I think I can prove to you by a practice of your own, that you are in error. How do you act in the field of Juggernaut? Do you not eat there with the lowest cast of India? There you know no distinction of cast, but all feed at one board.' The Brahmin answered, 'I can screen myself from the imputation you bring against us, for *there* we are in the presence of our GOD; there Juggernaut is in our midst, and there we can feast together.' 'Ah,' said the gentleman, 'and I can justify the Christian practice on your own principles, for *we are every where in the presence of* OUR GOD.' *Rev. H. Townley, a Missionary.*

Cruelty of Hindooism.

With regard to this world, having seen a variety of their sufferings, I have often had that passage of Scripture recalled to my attention, 'Their sorrows shall be multiplied that hasten after another God.' They practise upon themselves a variety of tortures, and abound in the perpetration of mutual deeds of cruelty and bloodshed. Hindoos meet together to have iron hooks thrust into their backs, to be drawn up into the air, and to be swung round with great velocity. You may see in Calcutta Hindoos dancing about with iron spikes run through their tongues; others with living snakes run through their sides and tongues; and endeavoring to outdo each other in those deeds of iniquity. But they do not stop in these minor acts of cruelty; but go on till they deprive each other even of life itself. Every year, thousands of them find a watery grave; others are buried alive; others are crushed to death by the car of Juggernaut; and the most numerous class of all are put to death by the flames. It fell to my painful lot to see one woman burned alive; and the deed was committed by her own daughter, with whom I remonstrated as well as with her mother, but to no good effect. The answer the young woman made was, 'It is the custom of the country, and what can I do?' But it may well aggravate the poignancy of our sensibility, when we learn that these horrors are *customary.* Thus it appears by the official returns, that *one* widow is burned alive every *twelve hours;* and this, Sir, has reference merely to British India, but does not include a great number of similar victims who escape the observation of the police, or are not included in the returns. I should suppose that the real truth of the case is, that, taking the whole of India into the account, ONE is burned every FOUR HOURS. Surely, Sir, it is high time for us to be up, and doing something, to send to them the knowledge of that Gospel which says, 'Do thyself no harm.' *ib.*

Favorable Prospects in India.

In India God has marvellously opened a door to our exertions, and no man at present has an arm strong enough to shut it. The magistracy of Calcutta surpasses the magistracy of some places in the West. I never met with the slightest opposition in India in the whole course of my ministry. The Governor-General of India, and other Governors, have repeatedly interfered in some parts of our operations; but always in a friendly manner: and since I left India, I have heard with great satisfaction, that the Government have resolved to augment the measure of their liberality with respect to Hindoo schools. It is well known that the Government have given leave to the missionaries of various Societies to administer instruction to the rising population; and lately, they have resolved to devote one hundred thousand rupees for that work; which sum (about ten thousand pounds sterling) they have given freely, to enlighten British India. I could add many things to confirm the statement of our having access to millions of pagans. I travelled, for about a month, with a converted Brahmin who had given himself to the promotion of the Gospel. We went to all the cities, and towns, and villages in our way up the river, and took our stations near market-places, and other public situations, and 'preached the gospel to every creature' who would listen, none daring to make us afraid. We delivered our tracts, which were received with considerable avidity. When we came to one village, we found ourselves in the neighborhood of an idol-temple; and even there, perceiving by the countenance of the people that they were willing to hear us, we took our station, the Brahmins and other Hindoos amounting to fifty or a hundred. One of them said, while I was speaking, 'Pray, Sir, why do not you ascend the flight of steps leading up to the idol? There you will have a better station.' I replied, 'I could not think of doing it, because, peradventure, some might disapprove.' They replied, 'We shall not disapprove.' I said, 'You have Brahmins among you, and if one individual disapprove, I will not ascend the stairs.' 'Sir,' said they, 'we approve of it.' Thus, from a situation close to that occupied by the idol, I preached to them the cross of Christ. *ib.*

Claims of the Jews.

Is not the Jew as far from God as the idolatrous Hindoo, or the stupified African, who worship the God of their own invention, and not the God of Nature—the God of the Bible! How largely is our gratitude taxed by the benefits which we owe to this people! Every blessing essential to us in time or eternity, we owe to them. They preserved for us the 'lively oracles of God.' No Gentile dare add one word to that record of inspiration of which they were penmen. Retributive justice pleads for them—ages of scorn, derision, and persecution have rolled over their heads, and we helped on their afflictions.

Sir Thomas Baring.

Value of Preparatory Efforts.

In the commencement of any great and important undertaking, I have observed, that the universal removal of obstacles is of more consequence than individual instances of complete success.

Bishop of Lichfield and Coventry.

I have been asked at times, 'How many converts have your Society made?' and I have answered, perhaps peevishly, 'It matters not, whether any, or none at all! our work is going on slowly and securely; we are gradually undermining and sapping the pharisaism and infidelity of that people.'

Suppose we were residents on the banks of the Susquehanna or the Orinoco, whose mighty waters, at their periodical overflowing, convert the adjoining land into morasses and fens, and where spring fevers and autumnal agues, desolate the habitations of men, of what avail, in such regions, were all the aid of medical or surgical skill?—Could the perriwigged shades of Radcliffe, and Sydenham, and Mead, revisit us there—could shiploads of Cortex Peruvianus be conveyed to us—how vain the relief afforded, until by proper measures we had freed the marshes of their stagnant waters, and purified the atmosphere by cutting down the noxious vegetation; thus having created as it were a new climate, we might reship our physicians and their drugs, and repose in safety in the renovated country. Just so must we patiently but actively set to work to remove the causes of the Jewish unbelief.—In our pursuit of this, while we show the submissiveness and teachable spirit of children, let us not be children in impatient restlessness for the object of our desires. The jewel which we seek is deeply buried in the earth; and even when brought forth to light, may escape the unskilful mineralogist, but the experienced and scientific man will not judge hastily by external appearances, but he will cut and polish and set it off in its beauty. Such a gem is the soul of a converted Jew, and it will shine with a brighter radiance, and in a brighter coronet than encircled the brow of Solomon, even in the crown of the true David, and 'bright as the stars for ever and ever.' *Sir George H. Rose.*

Importance of a Mission to Palestine.

The Palestine mission is one of peculiar interest; there is a policy in the selection of that station, for every Jew converted at Palestine will tell a hundred-fold in the conversion of his brethren. It is like defeating an enemy in the very citadel. It is planting the standard of the cross where the cross itself once stood, and where the fountain of pardon to a guilty world was opened by the soldier's spear, and from whence salvation to Israel and Judah shall again issue forth, to the glory of God in the highest.

William Cunninghame, Esq.

I was particularly struck by the reception which your missionary Wolff, has met in Palestine; nor can I avoid expressing my surprise and pleasure at the singular fact, that the first missionaries to the Holy Land should be sent thither by the American Board of Missions; and that ministers of every church should have met on that sacred soil, and within the very walls of Jerusalem, uniting in this common cause of Christ's people. I congratulate my venerable friend near me, (Bishop Chase, from Ohio, North America) at this reciprocity of blessings; that the *Occidental* Sun of truth is now diffusing his beams over those regions of the East, from whence, centuries since, the first rays of divine light shone forth, whilst we were lying in the "darkness of the shadow of death." That love of the land of their forefathers, which is a peculiar feature of the Jewish character, will, I think, give weight and efficacy to a mission in the very centre of their affections; nor can I conceive any human plan more likely to conciliate their prejudices. To this, and to the establishment of a mission college on Mount Lebanon, I look forward as the source of permanent blessing to the Christian, as well as to the Jewish world.

Lord Bexley.

Restoration of the Jews.

Grudge not the expense of their restoration. It is the most economical course you can take. For when they are restored to their country and their God, you will have missionary funds enough. A large part of the moveable wealth of Christendom and of the Turkish empire would accompany them home. Fast property, for the most part, they have none. They are strangers in every land. Their eyes are ever towards their own Canaan. They are always ready for their journey. Load your ships of Tarshish, spread your sails, and bear out to sea a richer cargo than ever floated on the Atlantic. I hear a voice from heaven, saying, "Surely the isles shall wait for me, and the ships of Tarshish first, to bring my sons from far, their silver and their gold with them, unto the name of the Lord thy God." And as the sacred fleet comes in through the Mediterranean with the flight of a bird, an eye perched on Mount Zion descries the "sail-broad vans," like a white cloud in the horizon, and a voice inquires, "who are these that fly as a cloud, and as the doves to their windows?" Ay, as doves to their windows. When the poor feathered wanderers are overtaken by the tempest, or pursued by ravenous birds, how precious do these refuges appear; how earnestly do they long after the sheltering cabin. With far greater desire will this "nation scattered and peeled," this nation "meted out and trodden down," this nation which every hand has plucked and every foot has spurned, look forward to their own Jerusalem, and to the land of their rest.—When fleeing from a world in arms, from hard-hearted hate, from frowns, and injuries, and insults, how will they look forward to the valleys and glens of Canaan as so many windows of a dove, a home after all their wanderings, a rest after all their toils, a shelter from all their dangers.

And while they are waiting for the portals of Palestine to open, shall not this interesting people find an asylum with us? Let there be one spot where they shall receive the kindness due even to brutes. The injustice and cruelty which they have experienced from a baptized nation are an everlasting blot on the Christian world. Although in this unbroken course of persecution and scorn the nominal followers of Christ have been executing the divine sentence, yet, like Nebuchadnezzar, their heart meant not so: and this abuse from the Christian world has served only to prejudice the Jews still more against Christianity, and with a thicker "drop serene" to "quench their orbs." Proscribed and hunted in Europe, and Asia, and Africa, they want, in these ends of the earth, an asylum, where, under kind treatment, their hearts may be won to Christianity, and where, with an unruffled mind, they may examine its claims; where they may cultivate the sciences, and raise up able and learned missionaries to send to their brethren throughout the world. Without being brought together into one peaceful community to learn the arts of life, the science of legislation, and the maxims of political wisdom, how are that depressed people ever to become prepared to conduct their own civil and political concerns, and all the interests of a separate nation? And where in the world should this asylum be found? but in this land of freedom, this retreat of liberty, known throughout the earth as the asylum of the oppressed? We have given a refuge to the oppressed of all other nations, now at last let us open our doors to the most oppressed of all, to those from whom we received the records of salvation, who have the blood of Abraham and David in their veins, and who in all their wanderings occupy so much of the care of heaven. It will be an honor to our country to have it told through the world, that when no other region would receive the ancient people of God, they found a refuge in the tranquil shades of America. And of all places this is the most fitted. Take them home, imbue them with the spirit of your own institutions, and then send them back to kindle up the light of liberty in Asia, and to break the rayless night of despotism which now broods over one entire quarter of the globe. It is what we owe to the sacred cause of liberty by which we ourselves have been lifted to heaven. It is only a reasonable tax for our birth-right.

Doubtless the projected establishment ought to be regulated with extreme caution, and watched over with unceasing vigilance. It is not, as its enemies would represent, to pamper indolence and hypocrisy. It ought soon to be made to support itself, except so far as it respects the education of missionaries, and perhaps, while the colony is small, the partial maintenance of a minister. The expence of the passage from Europe should be provided for them. The establishment will not long be wanted for the Jews; but while it is wanted, it will probably do good enough to outweigh a million times the value of the property, and afterwards it may be sold to transport the colonists to Palestine, or be disposed of in aid of some other charity.

In this artless manner I have spread the case before you. It is enough that it stands forth in its own native form. It needs not the aid of eloquence I will make but one appeal: if ever you heard of the self-denials and prayers of Abraham for you—if ever you were refreshed by the warblings of David's harp—if ever the labors of an Isaiah for the Gentile Church, came into mind—if ever the toils and sufferings of Peter, and Paul, and John, or the sorrows of Jesus of Nazareth; by the prayers of Abraham, by the melodies of David, by the toils of Apostles, and by the sufferings of Christ, I beseech you to have compassion on their brethren.

Rev. Dr. Griffin.

American Board of Missions.

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PALESTINE MISSION.

JOURNAL OF MR. FISK.

(Continued from p. 275.)

THE following extracts contain an account of Mr. Fisk's journey from Beyrout to Jerusalem.

Oct. 28, 1823. Left Beyrout for Jerusalem in company with the Rev. Mr. Jowett. After riding about eight hours on asses, we stopped for the night at Nabi Yoanas, (the Prophet Jonah.) We were welcomed by Abdallah, a Turkish dervish, and conducted to a good room, that is to say, a room, in which, by putting stones against the wooden windows and door, we were able to exclude company, and in a great measure the outer air. The only article of furniture was a mat thrown on the floor. The house was built by the Emir Beshir for the accommodation of travellers. It is near the tomb of a Turkish saint, and at the head of a fine little bay; and the place is called Nabi Yoanas, because tradition says it was here that the fish "vomited out Jonah upon the dry land." We talked with the Dervish about the Prophet. He told most of the story correctly, but added, that God prepared two trees to shelter him when he was thrown upon the dry land. We showed him the book of Jonah in the Arabic Bible. He read, kissed the book, read again, kissed the book again, and so on eight or ten times. Mussulmans often treat the Bible thus when we show it to them, thus acknowledging it as a sacred book. But they are, like the nominal Christians who live among them, more ready to acknowledge its authority by kissing it, and putting it to their forehead and their breast, than by reading it, and receiving its doctrines, and obeying its precepts.

The next day Messrs. Fisk and Jowett rode to Sidon, which appears to have been the northern limit of the Holy Land, on the sea-shore. Josh. 19:28. On the following day they proceeded to Tyre, and took lodgings in the Greek Catholic convent.

30. The road from Sidon to Tyre is almost a perfect level. The soil seems excellent, but, as in many other parts of Turkey, it is good land lying waste. We saw a few villages east of us; but on the plain we saw no village, and I think only three or four little miserable habitations, for a distance of near thirty miles.

31. In the morning we sold a few Psalters. The Psalter is much more eagerly sought after, than any other part of the Scriptures, because among the Christians of Syria, it is the universal, and almost the only school-book. The education acquired at school, generally amounts to no more than ability to read the Psalter.

Tyre.

South and west of the peninsula, on which Tyre stands, you see ledges of rocks near the shore, and ancient columns scattered on the rocks. The harbor is north of the town. A small harbor, in which boats lie, is surrounded by a wall. At a distance from the landing, there is a reef of rocks, which must make the entrance dangerous in bad weather, but which, by breaking the waves, forms the security of the harbor. We counted more than 100 columns lying in one place on the rocks. In that small harbor, we saw many at the bottom several feet under water.

In the afternoon our travellers set off for Acre, where they arrived by the middle of the next day. Mr. Fisk thus describes the principal mosque in the city, which, he says, "was built by the infamous Jezzar Pasha, and bears his name."

Description of a Turkish Mosque.

The mosque is near the Pasha's palace, which was also built by Jezzar. It resembles, in its general form, a Christian church, but is without seats or pews. The floor is covered with carpets, on which the worshippers sit, and kneel. In one corner is a reading desk, and in another part is a pulpit. Stairs at two corners lead up to a fine gallery, and thence to a second, which is very narrow. In front of each gallery are places for rows of lamps. The upper gallery seems to be designed merely for the purpose of illuminating. There is a large chandelier suspended from the lofty dome, and a multitude of lamps hang about the mosque. The windows are also numerous, so that when lighted up in the evenings of the Bairam, the appearance must be splendid. The mosque, according to Mussulman taste, is ornamented by paintings, in which different colors are curiously intermixed. The execution is far from being elegant. Yet the effect is on the whole agreeable. A few Turks were present reading from the Koran.

Before the mosque is a large court paved with marble of different colors, shaded by rows of palm trees, and containing two elegant domes with fountains under them. On three sides of this court, are rows of cloisters for the accommodation of students and travellers. In one of them is a library. The effects of a late siege were visible. In several places the walls of the mosque and of the cloister had been seriously injured by cannon balls. This court with its shades and fountains is quite in oriental taste, and certainly for a hot country it is a delightful spot. My imagination was filled with the idea of the learned Mussulmans, in the times of the Caliphs of Bagdad and Cairo, passing their time in such places. I was dressed after the oriental manner, and fancied that in such a place, surrounded by Mussulman doctors, I could soon become familiar both with their manners and their language. Had I the faith, the wisdom, the learning, and the courage of Martyn, I might perhaps find access to such places, and tell these men, who are so wise in their own conceits, that truth which they are so unwilling to hear, namely, that Jesus Christ is the Son of God.

On the Conversion of Mussulmen.

My mind dwells with deep interest on the question, "How is the Gospel to be preached to the Mussulmans?" According to the established law, and a law which to the extent of my information is rigidly executed, it is immediate death for any Mussulman, of whatever rank, and in whatever circumstances, to renounce his religion. Undoubtedly God can so pour out his Spirit upon men, that they shall embrace his Gospel in multitudes, even with the certainty of immediate death. But has he ever done thus? Has the Gospel ever prevailed where this was the case? Under the Pagan emperors, fiery persecutions were endured, and the Gospel still prevailed. But in these persecutions, it usually was only some of the principal persons, or at least only a part of the Christians, that were put to death. Perhaps, if a few conversions should take place, and be followed by immediate martyrdom, the blood of the martyrs would again prove the seed of the church, and the persecutors cease from their opposition. Possibly the bloody and fiery scenes of the first centuries are to be acted over again. Possibly some great political revolution is to open the door for the free preaching of the Gospel to the followers of the false prophet.—Yesterday and to-day sold 45 copies of the Scriptures, and a number of tracts.

Mount Carmel, the River Kishon, &c.

Nov. 5. At half past nine we left Acre. Mount Carmel was distinctly in view on the south. See 1 Kings 19. It runs N. W. and S. E., and stretches out between the sea and the bay of Acre. "That ancient river, the river Kishon," empties at the head of the bay. See Judges 5:21; and still nearer to Acre is the Belus. I am told that the Kishon is a considerable stream even in summer. At half past 12, having crossed the plain of Acre, we came among small hills. Our muletteer not being well acquainted with the way, we went out of the direct road, and ascended a hill on which stands the village of Abilene, containing, I conjecture, 500 inhabitants. About four o'clock, we entered a fine plain, which we were about an hour in crossing. Soon after this we passed Sephoora, a village about the same size as Abilene. Josephus says, "the greatest cities of Galilee were Seppheris and Tiberias." The habitations have a very mean and dirty appearance. We observed three arches together, which probably belonged to a church, or some other building, erected by the Crusaders. The village stands on the side of a hill. On its summit are the walls of an old castle. In going from Sephoora we met many women carrying pitchers of water on their heads. Others were riding, or driving asses, which carried some two and some four jars of water. We soon came to a plat of green-sward, and a fountain whence the women drew the water, and where large numbers of horses and cattle were assembled to quench their thirst. One sees green-sward in this country very seldom, and but little in a place.

Nazareth.

After a ride of nine hours we arrived at Nazareth. Had our guide known the road well, we should have accomplished the journey probably in six or seven hours. We sought lodgings in the Catholic convent, and were very civilly received, though we carried a letter to the Superior from a priest at Nazareth, which informed him that we were missionaries, and were going about preaching and distributing the Scriptures.

6. Looked at the church of the convent. It is large and splendid, hung with tapestry, and ornamented with paintings. One painting represents the marriage of Joseph and Mary. I asked the friar that explained it to us, who married them. He replied, "the Bishop of Jerusalem;" as if there had been bishops before the birth of Christ. In a grotto they show you the place of the Annunciation. They say that the house, in which Mary then lived, was carried by angels to Loretto, in Italy. Pilgrimages are now made to Nazareth to see the place where the house was, and to Loretto to see the house itself.

In a large room, adjoining the yard of the convent, is a school of 40 or 50 boys. Their principal school-book is the Arabic Psalter, printed at Mar Hannah Shooair, but I observed on the master's table two copies of the Arabic Bible, both printed at Rome, one in Arabic and Latin, the other merely in Arabic.

On most of the doors in the convent is inscribed, "Ave Maria Purissima," "Ave Maria Plenagratia;" sometimes with the addition in Spanish of, "sin pecado concebida," i. e. conceived without sin; in conformity with the doctrine of the Franciscans, that the Virgin Mary was never affected by original sin. In one place is a promise of 100 days indulgence to every one, who shall say, "Holy, holy, holy, Lord of hosts, the earth is full of thy glory. Glory to the Father. Glory to the Son. Glory to the Holy Spirit." On the same paper is a promise of 300 days indulgence to every one, who says, with a humble and contrite heart, "Jesus, Joseph, and Mary, with my heart I give you my soul. Jesus, Joseph, and Mary, assist me in my last agony. Jesus, Joseph, and Mary, let my soul depart in peace with you." Then a form for blessing, "the adorable name of God, for the repairing of the abuses of blasphemy." It is as follows, "Blessed be God.—Blessed be his name.—Blessed be Jesus true God, true man.—Blessed be the name of Jesus.—Blessed be Jesus in the most holy sacrament of the altar.—Blessed be the great mother of God, most holy Mary.—Blessed be the name of Mary, Virgin, Mother.—Blessed be God in his angels and saints." A promise is made of one whole year's indulgence to every one, that recites the above.

A Spanish priest with whom I conversed told me that he has now been 30 years a missionary in the East, and yet he has not learned the language of the people, and speaks only Spanish and Italian. He now knows scarcely a word of Arabic, though he has been so long in the country, where that is the prevailing language, and he told me that none of the friars in the convent could speak it. Many of the Catholic missionaries never learn the language of the people. Their business is to say mass in Latin, and take care of the convents. Are these the men who go forth in obedience to the command of Christ to preach the Gospel to every creature?

A Greek priest gave me the following estimate of the population of Nazareth. Greeks 300 or 400 houses; Turks 200; Catholics 100; Greek Catholics 40, or 50; Maronites 20, or 30: In all about 700 houses. We had previously, from looking at the town, judged the number of houses to be about 500.

The women in and around Nazareth go unveiled; and their principal ornaments are strings of money worn on their head dress. These coins differ in value from the para, which is worth only the fourth of a cent, to the Mahmoodia, which is worth more than three dollars. Paras are worn in great numbers, and a string of silver coins, worth about 10 or 20 cents each, is often passed over the forehead, and left to hang down on both sides of the face. Women, who wore money to considerable amount on their head dress, were seen barefoot with mean and often a ragged clothing, bringing pitchers of water to town on their heads.

8. Nazareth is situated on the side of a hill, and nearly at its foot. The hill faces E. and S. E. Before the town is a valley, about a mile long, and from 50 to 100 rods wide, running N. and S. and by being surrounded by hills, it is made a complete basin. It is a charming spot, and I love to reflect as I walk over the plain of Nazareth, and the hills around it, that our Lord and Savior used to walk over the same ground. From this valley, there is a passage out to the south into the great plain of Esdraelon. From the town you walk about 20 minutes over the plain, the hills on the right and left converging till there remains only a strong, narrow ravine, about a mile in length. On the right hand of this passage, as it opens into the plain of Esdraelon, is a precipice rough, and steep, and high. This is shown you as the brow of the hill, whence the Jews wished to precipitate our Lord. See Luke 4:29. It is indeed the brow of the hill, on which

Nazareth stands, though at a considerable distance from the town.

Tabor—Hermon—Nain.

10. At 8 o'clock we left Nazareth for Tiberias, now called Tabaria. Going a little S. of E. we soon came in sight of Tabor and Hermon. Tabor rises majestically, like a vast pyramid. Hermon is longer, and partially broken. At the foot of Hermon, on the north, our guide pointed out Nain, now a Turkish village. Tabor is nearly north of Hermon. The country we passed was covered with shrub-oaks, and the soil seemed rich. At half past 10, we arrived at Khan Sook, or Market Tavern. Here are two old castles, and here the merchants of Nazareth, the people of the villages, and the Arabs from the mountains, hold a Fair, every Monday. When we arrived, we found about 1000 people assembled, buying and selling cattle and merchandize of all sorts. We rested till 12, and then set off for Tiberias, our course a little N. of E., and arrived at 3 o'clock.

Tiberias.

You perceive neither Tiberias, nor its lake, till you approach very near them; and then, from the hill, you have a good view of both. The town stands on the shores of the lake, is surrounded by a wall, and, from the hill, makes a very decent appearance. On entering, you find a considerable part of it in ruins. We lodged with a Jew, Signor Rafael Piciotti, the Austrian Consul-General for Syria. He is now an old man, and has retired from business to spend the eve of life quietly on the shores of this peaceful lake.

In the evening Rabbi Samuel, who married the Consul's daughter-in-law, (now 13 or 14 years old,) gave us the following estimate of the Jewish population. *Ashkenasim* (Polish Jews) 150 houses, and *Sephartim* (Spanish Jews) 70 or 80. Each sect have one synagogue. The Ashkenasim here are all *Hasidim;* there are no *Perushim*, (Pharisees) in the place. Rabbi Samuel says there are 20 or 30 Rabbies, who spend their whole time in reading Talmud.

11. We went to see the hot springs. They are on the shore of the lake, a half hour's ride S. of Tiberias. The plain S. of the town is covered with ruins till you reach the Springs. At one of these springs a bath is erected, to which the people of the country resort. The present building was raised by Jezzar Pasha. While Mr. Jowett remained at the bath, I pursued my course S. and in another hour arrived at the S. end of the lake, where the Jordan issues from it. I rode a little way down the river and passed the ruins of an old bridge, the arches of which are still standing. The river bends often and varies much in width, perhaps from 30 to 100 yards. It is so shallow that cattle and asses were fording it without difficulty. On returning to the bath, I ascertained the temperature of the water. In the water of the lake, my thermometer stood at 76°; in the sun at 90°; in the water of the bath, at the time I went into it, (when it had cooled, by standing,) at 110°; in one spring as it issued from the ground, 131°; in another, 132°; where it issued from under the bath, 138°; and in another place, 139°. I was told, however, that the heat varies at different times. Probably it is diminished by heavy rains. The water is sulphureous. A Jew, with whom I entered into conversation at the bath, estimated the Jewish population of Tabaria at 96 families of Ashkenasim, and 90 of Sephartim. When we returned to the town, we stopped at what is called the house of Peter. It is now a Greek Catholic church, and the only church in Tiberias. We met with the only Priest in the place, and he told us that the whole number of Christian families in the town is 30 or 40, all Greek Catholics.

Capernaum.

12. I went with our guide Antoon Baulus, to see the ruins of Capernaum, on the shore of the lake, N. of Tiberias. One hour's ride brought us to an Arab village called Maydool. We then entered a plain, which we were an hour in crossing. Then passing a deserted Khan, we entered upon a rough piece of road, and soon came to the ruins of an Arab house, evidently of very modern construction; yet my guide asserted that this was Bethsaida. A few rods N. of it are some ruined walls but clearly of modern origin. After passing a set of mills on a brook, we came to the ruins of Capernaum, at least, to ruins which now bear that name; in about three hours ride from Tiberias. Here are ruins which are manifestly very ancient. A part of the wall of one building still stands, and many walls appear at the surface of the ground, as well as broken columns, pedestals, and capitals. These are of hard limestone, like those of Balbec. There are now 20 or 30 uninhabited Arab huts on the ruins of the old city. Two men and one woman were repairing the roof of one, I understood in order to make it a storehouse for grain.

After Messrs. Fisk and Jowett had returned to Tiberias, they visited the Synagogue of the Jews, with which a *Madrash*, or College, was connected.

Rabbinical Libraries.

There were near 1000 Rabinical volumes in the room. The synagogues of the Sephartim and Ashkenasim adjoin each other. In the latter, about 50 men were assembled for prayers. Over the synagogue of the Sephartim is a larger room, in which there are about 1500 volumes of Rabbinic lore. There are two mosques in Tiberias, and from the appearance of the town, and what we saw of the people, we judged the whole population to be about 1000. Among the Christians of Tiberias, we distributed several Testaments and Psalters.

Our travellers left Tiberias on the 13th, passed Maidool, and there leaving the lake, they travelled a little W. of N. to Safet, six hours and a half from Tiberias, which consists in reality of two towns; the one east inhabited by Turks, and the west by Jews. They took lodgings in the house of Israel, a Jew, the head of the Ashkenasim. The name of his wife was Deborah, and that of his agent Baruch.

I love these Old Testament names: but I long for the time, when the Jews will unite in their families, names from the New and from the Old Testament, the names of Apostles with the names of prophets.

Safet.

14. The castle of Safet stands on very high ground, with the town east and west of it, and some scattered houses south. This morning we went up to the castle, waited on the Aga, who commands the town, and took a view of the place and the hills around it. We conjectured the number of Turkish houses to be 1000. We could see only four minarets. The castle is large and lofty, and built on a magnificent plain, but now decayed and going to ruin. To the N. E. is a high mountain, which the Jews say is Tabor. To the S. W. is another, which they say is Hermon. On an eminence a little S. E. of the castle, is an old fortress, which the Jews say was founded by Josephus. They tell you likewise, that this is the scene of the battle of Sisera.

The Perushims, or Pharisees, were said to have two synagogues in Safet, the Hasidim six, and the Sephartim eight. Tiberias and Safet are both declared to be interesting places for a Missionary to the Jews.

The Mount of Beatitudes.

At 11 o'clock, Messrs. Fisk and Jowett set out on their return to Nazareth; and at 5, arrived at Hatteen, a small village at the foot of *Mount Beatitude*, on the N. W.

Mount Beatitude has its name from the tradition that here Christ delivered his memorable Sermon. The Gospel would lead us to suppose, that it was in this neighborhood, and it seems to me that, in this case, tradition is supported by a high degree of probability. See Matt. 4:23, and 8:5, and Luke 7:1.

Cana of Galilee.

15. Left Hatteen after giving away three Testaments. In two hours and a half, we arrived at Cana of Galilee. See John 2. It is now a mean village containing about 30 Christian and 30 Mussulman houses. The Christians are all of the Greek Church. They have a Priest, who showed us their Church. It was a low, dark place. There is a water pot of stone in it, which the Priest says is one of those mentioned in the Gospel. It is so solid and heavy, as to be almost immoveable.

The inhabitants said, that their village was six hours from Acre, and two from Sephoora; and it was found to be an hour and a half from Nazareth. The travellers arrived at Nazareth before the day had ended. A priest, whom Mr. Fisk met towards evening, told him that the boys learn to read in the Psalter, and nothing else; and that the girls never learn to read at all.

16. As I was walking in the hall of the Monastery, a Padre came up, and entered into conversation with me about the distribution of books. He said he was aware, that the English wish, by the distribution of books, to form a party in the East. "But," said he in a confidential manner, as if telling me something very important, "I perceive they do not know the character of the people in the Levant. One third of the money, which they spend for books, if distributed secretly, would form a large party. Whereas, by distributing books, they effect nothing. Fourteen cases of books arrived at Jaffa at different times while I was there, and of all of these I presume you cannot now find enough to fill two cases."

Such advice from a Missionary might seem like serious trifling, or like an intentional insult to us, but the manner in which the Padre spoke, and especially the fact that this is the method adopted by the Catholics in order to make proselytes, make me believe that he was sincere in what he considered the best method of converting men. This man has been 30 years a missionary without learning the language of the country. I answered his remarks by showing what is the real object of the Bible Society, and by pointing out the present ignorance of the people, and even of the priests, in regard to the Gospel, and the necessity of giving them the Bible in their own dialect.

18. We have distributed in Nazareth about 70 Arabic Testaments and Psalters, nearly all of which we have sold. Though the Padres have opposed, yet their people have purchased, even in the convent, and in their presence.

Plain of Esdraelon.

At 10, we left Nazareth for Jerusalem, and in a little more than an hour we entered the large, beautiful, and fertile plain of Esdraelon. Carmel was in sight far to the W. and Tabor standing at the N. E. part of the plain, and Hermon running into it from the E. We were near five hours in riding across the plain to Jenin, where we put up for the night. This plain, if properly cultivated, would no doubt support thirty or forty villages, of two or three thousand souls each. Yet, in crossing the plain, we could see only four or five miserably inhabited, mean villages. It is easy to imagine what effects would be produced here, should the country fall into the hands of a liberal, Christian government. Tabor and Herman would rejoice.

This plain has been the theatre of many battles. And it is believed by a certain class of interpreters of prophecy, that this will be the scene of the last great battle. See Rev. 16:16.

Neapolis, or Sychar.

In eight hours and a half we rode from Jenin to Naploos, or Neapolis, the Sychar, Sichem, or Shechem of Scripture. Though we were travelling all day among hills, yet our road was not very uneven. We crossed many narrow valleys of very rich soil, which, with proper cultivation, would become indeed "fat valleys." Owing to the ignorance of our guide, we missed the site of Samaria. Naploos is a large town situated in a valley, which runs E. and W., and by its groves of olive trees, producing an abundance of olives and oil, it is rendered a "fat valley." See Isaiah 23. Mount Gerizim rises near the town on the S., and Mount Ebal on the N.

Just as we were entering the town, we learned that the Mutsellim died this morning. A company of "mourning women" and children at the gate were shrieking and beating their breasts. Other companies were doing the same in other parts of the city. Sometimes their screams were very dolorous, and they beat their breasts severely. At other times, their music had so much of a cheerful air, that, had I not known the occasion of it, I should have taken it for a demonstration of joy, rather than of grief; then again succeeded the most dolorous shrieks, and violent beatings of the breast. These women are hired to mourn thus. See Jer. 9:17. 2 Chron. 35: 25, and Amos 5:16.

The Samaritans.

After taking some refreshment we went to visit the Samaritans, having first sent to the Kohen, or Priest, to know if a visit would be agreeable. His name is Shalmar ben Tabiah. His first name he sometimes pronounces Salomer. I believe it is the same as Solomon, which the Jews in Jerusalem now pronounce Shloma. He received us in a neat apartment, and we immediately entered into conversation. Ten or twelve other members of the sect soon came in. Our conversation was in Arabic. They represent the number of their houses to be 20 or 30,—about 60 pay the capitation tax. They say there are no other Samaritans in this country, but they are quite disposed to think they are numerous in other parts of the world. In Paris they suppose they were very numerous, until, in a time of war between the French and some other nation, the Samaritans were dispersed. They say that there are, however, four still living in Paris. They inquired whether there are any Samaritans in England, and seemed not at all gratified when we told them no. On learning that I was from America, they inquired if there are Samaritans there. I told them no; but they confidently asserted the contrary, and that there are also many in India. They maintain that they are the lineal descendants of Jacob: the Kohen and his sons, only, of the tribe of Levi; one family from the tribe of Benjamin; four or five from Manasseh, and the rest from Ephraim. We asked what they would do for a priest, if the Kohen and his sons should die, and thus the tribe of Levi become extinct. They replied, (bazah ma beseer,) "this does not happen." They all speak Arabic, but their books and public prayers are in Samaritan. They call their language Hebrew, and that which we call Hebrew they call Jewish; for they say their language is the true Hebrew in which the law was given. The difference consists in the use of a different alphabet and different pronunciation. They go three times a year to Mount Gerizim to worship, but do not offer sacrifices there now, as they did formerly, lest they should be molested by the Turks. But they offer their sacrifices in a more private way, in the city. We understood them to say, that they have no daily sacrifice. We visited their synagogue. It is a small, dark, but neat room, with an altar, but without seats. We were obliged, before entering, to pull off not only our over-shoes, but also our slippers, which are not prohibited even in mosques; and Mr. Jowett was obliged to take off an outer garment, which he wears, that is lined with fur. No person can approach the altar, except the Kohen and his sons. They expect a Messiah, who is to be a Prophet and King, but a mere man, to live 120 years, as Moses did, and to reign at Naploos over all the world. Those who do not receive him, are to be destroyed with the sword. The promise concerning the woman's seed does not, they believe, refer to the Messiah; but that, concerning a prophet like unto Moses, does refer to him, as does also that concerning Siloh. Gen. 49:10. They admit the sense of this passage as given in our translation, and try to show that there is still a sceptre somewhere in the hands of Judah. The Messiah will come when Israel repent. They say the story of the separation between Israel and Judah, under Jeroboam and Rehoboam, is a lie of the Jews. The city of Luz or Bethel, they say, was on Mount Gerizim. Gen. 28:19. Jebus, they say, was also on this mount, and that Judges 19:10, as it stands in our copies, is not true.

20. We renewed our visit to the Samaritans. We had yesterday requested to see their ancient copy of the law. The Kohen objected, but after much persuading, and indirectly presenting the motive which generally prevails in this country, i. e. the offer of money, he at last consented to show it to us this morning. In order to do it, he said he must first bathe, and then put on a particular dress for the occasion. On our arrival at the synagogue, we waited a short time, and he appeared, entered the synagogue, approached the altar, kneeled and put his face to the floor, then opened the little closet which contained the holy book, kneeled and put his face to the floor again, then brought out the brass case, which contained the roll, and opened it so as to show us the manuscript, but we were not allowed to touch it. It is in the Samaritan character, and the Kohen says it was written by Abishua, the grandson of Aaron, thirteen years after the death of Moses, and 3260 years ago. See 1 Chron. 6:4. Another brass case stood near this, containing an exact copy of the original manuscript, said to have been made 800 years ago. On a shelf, in the synagogue, were a considerable number of copies of the Samaritan Pentateuch. We saw also the relic of the Polyglott Bible mentioned by Maundril. The Bible of the Samaritans contains only the five books of Moses. They have however, Joshua and Judges, but in separate books. They say that since Joshua there has been no prophet. He was the disciple of Moses, and inferior to him. David was king in Jerusalem, but not a prophet. We inquired whether the Samaritans held it lawful to read the books of Christians. They said there was no law against it, and we left with them one Testament in Arabic, and another in Hebrew.

At noon we left Naploos. A little way from the gate we observed, on our right hand, a mosque, which I suppose to be the one that travellers have mentioned as the place bought by Jacob "at the hand of the children of Hamor, Gen. 33:19. Jacob's well is to be seen near by, but through the ignorance of our guide we missed it. At six o'clock we arrived at Singil, and took lodgings with a Greek family, the only Christian family in the place. Before our arrival, we were overtaken by a heavy rain.

Jerusalem.

We set off at half past seven, and at four, we arrived at Jerusalem. Two miles N. of it, as we reached the summit of a hill, we had a sudden and fine view of the city. The different accounts given by travellers of the appearance of the city, may be accounted for in part by the fact, that some approach it from the W. when it is seen to great disadvantage, and others from the N. where the view of it is truly splendid. I resumed my former room, and Mr. Jowett took Mr. King's room. It is nearly five months since I left the holy city. Returning to it seems like returning to my home.

Nov. 23. An English traveller, who is now in this city, came to our room by invitation, for divine service. Mr. Jowett read the prayers of his church, and I expounded Eph. 2. Yesterday and to day I have received, from Metropolitans, priests, and others, as tokens of their pleasure at my return, three bottles of aqua vitæ, six of wine, and eight small loaves of fine white bread. I am pleased with these attentions, and indications of friendship. May God grant that they may terminate in a truly *Christian* friendship.

JOURNAL OF MR. KING.

(Continued from page 277.)

January 7, 1824. We proposed to set out on our journey, but our host pressed us to stay, with saying, "that a tyger was once on a journey, and came to the den of a lion, who received him very hospitably; but made him do all that he told him: but when the lion gave him permission to go, then he did as he pleased." "When a man goes a hunting," said he, "and has taken much game, he rejoices. This is my joy. I have you now as my game."

So we concluded to spend another day with him. In the afternoon went out upon the neck, which joins this once island to the main land. I measured it in what I considered the narrowest part of it, and found it to be five hundred and eighty paces, which, allowing five paces to a rod, is one hundred and sixteen rods.

After viewing the ruins of an ancient aqueduct, &c. &c. we returned into the city, and went to see a red granite column, which lies down under a wall, and one part of it under ground. In order to see it to the best advantage, we entered the garden of a Metoowallee. As I stepped into it, a woman from the house cried out, "What do you here?" And immediately an old man, with a greyish beard, came out, and with the woman began to rail at me in the most violent manner. A Mussulman, who was with us, desired him to hold his peace, and said, that if the governor knew how he talked to me, he would give him five hundred blows on his feet. The old man bawled out, "I care not for you, or the governor—go away, go away." In the mean time, I calmly spoke to him, but he would not listen, and continued crying out and scolding, so that many people came together, to see what was the difficulty; and after knowing what it was, cried to him to be silent.

I kept saying to him, "Brother"—"Sir"—"listen to me a moment." After a while he listened, and I said, "Are you not a son of Adam? So am I. We are brothers. I came not here to do you harm; I simply came to look at this column, and if I do any harm I will pay you."

At this his heart was a little softened, and he replied, "Well, come this way and see the column." So I walked along after him; but in attempting to turn, he lost the centre of gravity, and fell to the ground like a bag of cotton, and the whole company burst into a roar of laughter; at which the old man, half ashamed and half overcome by what I had said to him, refused to go any further, but bade me go on and see what I wished.

After I had seen the column, I gave him a few paras, and came away, feeling that good nature and a little money in this country go a great way in appeasing wrath.

8. Left Tyre a few minutes before eight o'clock. After visiting the fountains at Ras El Ain, we pursued our way to Akka, (St. Jean d'Acre.) Met, on our way Mr. Stroud, an English traveller, who has been sick at Jerusalem, accompanied by Col. Revene, a Polish baron, by whom we received a letter from Mr. Fisk.

Plain of Batoof.

On the fourth day after this, Messrs. King and Bird came upon the plain of Batoof, which is not far from Nazareth. Speaking of this plain, Mr. King says:

It extends to a great distance from east to west, and is indeed very beautiful. Sweet scented wild flowers, resembling jonquils, were scattered over it in profusion, all looking towards the west. As I passed through this plain, my bosom glowed with intense delight. The air was soft as the breezes of a summer evening in New England; the heavens were lightly covered with clouds, that shielded us from the rays of the sun, which here, even at this season, I find rather unpleasant; the flowers breathed their fragrance around us; the husbandmen were here and there peacefully breaking up their fallow ground; and for a while I could not feel that I was in a land of oppression and sin. A delightful calm came over my mind, calculated to fit it for heavenly contemplation.

Recollecting that he was approaching the place where the Savior of men spent the first years of his residence in this world, and that he was travelling the road, which perhaps the Lord Jesus had often travelled, Mr. King exclaims—

How wonderful! Eighteen hundred years have rolled away, and it is now necessary to carry the tidings of salvation to the place where he lived, conversed, and taught!

Mount Tabor.

On the 14th, the brethren ascended Mount Tabor, now called Gibbel Toor, supposed to have been the mount where Christ was transfigured. In an hour and a half from Nazareth, they arrived at the foot of it on the N. W., and in an hour more, they reached the summit. The ascent, in some places, was rather steep, but, by winding about here and there, they rode up without much difficulty. The top is considerably level; and on the southern declivity are the ruins of a church, supposed to mark the place of the transfiguration.

It is a lovely spot, and one in which every man, even if without any feelings of devotion, would love to linger. It is surrounded on all sides except the north, by the most beautiful plains, which, from the elevation on which I stood, appeared like one immense garden. It has, on the south and west, the great plain of Esdraelon, now called Merg Iber Amer. Here we had a view of Carmel and Hermon, Gilboa and the mountains of Galilee, of the Lake of Tiberias, and the mountains beyond Jordan.

After viewing this interesting scenery a long time, and taking the direction of many places by their compass, Messrs. King and Bird set out on their return to Nazareth. When they had reached the foot of the mountain, the rain began to fall in a very tempestuous manner, mingled with hail.

In ten or fifteen minutes, the clouds dispersed, and the sun shone beautifully; but, in half an hour more, it began to rain again, and continued raining till we arrived near the top of the mountain, east of Nazareth, when the storm subsided; and on the dark cloud, which passed over us towards Tabor, was depicted a very bright and beautiful rainbow, extending from one end of the horizon to the other. At first it seemed very near us, but as the cloud passed on, it removed, disappearing by degrees from the northern horizon, till only the south end of it was to be seen, which appeared like a bright pillar. This moved directly over Tabor, and as we took our last look of it, before descending the hill of Nazareth, it seemed to rest on the "Holy Mount," and very near the place of transfiguration.

Mr. Bird, on viewing it, remarked to me, "that some men might have regarded this exhibition almost as miraculous." It might be regarded, perhaps, as some faint resemblance of that glory, which encircled our Lord, when "the fashion of his countenance was altered, and his raiment was white and glistering;" and when Moses and Elias "appeared in glory, and spake of his decease, which he should accomplish at Jerusalem."

On the 16th, Messrs. K. & B. left Nazareth, and in about five hours arrived at Geneen, which is situated a little N. & W. of mountains, supposed to be the mountains of Gilboa. The next day, they proceeded to Sychar, and, as Mr. Fisk had done, they paid a visit to the Samaritan priest, who, after some previous conversation, asked Mr. King, if there were no Samaritans in his country.

I replied, I do not know. Some suppose that the natives of our country who believe in one Great Spirit, are the ten tribes. They live a little like the Bedouins, roam the forests, catch fish, kill birds and wild beasts for their food, have naturally a good understanding, but have no books, and do not know how to read or write.

Priest. That is a lie; they do know how to read and write, and have books.

I. They had not formerly. At present we are endeavoring to teach them, and many of them now read, and some of them believe in Jesus Christ.

Priest. That is a lie; they had books.

I. How do you know about my country, having never been there? And how do you know about the savages?

P. From books. After the separation, some of the tribes went into the east, into India, beyond a river, (of which we know not the name) and wandered about and went to Moscobia (Russia,) and these people of whom you speak, are Samaritans. Does not your land join Moscobia?

I. I cannot say that these people are not Samaritans, but it is very doubtful. Do you know Hebrew?

P. Yes.

I. Have you the Jewish books? Do you believe in them?

P. We have the five books of Moses. This is our Holy Book. Moses commanded that nothing should be added. The Jews have changed the letters of the Alphabet, and have added.

I. Have you the book of Joshua the son of Nun?

P. Yes. We consider it a good book, but not inspired; not given by God, like the books of Moses.

I. Do you believe in the Prophet Samuel?

P. He was a great enemy to the Samaritans?

I. Do you know any thing about Jeroboam, or Ahab, who were kings here?

P. No.

I. Have you any sacrifices?

P. Yes once a year, in commemoration of the Passover, we offer six or seven lambs of a year old, upon an altar of stone.

I. Have you no daily sacrifices?

P. No—there is now no place to offer them. Gerizim is the place where we should worship.

I. Had you formerly a temple there?

P. Yes, but it is all destroyed.

I. Have you an altar?

P. Yes, of stones, on Mount Gerizim, where we offer the Passover.

I. Have you seen the Gospel?

P. Yes, and read it much.

I. What do you think of Jesus Christ?

P. He was the first of infidels, because he said he was the Son of God.

I. Were not his works good?

P. I say nothing against his works, neither do I curse him; I only say he was an infidel, because he called himself the Son of God.

I. Have you read his conversation with the woman of Samaria?

P. Yes—it is all a lie. He came to the well, and all he said was, "What is the name of this well?" And she replied, "Jacob's."

I. Do you believe in a Messiah to come?

P. Yes.

I. What will be his character? Who will he be—a man, or God?

P. The spirit of Moses will descend from heaven, and take another body, and reign over all nations.

I. You believe, I presume, that you, and I, and all men, are sinners.

P. Yes, truly.

I. What must a man do in order to inherit the Kingdom of Heaven?

P. He must keep the Law.

I. But we have none of us kept the law, and Joshua said, "Ye cannot serve the Lord, for he is a Holy God." Your fathers were very rebellious, and Moses called them, stiff-necked; and the Law says, "cursed is every one, that continueth not in all things written in the book of the Law to do them." We are all under the curse, how can we be saved?

P. By repentance; that is enough.

I. Moses sprinkled the book of the Law with blood; and if a man sinned, he was to offer sacrifices; and without the shedding of blood, there was no remission. Were you a king, and I a subject, and had you issued a decree, that, "whoever should kill, or steal, should be put to death;" and I should commit either of these crimes, would repentance atone for it?

P. No.

I continued; God, who cannot lie, has said, "Cursed is every one, who continueth not in *all* things, written in the book of the Law, to do them." We are all under the curse of God's Holy Law, which you and I believe, and there is no pardon, no remission, but by the blood of Jesus Christ, to whom all the bloody sacrifices, under the Mosaic dispensation, had reference.

P. I am not a sinner like you.

I. Have you never sinned?

P. Very little—very little—almost none.

I. If you say this, you do not know your own heart. God told his covenant people, that they were ever inclined to go astray. Moses sinned, and was not permitted to enter the promised land. Are you better than Moses?

P. Yes.

I. Better than Moses?

P. Yes better.

I. Is Moses in heaven?

P. Yes.

I. How was he saved?

P. His sin was as nothing—small, small.

I. But the Lord was angry with him, and did not permit him to enter Canaan.

P. God commanded, that you should not add to, nor take from the Law, or change a single letter. But you say, "the sacrifices are done away." Why is this?

I. The sacrifices all referred to the death of Christ, the Great Sacrifice, which was made to atone for the sins of the world; and they ceased, as a matter of course, when he had suffered. All the rituals in the Law, as it respects sacrifices, were then fulfilled.

Before leaving, I asked him if he would permit me to see his Manuscript of the Torah. He replied, "Yes," and asked me how much I would give? I told him that I could not say; that he must set his own price.

On refusing to do this, I offered him two piasters. He then said the key to the Synagogue, where the book was, was not with him. "I know where the key is, Sir," said I, "it is in my *purse*." At this he smiled, and said, "Yes." So I told him, that I would, perhaps, call to see it on the morrow.

The next day Mr. King called, and shewing the priest a Spanish dollar, the key of the Synagogue was soon produced, and the door opened. The same previous ceremony was observed, as in the case of Mr. Fisk. He allowed Mr. K. to touch the MS. which he did not permit Mr. Fisk to do.

The roll was immediately brought out and opened. The priest said it was written by the grandson of Aaron. I took hold of it with my hand and touched it several times, and, to my surprise, he did not forbid me, or make any objection. After examining it a while, I asked him to read to me out of it the ten commandments, given to Moses on Mount Sinai, which he did, interpreting them to me, as he read, in Arabic. They were all like those in our Bible, except that he called the two first *one*, and for the tenth, he said it was written, "Thou shalt make unto thee an altar of stones on Mount Gerizim."

These commands, as they stood in the MS. were not divided into ten, but were comprised in three or four sections.

Before closing the book, the priest remarked to me, "you will now receive blessing, on account of having seen this book."

The Synagogue is small, but neat. On a shelf, near the altar, I saw many books, written in Samaritan. I took one down, and asked him if he would sell it. He replied that he would for *two hundred dollars*. This I was not disposed to give.

Interview with the Governor.

Wishing to make an excursion to Sebastia, the ancient city of Samaria, Messrs. King and Bird, sent to the Governor for a soldier to go with them. The Governor immediately sent a request, that they would call on him, as he wished to become acquainted with them. Understanding that Mr. King spoke Arabic, the Governor entered into an easy conversation with him about his religion.

"I hear," said he, "that you have no pictures in your churches."

I answered, "No: our holy book forbids the worship of images and pictures." Here I repeated to him a part of the second commandment. "We have them not in our churches; we do not fall down to them; neither do we pray to the saints."

"That," said the Governor, "is a very different thing from the use of them in churches."

On his asking me, if I believed, that Christ is God, I answered; "We believe, that there is but one God, existing as the Father, and the Son, and the Holy Ghost. This distinction I cannot explain. We do not believe there are three God's, neither do we believe that Christ was the Son of God, as a child is the son of an earthly father. We believe that God gave him the Spirit, without measure, that God was in him, and that they ARE ONE."

The Governor listened attentively, and appeared calm; but several of the Turks, who sat near him, seemed to be moved, and cried out—

"God forbid—God forbid."

During our conversation, a multitude of people crowded to the door, and many entered the room; perhaps fifty persons crowded together to look at us, and listen to our conversation; and I said to the Governor, before them all, "We believe that all men are sinners, and that Christ, as the Son of Man, died to redeem us, and that there is no salvation except by his blood."

The Governor dismissed them politely, expressing a wish to see them privately at his house, the next day, if they could find it convenient to call.

Sebastia, or the ancient Samaria.

Leaving him, we set out for Sebastia, where we arrived in two hours, on horseback.

This must have been formerly a mighty city. We saw around the top of the hill on which it stood, (out of the present village,) perhaps two hundred and fifty, or three hundred stone columns, many of which are still standing.

On the 20th, our travellers resumed their journey for Jerusalem.

Half an hour east of Naploos, we came to what is shewn as the tomb of Joseph, which we stopped to see. About forty rods, directly south of it, is what is "Jacob's Well," at which Christ had his conversation with the woman of Samaria. A stone lay over the mouth of it, and I was told, that it is in part filled up with stones and earth. The well and the tomb are on the west side of a beautiful plain, which may have been the one Jacob bought of the sons of Hamor. Gen. 33:19.

Messrs. King and Bird arrived at Jerusalem on the 21st of January.

SANDWICH ISLANDS.

JOURNAL OF THE MISSION.

(Continued from p. 283.)

THE brethren, who were sent to explore Owhyhee, having returned and made a favorable report, every thing was in readiness for proceeding to the business of distributing the brethren among the islands, and for providing for the due distribution, also, of the means of support, from the common stock of the mission. Accordingly the brethren assembled on the 8th of September, of the last year, and, preparatory to business, repeatedly joined in prayer for the divine guidance.

To determine upon the stations, to which each of the brethren should be assigned, might not be a difficult matter; but it could be no easy task to devise an equable plan for distributing a scanty support, from one common stock, to twelve families, in different circumstances, situated at five stations, some at least 70 miles apart, and each possessing advantages and disadvantages peculiar to itself.

The missionaries at these islands have no fixed salaries. A part of their support is derived from small pieces of land, or small flocks of goats; a part is made up of small, but frequent presents from the natives; a part comes from the precarious donations of foreigners, who touch at the islands; a part from private friends in America; a part from private possessions of the missionaries themselves; a part from their earnings; but the main part directly from the funds of the Board.

Supplies from all these sources, excepting articles which are given as mere tokens of personal regard, are considered as a common stock, which is placed, by the brethren, under the care of a general agent, who divides to each station according to the best of his judgment. And in order that he may do this to good advantage, each station is expected to transmit to him a quarterly account of the state of its supplies, of its wants, and its prospects.

The brethren voted to form, without delay, two stations on the island of Owhyhee—one at *Kiruah*, on the western side; and the other at *Waiakea*, in the district of Hido, on the eastern side. The former was once occupied, for a short time, by Mr. Thurston.

> Kiruah is deemed at present most important, on account of its influence over the whole island, it being the residence of the governor, and on account of the ready access which it will allow a missionary to have to 12,000 or even 20,000 inhabitants in its immediate neighborhood. Waiakea is also deemed highly important, as having a fertile soil well watered, a commodious harbor, and a good population within reach of a missionary stationed there. The chiefs and people all agree in saying of that place, *Hido aina maitai*, "Hido is a good land."

The following assignment of stations was made at this time; viz.

OWHYHEE.

Kiruah.—Rev. Asa Thurston, and Mr. Joseph Goodrich. Mr. G. is a licensed preacher. Dr. Blatchely will reside here chiefly, for the first year.

Waiakea.—Rev. Artemas Bishop, and Mr. Samuel Ruggles.

WOAHOO.

Honoruru.—Rev. Hiram Bingham, and Rev. Wm. Ellis. Mr. Elisha Loomis, *Printer*. Mr. Levi Chamberlain, *Superintendent of Secular Concerns.*

ATOOI.

Wimaah.—Mr. Samuel Whitney, and Mr. James Ely, *Licensed Preachers.*

MOWEE.

Lahinah.—Rev. Wm. Richards, and Rev. Charles S. Stewart.

The journal, from which the above brief notices are taken, is brought down to the first of October, of last year.

In our number for August, we published an extract of a letter from Mr. Bishop to the Assistant Secretary, dated sometime in January. We now add one or two brief extracts from a letter of his to the Corresponding Secretary, dated about the same time.

> The nation is beginning to feel the salutary influence of the Gospel, and its rulers are in a measure becoming our patrons. Churches are erecting in different places, and pressing requests are made to us for laborers, which we are not able to afford.
>
> Aided by the vocabularies and the personal services of my brethren, I have been enabled to commence preaching to this people in their own language. On the last Sabbath, I delivered my sixth sermon, though it is with a stammering tongue that I speak.

At p. 282 of our last number, we made mention of hymns in the Owhyhean language, and copied the chorus to one of them. Twelve pages of an edition of Owhyhean Hymns, prepared by Messrs. Ellis and Bingham, have been sent to us. The work will contain about 60 pages, and it is intended to print 2,000 copies; so great is likely to be the demand.

Applications are daily making, by numbers of the natives, for copies of the spelling-book, of which an edition was printed some time since. Nearly 2,500 copies have been distributed. Another edition will be printed speedily. With respect to these books, Mr. Bingham remarks:

> Many of the people, who beg for books, we are obliged to deny. About 70 have applied during the last three days, and we have given out about two copies to each five persons.
>
> One young man asked me for a book yesterday, and I inquired of him, who his teacher was. He replied, "*My desire to learn:* my *ear* to hear, my *eye* to see, my *hands* to handle; for, from the sole of my foot to the crown of my head I love the *palapala*,"—i. e. learning.
>
> Another said, "all the people would learn if they could get books."—Many have applied for the hymns long before the first sheet could be printed.
>
> Some of the chiefs and others are beginning successfully to acquire the art of arithmetic. The book, pen, and pencil are superseding cards, and other amusements of the people.
>
> Drunkenness is discountenanced by the highest chiefs, and labor and sport on the Sabbath prohibited to some extent. Krimaku and John Adams are among the foremost patrons of our cause. Tamoree and Kaahumanu are particularly favorable. At the four principal islands the work goes on without interruption.

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With regard to himself, Mr. B. adds:

I have never yet had a desponding moment on missionary ground, though I do not forget the heart-sinking that I felt, for a little season, in view of the work, about the time of my appointment, by the Prudential Committee, to take this untried field. But He, who, I humbly believe, strengthened me then, I trust will continue to strengthen the feeble. And he, who has hitherto smiled on our undertaking, I trust will continue to bless our efforts to prepare and diffuse instruction for the spiritual and eternal good of such as are ready to perish in the isles of the sea. To Him alone be the glory.

From Atooi, Mr. Whitney sends interesting intelligence, in a letter to the Corresponding Secretary, dated also in January.

The chiefs, at their own expense, have built us a very convenient house for public worship, in which I have preached regularly, in the vernacular tongue, for eight months past, twice every Sabbath, and occasionally on other days. Our meetings are generally well attended, and many of the people are desirous of becoming acquainted with the Gospel. Under our immediate inspection, we have two flourishing schools of about one hundred and twenty scholars. There are other schools, in different parts of the island. Many more are anxious to learn; but for want of books and teachers, they must, for the present, be denied that privilege. Orders have lately been given out for all the people, without exception, on this and the neighboring island Oneehow, to observe the Sabbath as holy time, devoted to the service of the Lord Jehovah; strictly forbidding any play, or work, or even the kindling of a fire on that sacred day. Drunkenness is prohibited; and infanticide, which heretofore has been practised to no inconsiderable extent, is now punishable with death.

DEATH OF THE KING AND QUEEN OF THE SANDWICH ISLANDS.

THE Missionary Herald for August, contained a notice of the voyage of the king and queen of the Sandwich Islands to England, with the circumstances attending this extraordinary event. Such a proceeding, in the Ruler of more than 150,000 souls, whatever may be thought to be the degree of their barbarism, we believed could not fail to be followed by important consequences.

Reho-reho no doubt regarded himself as going to a land, where the Sabbath was observed; where were a multitude of churches for Christian worship; where were numerous preachers of the Gospel, in character like the missionaries whom he had left behind; and where the good book of God, the Bible, was every where enjoyed. He probably expected to find whatever the missionaries had recommended to him, as suitable to be adopted in reference to his own people, carried into effect where he was going; and might possibly (for he possessed considerable sagacity,) have designed to remark the aspect of a country, which had been long Christian.

After all the notices respecting the state of religion in England, which this work has heretofore contained, we surely need not stop to give our views of the actual moral and religious condition of that favored country. But it is easy to see, that this young and inexperienced prince, immediately on his arrival, *might* be thrown into such circumstances, without the fault of the pious people there, that, during his whole stay, he should behold very little of genuine religion, and very much of a demoralizing character. We are not well informed as to his real circumstances, in the few weeks of health which he enjoyed after his arrival; but have reason to believe, that, from political considerations, he was induced to keep himself partially secluded from society, except that he visited the theatre, and the gardens of pleasure.

The queen was the first who was attacked with a pulmonary inflammation; occasioned, in part, it is to be presumed, by her introduction into an atmosphere more cool, and dense, and humid, than she had been accustomed to; and in part, doubtless, by an unpropitious change of regimen, though her style of living in Woahoo, was not wholly unlike to the English manner. She died early in July. Her character has always been favorably described by the missionaries. Comparing her with her own countrywomen, she must have been an interesting female; and many expectations of good from her influence, have been destroyed by her premature death —for she had scarcely passed the morning of life, when she died.

The king survived her only a few days, and then sunk under the same disorder, brought on, probably, by the same causes, only aggravated by his former dissipation.

The effects of this mysterious providence upon the Sandwich Islands, and upon the mission, are yet to be known. We think, however, that the friends of the mission have no reason for solicitude. The question of a successor cannot, as we can see, involve much difficulty. Though the heir to the kingly authority, a brother of the late king, is young, his title has been often acknowledged, and will not probably be contested. The principal chiefs are all friendly to the mission. And whoever is appointed regent, it may confidently be hoped, that the young prince will be situated where, during his minority, he may enjoy the salutary influence of the missionaries.

The dealings of God towards that mission, have been wonderful from the first. The original missionaries embarked at Boston, before intelligence of any change in these islands had reached this country; and a speedy change was then wholly unlooked for. The brethren expected to find the old king alive, and strongly attached to his idols. They expected to find the morais standing, and the taboo system in full force. They expected to meet a long and determined opposition from a powerful, idolatrous priesthood. They expected to see human victims offered in sacrifice, to behold bloody battles, and to experience many dangers, before idolatry was overthrown. But not one of these expectations was fulfilled! Tamahamaha the 1st. suddenly died, and his son, the late king, on coming to authority, burned the morais, annulled the taboo system, abolished the priesthood, put an end to all sacrifices, and in short, overthrew idolatry. War was the consequence. But before the missionaries arrived, the Providence of God had hushed the islands to peace; and the messengers of salvation found a people without any religion, waiting, as it were, for the law of the true God!

But the missionaries needed a patron: and a patron was provided. Among the natives found wandering on our shores, was the son of Tamoree, king of one of the leeward islands. This son had been taken under the care of the American churches, and was sent home to his father in the same ship that carried the missionaries. This secured the warm friendship and kindest services of Tamoree, which have been continued to this day.

And when some foreigners, anxious to prejudice the natives against the missionaries, endeavored to make the islanders believe, that, if they listened to such men, they would incur the displeasure of the English nation; and when, also, these foreigners propagated the most erroneous reports, with respect to the influence of missions on the South Sea Islands, with the same object in view; all their machinations were overthrown unexpectedly and at once. God put it into the heart of the British government to purchase a vessel at the distant colony of New South Wales, and send it as a present to the king of the Sandwich Islands. This vessel, on the way to its destined place, touched at the particular island, in the cluster of the Society Islands, where Messrs. Tyerman and Bennet, a deputation from the London Missionary Society, happened then to be. The captain, who had this vessel in charge, offered to take a mission to the Marquesas, by way of the Sandwich Islands; and the brethren resolved that such a mission should be sent. These gentlemen, accompanied by a missionary, who had long been on those favored islands, and one or two of the converted natives, arrived at Woahoo just in the crisis produced by these evil reports. The visiters were Englishmen; they were also from the Society Islands; they came, too, in a vessel belonging to the king of England: and Mr. Ellis, and Auna, and his wife, could speak in the language of the Sandwich Islanders. The false reports were contradicted; the false impressions were removed: and the American missionaries then rose higher in the general estimation, than they had ever been before!

Nor was this all. The plan for proceeding to the Marquesas was providentially defeated. Instead of remaining at the Sandwich Islands but three weeks, as they had contemplated, the deputation were confined there more than as many months, and made a strong impression on the natives, and greatly strengthening the hands of the missionaries: and finally, at the earnest request of the king and his chiefs, Mr. Ellis, and the Taheitean chief, were induced, contrary to all their original plans and expectations, to take up a permanent residence there. Thus, the language of the islands has been sooner acquired by our missionaries, the Gospel has been sooner preached, and books have been sooner prepared, printed, distributed, and read.

We think, moreover, that we have the key to the mystery, why Mr. Ellis was not permitted, in the Providence of God, to accompany the king to England; but not being quite certain of the fact, we shall not at present make use of it. Thus much we can say. Every providence seems to have had a merciful bearing upon the mission: and we can see how almost every thing, which, at the time, appeared adverse, has been overruled for good.

The preceding remarks we have been led into, by a consideration of the influence, which the king's death might have on the mission to his subjects. As the Lord hath done in time past, so we trust he will do in time to come. He has provided for the exigencies of that mission, when man could not foresee them, and of course could not provide for them. Man is short-sighted and feeble; kings and rulers are subject to death: but the "Lord reigneth—let the multitude of isles be glad thereof."

Remarks on the Island of Cuba.

Continued from p. 290.

Animals, &c.—There are no dangerous wild animals on the island. The wild dogs, descended from the bloodhounds originally imported to hunt down the natives, are the most mischievous. They are considerably numerous.

The race of tame animals is various, and generally excellent. There are said to be no larger, stronger, or more docile oxen in the world. I have seen few such in the United States. The native horses are generally small, but vigorous, hardy, swift, surefooted, and well broken. Their common gait is an agreeable pace, or amble. Mules are numerous, and, though a diminutive breed, have remarkable strength, and endure hard labor, and cruel abuse from the negroes, with much patience. Cows give less milk than is common in this country, but the quality of it is very good. Goats, sheep, and swine are easily raised.

There are no reptiles on the island, the bite of which is fatal. The hornet, scorpion, and centipede are considered the worst. Lizzards are abundant, but harmless.

The mountain-crabs come annually from the mountains, in large armies, to deposit their young in the sea, and then return. They are followed by the young ones, as soon as they have strength for the journey. Another kind dwells in holes dug along the sea-shore. A species of ant, called *viva-agua*, does much mischief to the coffee, by depriving the trees of their leaves. These insects make deep subterranean excavations. A short ride sometimes carries the traveller past hundreds of little tumuli on the plains, formed by the earth which they have thrown up. A small insect, called by the French a *chigre*, is very troublesome to the feet of those, who are employed in cleaning the coffee. It makes a lodgment beneath the skin, where it forms a small bag, and, if not soon removed, deposits its eggs. But the most interesting specimen of the insect tribe, is the *cuculla*, a curious fire-fly, which, as the rainy season approaches, kindles a thousand brilliant little fires in the evening air. It has two strong lights on each side of the upper part of the head, and one beneath the abdomen; and when fully grown, is about three-fourths of an inch in length. Two or three of these will enable one to read in the darkest night.

The most noted birds, are the parrot, paroquet, and quail.

The markets have a good supply of fish. Excellent turtles are found in the shallow waters. Turtle-soup is the dish for Friday, when no good Catholic eats meat, without a dispensation. But such dispensations, I should judge, must be common.

Climate.—The climate of Cuba is not well understood abroad. From the frequent mortality among strangers at the Havana, the whole island has been supposed unhealthy. But this is far from being correct.

The *Havana*, indeed, is never absolutely a safe place for strangers, without many precautions on their part; and sometimes no precautions will avail. While I was on the island, however, which was from early in February till sometime in May, the city was remarkably healthy. So it had been for the two months previous to my arrival. I was assured, on respectable authority, that but one case of death happened among foreigners in December and January, although their number in the city and harbor must have exceeded 4,000. But this was a rare phenomenon, and might be chiefly owing to the unusual coolness of the season.

Natives of the Havana are not, so far as I could learn, liable to the yellow-fever, provided they are, at no time, long absent from the city. But I am not surprised that strangers suffer. No tide gives motion to the waters of the harbor. The elevated land, also, rising on the eastern side of the harbor, and crowned with fortifications, breaks the current of the trade-winds. The city, moreover, stands on a low plain, and is surrounded by a wall of considerable height, which obstructs the circulation of air. Its streets, too, are narrow, badly paved, generally muddy or dusty, and not always free from impurities; while, during the rainy season, a vertical sun almost daily pours intense heat upon a thousand little pools, which are formed in them. In addition to this, the floors of the houses, being usually of hardened earth, cannot fail to give rise to chilling exhalations. What wonder if disease often sends the stranger into the grave, when, on his arrival, he is assailed at once by malaria from all these sources!

But other causes, no doubt, have been active in multiplying instances of mortality. The great body of victims to the fever, are seamen. They have experienced, perhaps, a sudden change of climate from coolness to great heat, and the vital powers act, consequently, with diminished energy. The masters and supercargoes are then exposed to burning sunbeams on the mole, and are exhausted by business, and vexed by disappointments and delays. Perhaps their diet is irregular; their digestion impeded; their perspiration obstructed: and then, vexation of mind and exhaustion of body, amidst noxious effluvia, (if such there are,) will suffice, one would think, to occasion, in frequent instances, a fatal catastrophe.—The common sailors reside on board their vessels; are often exposed, in the season of fever, to both sun and rain; have little regard to the kind, or quantity of their food; make an excessive use of liquids; expose themselves to be cooled on deck by the breezes and dews of evening; and, when wearied, not seldom fall asleep where they are chilled by a cold stream of the midnight air.—The enlargement of the mole, within a few years, by facilitating the progress of business, and lessening the amount of exposure, has, it is said, diminished materially the mortality among seamen.

Without the walls of the Havana, where there is a numerous population, and where circumstances are more favorable, the danger is said to be much less, than in the city. It is thought to be less, also, at Matanzas.

I could not find that the internal parts of the island are liable, in any extent worthy of notice, to the yellow-fever. If strangers avoid the midday sun, the chilling damps of the night, exposure to rain, and intemperate eating and drinking, I think they might dwell there, through the year, as secure from sudden, fatal disease, as in New England—and these precautions are easily taken.

The more common diseases among the inhabitants, are dysentary, intermittent fevers, complaints of the liver, and ophthalmia. Dysentaries sometimes occasion great mortality, especially among the slaves. Intermittents are common to the low grounds. The liver complaint is a frequent evil: and cases of partial blindness, I was assured, not seldom occur. Children have a healthful appearance, but need considerable care. The general manner of living, however, being simple, health is a blessing greatly prevalent. Old age is often to be seen. Hypochondriacs are rare.

The yellow-fever is not regarded by the natives as at all contagious; but the consumption (I suppose because it is rare,) is thought to be so: and when a person dies of that disease, the precautionary measures, which are taken, are very many.

Having broken my thermometer, and being unable to replace it at the Havana, I despaired of coming to a precise knowledge of the temperature of the climate. But just before my departure, a gentleman of great accuracy, who had come to the island for the same reason with myself, was so kind as to transcribe for me a thermometrical journal, which he had kept from December to March last inclusive. The gentleman resided, during that time, about 30 miles south of Matanzas, on ground, which, as to its elevation and surrounding country, would render the temperature there, a fair specimen of the temperature in the interior generally.

The *extremes* of Fahrenheit's thermometer, in these months, were as follows:

At sunrise, - - - -	from	40°	to	72°
At 2 o'clock, P. M. - -		65°	"	87°
At 9 P. M. - - -		47°	"	78°
General range, - -		35°	"	82°

The *mean temperature*, at each of these times of day, with the mean temperature of each month, and of the four months, is given in the next table.

	Sunrise.	*2 o'clock.*	*9 P. M.*	*The month.*
December,	70°	79°	66°	72°
January,	61°	80°	64°	68°
February,	62°	77°	68°	69°
March,	64°	80°	71°	72°
Mean temperature of the four months,				70°

When the thermometer was depressed below 50°, it was owing to what is termed a *Norther;* that is, a northerly wind, which is generally attended with showers. At the Havana, in February, I found these northers uncomfortably cool. Humboldt somewhere says, that, during these winds, the thermometer at the Havana has been seen to fall as low as 32°, or to the freezing point, only 262 feet above the level of the ocean.—The mean heat of the summer months, according to the representations of the inhabitants, cannot very much exceed 75°. The atmosphere is tempered by the rains.

Though the four months above mentioned were a part of the dry season, there were a few showers in each of them. In April these showers became more frequent, and still more so in May.—The rainy season commences in June, and continues till November. The morning is usually fair; but about noon dark clouds arise, the lightnings play, the thunder is frequent, loud and terrific, and the waters come down in torrents. Now vegetation advances with wonderful rapidity, and nature puts on her richest attire. But the deep loam in the roads, saturated with water, yields to pressure, and is almost impassable.

A considerable number of invalids from the United States resort to this island, in the winter. Those, who go before their constitutions are broken down, and who attend properly to their diet and exercise, usually derive benefit. But some go to the island when it is too late to find health any where; and others derive no benefit from the change, because they suppose that the climate alone will do every thing, and act accordingly. In no country can it be easier to adhere to a mild and salutary regimen, than it is in Cuba.

No invalids should proceed to the West Indies, unless acquainted there, without good letters to some merchants or planters. With such letters, they will be hospitably and kindly entertained; for no people are more hospitable and kind than the merchants and planters of that island. Of this I had abundant experience. A passport will of course be procured before leaving this country, which must be endorsed, according to the laws of Cuba, by some Spanish Consul residing in the United States.

Population.—The population of the island is estimated, in the "Stranger's Guide" before mentioned, to have been, in the year 1819, as follows:

Freemen.—Whites,	290,021	405,712
People of color,	115,691	
Slaves. - -		225,268
Total,		630,980
Amount of the colored population,		340,959
Excess of colored population above the white, - -		50,938

That is; in every 100 inhabitants, 46 are whites, 18 are free colored people, and 36 are slaves.

According to Humboldt, there were, in 1804, 234,000 whites, 90,000 free people of color, and 108,000 slaves; or, in every 100 inhabitants, 54 whites, 21 free people of color, and 25 slaves.

The more obvious classification of the inhabitants is into foreigners, (consisting chiefly of emigrants from the United States, Great Britain, Germany and France,) European Spaniards, Creoles, free people of color, and slaves.

The settlement of *foreigners* upon the island is favored by the present Governor-General of Cuba, and by the Governor of Matanzas, whose characters, for enlightened views and strict integrity, are deservedly held in high estimation. Many of the principal mercantile houses are composed of foreigners, and not a few plantations are owned and conducted by them.

The *European Spaniards* are numerous, and possess great influence; but whether they have a monopoly of offices and privileges, as was formerly the case in the Spanish provinces of South America, I am not well informed.

The *Creoles* are the native white population; and although excelled, as a body, by their European brethren, in intellectual acquirements, they are not excelled by them in original capacity. They possess great quickness and shrewdness of perception.

The population of *free colored people* has risen from the humanity of the Spanish law. Every slave has a right to his freedom, when he pays his master a sum of money equal to his value. The master cannot demand more than he gave for the slave, unless he has taught him a trade. Slaves may, also, purchase a *part* of their time, in which case they may soon obtain money to redeem the whole. They generally have certain privileges. Each one is allowed a small piece of ground for his own use; and to some extent they are permitted to raise hogs and poultry, which they sell to their masters. The number of the free colored people, twenty years ago, was 90,000. During the fifteen subsequent years it augmented, as we have seen, to about 115,000; which is no more than might be expected from the natural increase.

The *slaves* are thought to be treated better on this island, than on most of the other West India islands. In general, their usage is better than I had supposed. Several enlightened planters confessed, however, that slavery is an evil not confined to the slave, since it really diminishes the value of the island. "Were there no slaves," said they, "we could procure more efficient labor from the white population." But I must be allowed to question, whether the Spanish emancipation-law, *as it now stands*, confers any advantage either upon the slave, or his master. It has set loose from restraint more than 100,000 blacks, to dwell in the island, with no love for the whites, without education, without moral principle, without good habits, and destitute of character. Make but another law, providing effectually for the Christian instruction of the slave; then will the law, which provides for his liberty, have an excellent effect; especially since it gains its object by a gradual operation, through the industry and frugality of the slave. When slaves become free, it might not be amiss to send them to Hayti, where their condition will be improved, and where they can do less harm, than if they remained in Cuba.

The number of slaves imported from Africa, since 1786, is as follows:

From 1786 to 1800	- - -	60,473
From 1800 " 1815	- -	84,517
From 1815 " 1821	- . -	99,939
	Total,	244,929

In 1821 the further importation of slaves was prohibited by the Spanish government; though, since that time, at least 5,000 are supposed to have been smuggled into the island every year.

Chief Places.—I visited the Havana, Matanzas, and Madruga. My descriptions will be confined to these places, and must be very general.

The *Havana* is to be ranked with the principal cities of our hemisphere, as well on account of its population, as its commerce. The number of whites residing within the walls of the city is about 44,000; and the suburbs and dependencies of the city, contain about 40,000 more. It stands on a plain, west of one of the most beautiful of harbors, and its walls, which enclose about a square mile of ground, are between 20 and 30 feet high. Cannon are mounted at suitable distances on the walls, and, in case of an attack from the land, there is a wide ditch without, that can be filled with water from the canal which supplies the city.

Perhaps the entrance to few ports, if any, in the world, is more strongly fortified, than the port of the Havana. Although there is an admirable bay of deep water within, its mouth is so narrow, that but one ship can enter at a time. Proceeding into this bay, a ship first passes a lofty castle, called the *Morro*, situated at the extreme point of land on the left. A light-house rises from a corner of this fortification. From the Morro, for nearly half-a-mile up the harbor, the elevated bank is crowned with immense batteries, denominated the *Cabanas*, erected, it is said, at an expense of more than 30,000,000 of dollars. On the opposite side, is another strong fort, called the *Punta*, connected with the walls of the city; and within the walls is the citadel. These most expensive fortifications arose from a belief, very properly entertained by Spain, that the dominion of Cuba was essential to the preservation of Mexico, which possesses no good harbor on its eastern shore.

The city is divided into solid squares, and its streets, though narrow, are straight, and intersect each other at right angles. The houses are quadrangular, having a court in the middle. All the rooms have a direct communication with each other, and also open into this court. Most of the houses have two stories. The lower one is commonly used for a ware-house, shops, &c. The materials for building are small, irregular fragments of stone, which are united by a strong cement, and the wall is then plastered and white-washed. The roofs are tiled.

Many of the inhabitants possess vast wealth, and have costly habitations. There are, also,

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rich and spacious monasteries, convents, and churches. The convents of St. Domingo and St. Francisco were the only institutions of the kind, which I visited. Each of them occupies an entire square, having an open court in the middle, which is surrounded by piazzas in the first and second stories. The walls facing the courts, are covered with historical paintings, representing transactions in the lives of their patron saints. Both the buildings and paintings are now going to decay. The convent of St. Francisco had been converted into barracks for soldiers, and had suffered wanton abuse. This is one of the 12 convents, that were suppressed during the reign of the Constitution.

But the Cathedral interested me more than any other edifice. It is a massive, Gothic structure; and for magnitude and taste, is incomparably superior to the other places of worship. Even a Protestant might survey its walls, and pillars, and even its altar, and find little to offend. There is no tinsel, no parade. Every where is simplicity. The paintings seem to have been placed where they are, rather by the artist, than by the divine; and such are the subjects of them, and such their execution, disposition, and moral effect, that, as they seemed not to be objects of worship, I should be sorry to have them removed. The images are few, consisting only of crucifixes, which are so small that they must be near, in order to be seen.—The churches in general, however, abound with images, large as life, and gaudily decorated.

The Cathedral is the more interesting, as it contains the ashes of Columbus, which were brought to the Havana in 1796. They are deposited in the wall, on the right side of the altar; and the urn is concealed by a marble slab, on which is sculptured, in high relief, a front view of the memorable man.

Beyond the walls is the *Paseo*, or Promonade, to which the citizens resort morning and evening, for exercise and air. It is a broad avenue for carriages, about a mile in length, with shaded walks on each side; and was designed for a beautiful place. But it was left unfinished, and now suffers for want of repairs

Contiguous to this, is the Botanical Garden, which, more strikingly than the Paseo, exhibits an elegant plan, left but imperfectly executed. The Garden was formed under the patronage of the "Royal Patriotic Society of the Havana," an institution, which has been of much service to the island.

A greater curiosity is the country-seat of the Bishop of Havana, which is about three miles from the gates of the city; and, for beauty of situation, elegance of design, and perfection of order, is perhaps equalled by no one of the country-seats around the metropolis of New England. But this is the only thing of the kind near the Havana. After quitting the suburbs, though there are many fine sites, nothing is beheld, for several miles, but the thatched cottages of a few peasantry. Whether the reason assigned for this, by a very intelligent citizen of the Havana, be well founded, namely,—the insecurity of a well furnished, but insulated residence, so near the city,—I am not competent to decide. The church is the Bishop's heir at law; but the apprehension of sacrilege, is said not always to defend this estate from encroachments.

Matanzas. The import of this name is *slaughter*. Tradition reports it to have been given to the place, on account of a bloody battle with the natives, which happened there. It is not material to inquire whether this be true. The city, as to its principal growth, is modern. The amount of its white population is 8,400. It is situated at the bottom of a bay, which penetrates several miles into the land; and, for the most part, stands on more elevated ground than the Havana. It has also cleaner streets than that city. A large proportion of its houses consist of a single story, and perhaps two thirds of them are thatched: but the thatched houses do not border on the harbor. Much American society is always found in this place, and our language is understood, in various degrees, by many of the inhabitants. The city has but one church, and that is a plain building, furnished in the plainest style. The mercantile importance of Matanzas is considerable at present, and is annually increasing.

Madruga. This is a noted watering-place, 30 miles from Matanzas, and 45 from the Havana. It is situated on the south side of the hills, or mountains, which bear the same name. There are about 500 respectable houses in the place, and during April and May the crowd of persons in pursuit of health and pleasure, is very great. It is a singular fact, that there is no hotel in the place. Every man owns a house, or else hires one, or a part of one, for the season. The church is a very decent building, much superior to the usual style of churches in the interior.

The ground is uneven, and on three sides is barren. On the south it is fertile, descending beautifully towards the plains of San Luis.

I was shewn three mineral springs, called the *Paila*, *Tigre*, and *Castilla*. At each there was a bath. The Paila is most celebrated. It smells and tastes strongly of sulphuretted-hydrogen gas, and deposits sulphur. The Tigre has less of these indications, and the Castilla none. The waters are transparent, and flow not in great abundance. Although an oxide of iron is very observable in the neighboring soil and rocks, I perceived no traces of iron in either of the springs. The waters have been analyzed, but I could not learn the results. I desired to ascertain the temperature, but there was no thermometer to be obtained. Invalids have found these waters beneficial in cutaneous diseases, and in cases of debility.

The Padre of Madruga gratified me—as did, also, an older priest at Matanzas—by his kindness of disposition, amiable manners, the humble piety which he seemed to possess, and the excellent character which he sustained. He called at my lodgings, while I was out, and before my letter to him had been delivered, and inquired of my friends, if I was a Physician. They answered, that I was not, but an Ecclesiastic. "Of what denomination?" said he. They answered, "a Presbyterian." The reply of the priest was characteristic. "It is no matter; if he be an enlightened man, he will not fail to be liberal."

(To be continued.)

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Exeter, N. H. Mon. con. by Rev. I. Hurd,	12 10
Gilmanton, N. H. Contrib. of chh. at commu. seasons, by Rev. L. A. Spofford, 12; fem. read. circle, for Brainerd, by do. 50c.	12 50
Harpersfield, N. Y. Fem. orphan so. by Rev. Dr. Porter,	22 00
Hillsboro' co. N. H. Bible and char. so. Mr. R. Boylston, Tr. fr. Dr. J. Muzzy, *Peterboro'*, 10; Rev. E. P. Bradford, *New Boston*, for wes. miss. 3; a friend in do. for do. 3; *Wilton* fem. char. so. 2,08;	18 08
Keene, N. H. Heshbon so. for wes. miss. by Sophronia Adams, Sec.	10 00
Kennebunk, Me. Mr. O. Burnham,	2 50
Lebanon, Ct. La. benev. so. Miss A. Buckingham, Tr. for *Zebulon Ely* in Ceylon, 2d. pay. by Mr. W. Buckingham, 20; mon. con. (of which for Bombay chapel, 3,23; Pal. miss. 1,92; Am. Ind. 51c. For Miss. sch. 1,51, hea. chil. in India, 1,60;) by Mrs. S. Ely, Tr. 11;	31 00
Littleton, N. H. Indiv. for hea. chil. by Rev. D. Fairbanks,	4 00
Machias, Me. Mite so. mon. con. by Mr. W. A. Crocker,	5 00
Manchester, Vt. Fem. mite so. Mrs. H. Loveland, Tr. by Mr. H. A. Parsons,	14 00
Middlebury, Vt. Philadelphian so. of the coll. for *Solomon M'Allen* in Ceylon, by Mr. Rood,	13 00
Moffit's store, N. Y. P. Roberts, Esq.	3 00
Monmouth co. N. J. La. Ceylon so. for *William Tennent* and *Sarah Woodhull*, by Mrs. E. A. Schenck,	27 00
Newburyport, Ms. Chil. in sab. sch. for hea. chil. by S. S. Hodge, sec.	3 21
New Gloucester, Me. Mon. con. in Rev. E. Moseley's par. by Rev. A. Cummings,	15 75
New York city, Fem. for miss. sch. so. for For. miss. school, by Mrs. A. Truair, Tr.	100 00
North Yarmouth, (1st. par.) Me. Mon. con. for Pal. miss, by Rev. A. Cummings,	20 25
North Yarmouth and Vic. Me. For. miss. so. Mr. S. Sweetser, Tr.	10 00
Pembroke, N. H. La. in Rev. A. Burnham's so. for *Abraham Burnham* in Ceylon, by Dr. J. Kittridge,	20 00
Petersham, Ms. Fem. char so. for Dwight, by Miss L. Goddard, Tr.	4 54
Phillipston, Ms. Mon. con. (of which for Bombay chapel, 4;)by Rev. J. Chickering,	21 00
Rochester, Ms. Hea. friend so. by Patty Haskell, Tr. 11,50; coll. at the ann. meeting, by do. 5;	16 50
Stockbridge, Ms. O. P. a friend, m. f.	3 00
Thetford, Vt. Chh. and so. 28; an indiv. for Bombay chapel, 1; by Rev. A. Burton,	29 00
Washington city, Fem. miss. so. for *Josiah Meigs* at Brainerd, by J. R. Nourse, Esq.	30 00
Wellfleet, Ms. Chh. and so. by Rev. T. Davis, 8,22; Rev. T. Davis, 12;	20 22
West Barnstable, Ms. Fem. for. miss. so. Mrs. H. Crocker, Tr. by Rev. E. Pratt,	12 00
Westford, Vt. Fem. char. 5; char. box of J. D. Parmelee, 2; by W. Wood, Esq.	7 00
West Springfield, Ms. A lady for wes. miss. by Col. S. Warriner,	3 00
Winchester, Va. L. Hoff, Esq. by Rev. Dr. Hill,	50 00
Unknown, A friend, m. f. rec'd Aug. 17th,	4 62

Amount of donations acknowledged in the preceding list, $1,278 92.

DONATIONS

From September 1st. to 20th inclusive.

Acworth, N. H. Mr. John Davidson, 3; Miss Hannah Ware, 2; for For. miss. sch. by Rev. P. Cooke,	5 00
Albany, N. Y. Hon. Philip S. Van Rensselaer, by Rev. Dr. Proudfit,	100 00
Amherst, (wes. par.) Mon. con. 2; Students in the Institution, 2; by Rev. Dr. Humphrey,	4 00
Antrim, N. H. Male for. miss. so. 27,75; fem. asso. 19,51; a friend, 50c. by Rev. J. M. Whiton,	47 76
Auburn, N. Y. Mon. con. 25; a friend, 5; by Mr. A. Crane,	30 00
Augusta, N. Y. Mon. con. by Dea. A. Thomas,	8 40
Barre, N. Y. Chil. of Rev. Mr. Rawson, by Mr. A. Crane,	75
Batavia, N. Y. Contrib. by do.	6 76
Bellows Falls, Vt. Hon. Wm. Hall,	10 00
Benson, Vt. Fem. cent so. Mrs. A. Watson, Tr.	9 00
Bergen, N. Y. Mrs. Coan, 1; Rev. H. Halsey, 3; by Mr. A. Crane,	4 00
Bethel, N. Y. Mrs. H. Stewart, 4, Miss J. Kenney, 2; A. Stewart, 3; contrib. 1,87; by do.	10 87
Blandford, Ms. Fem. char. so. by Hon. George Bliss,	15 25
Boscawen, N. H. Easterly so. m. f. by Mr. S. W. Colman,	18 75
Boston, Ms. United mon. con. for Pal. miss.	51 84
Brandon, Vt. Mon. con. 7; Rev. B. Green, 3;	10 00
Branford, Ct. Fem. char. so. Miss M. Tyler, Tr. 6; hea. sch. so. S. Plant, Tr. 10, by T. Dwight, Esq.	16 00
Brattleborough, (wes. par.) Vt. Prayer meet. by Mr. M. Van Doorn,	12 00
Bridport, Vt. Mrs. E. Rice,	5 00
Brookfield, Ct. Found in box of clothing fr. Dorcas so. 2,52; Fem. char. so. by Rev. Mr. Brundage, 15,25;	17 77
Brunswick, Me. Mon. con. by Rev. A. Mead,	28 00
Buckland, Ms. Mon. con.	5 00
Buffalo, N. Y. Mrs. Kibbe, by Mr. A. Crane,	2 50
Cambria, N. Y. Contrib. at session of Presbytery, by Mr. A. Crane,	5 00
Campton, N. H. Miss M. Willey, 2; Mr. M. Cook, 1,40; by Rev. J. L. Hale,	3 40
Canandaigua, N. Y. Mon. con. by Mr. A. Crane,	45 56
Catskill, N. Y. Hon. Tho. B. Cooke, for Pal. miss. by Rev. Dr. Porter,	100 00
Cazenovia, N. Y. Aux. miss. so. 6; mon. con. 3; contrib. 12; Mr. Beckwith, 1; by do.	22 00
Charleston, S. C. Chil. in sab. sch. No. 1, for Changane school in Ceylon, by Mr. A. P. Gready, Sup.	46 37
Chilmark, Ms. Benef. so. by Rev. S. Holmes.	5 12
Clinton, N. Y. Coll. 39,12; Dea. Williams, 2; chil. of Pres. Davis, 8; Mr. Humphrey, 3; Mr. Benedict, 3; two friends, 6; by Mr. A. Crane,	61 12
Dalton, Ms. A friend, by Rev. Dr. Lyman,	5 00
Danbury, Ct. La. asso. for hea. chil. Mrs. S. Andrews, Tr. 14; mon. con. 5; by T. Dwight, Esq.	19 00
Dedham, Ms. Mon. con. in first chh. by Gen. N. Guild. Tr.	25 00
Deerfield, Ms. A Revolutionary pensioner, for Pal. miss.	4 00
Dover, N. H. Chh. by Dea. J. Hayes,	23 25
East Bloomfield, N. Y. Mon. con. 17,74; females, 12,26; by Mr. T. Beals,	30 00
East Palmyra, N. Y. Dea. Foster, Mr. Saverhill, Dea. Mason, Mr. Reeve, Mr. Clark, Rev. A. Eggleston, ea. 1; indiv. 57c. by Mr. A. Crane,	6 57

Essex, Vt. Mon. con. 6; Rev. A. Morgan, for hea. sch. fund, 1;	7 80
Falmouth, Ms. Bible and for. miss. so. by Mr. N. Shiverick, Tr.	43 00
Farmington, Ct. (East farms dis.) fem. benev. so. Miss S. Clark, Tr. 10; a fem. friend, 2; by Mr. A. Clark,	12 00
Geneva, N. Y. E. P. Hastings, 5; P. Hastings, 1; H. Hastings, 1; Mr. Gray, 1; by Mr. A. Crane,	8 00
Greenwich, Ct. For. miss. so. Mrs. S. W. Mead, Tr. 52; hea. sch. so. Miss S. Lewis, Tr. 38,60; by T. Dwight, Esq.	90 60
Hampden co. Ms. For. Miss. so. Hon. Geo. Bliss, Tr. by Hon. John Hooker,	91 75
Hamp. Chris. Depos. Ms. *Danby*, N. Y. Mon. con. by Rev. S. Parker, 26; *Hatfield*, Ms. chil. mite so. 1,20; *Cummington*, for ed. hea. chil. by W. Packard, 50c. *Northampton*, m. f. in 1823; 3,31; *Norwich*, fem. char. so. by Martha Knight, 11,67;	42 68
Hartford, Ct. Coll. at the Anniversary of the Board, 113,30; Rev. Asahel Nettleton, by Rev. Dr. Chapin, 100; fem. for. miss. so. Miss M. B. Hurlbutt, Tr. 32,50;	245 80
Hartford co. Ct. Miss. so. J. R. Woodbridge, Esq. Tr. *East Windsor*, (nor. par.) Young men's miss. so. H. Allen, Tr. 16,25; *Granby*, fem. so. of relief, Mrs. Holcomb, Tr. 20,52; *East Windsor*, (nor. par.) fem. benev. so. Mrs. F. Bartlett, Tr. 13,85; la. so. for ed. hea. youth, for For. miss. school, Miss M. Bartlett, Tr. 10,45; *Wintonbury*, fem. asso. Hannah Mills, Tr. 7,66; *Rocky hill*, fem. asso. Mrs. A. Robins, Tr. 29,23; gent. asso. W. Butler, Tr. 23,77; *Glastenbury*, la. asso. Mrs. B. Hale, Tr. to constitute the Rev. CALEB BURGE an honorary member of the Board, 56,55; gent. asso. O. Hale, Tr. (of which 20; from D. Hubbard) 42,12; *Manchester*, la. asso. Mrs. E. A. Olcott, Tr. 38; *Windsor*, la. asso. Mrs. I. Drake, Tr. 51; *West Hartland*, la. asso. Mrs. A. Ensyn, Tr. 26,63; mon. con. by Mrs. Gaylord, 6,06; *Berlin*, (New Briton so.), gent. asso. T. Lee, Tr. 24,37; T. Lee, agent, 9,50; *Simsbury*, gent. asso. W. Mather, Tr. 23,50; *West Hartford*, gent. asso. S. Whitman, Tr. 6,58; *Wethersfield*, la. for. miss. so. Miss. A. Marsh, Tr. 72,36; *Marlborough*, gent. asso. E. Strong, Tr. 19,23; *West Hartford*, gent. asso. S. E. Woodbridge, Tr. 13,39; *Eastbury*, la. asso. Mrs. N. Hale, Tr. 19,27; *Suffield*. la. asso. Mrs. M. King, Tr. 24,08; gent. asso. Mr. H. Bissell, Tr. 23,39; *Kensington*, la. asso. Mrs. M. Robbins, Tr. 18,25; mon. con. by Rev. R. Robbins, 3,54;	599 55
Hatfield, Ms. A fem. friend, for Pal. miss. by Rev. Dr. Lyman,	10 00
Hopewell, N. Y. Rev. Joseph Merrill, 3d pay. for *Moses P. Merrill* in Ceylon, 12; a friend, 4; do. 25c. by Mr. A. Crane,	16 25
Huntington, Ct. Rev. T. Punderson, 50; a widow's mite, 1; young orphan's off. 1;	52 00
Jaffrey, N. H. La. so. for *Levi Spaulding* in Ceylon, by L. Howe, Esq.	12 00
Keene, N. H. Mon. con. by Rev. Z. S. Barstow,	6 00
Lansingburgh, N. Y. Fem. miss. so. by Hannah Judson, sec. 23; a friend, for Sand. Isl. miss. by Mrs. A. Blatchford, 2,	25 00
LeRoy, N. Y. mon. con. by Dea. A. Thomas,	7 60
Lewiston, N. Y. A friend, by Mr. A. Crane,	6 00
Lima, N. Y. For. miss. so. by do.	6 50
Lockport, N. Y. Mr. A. Kent, by do.	2 00
Ludlowville, N. Y. Mon. con. by Dea. A. Thomas,	12 00
Lyons, N. Y. Geo. McLorin, 1,50; E. Price, 5; Mr. Taft, 3; Capt. Tower, 3; Mr. Leach, 1,25; F. White, Mr. Kingsbury, Mr. Yale, J. Gilbert, and a friend, ea. 1; indiv. 2,11; by do. fem. miss. so. Lavinia Geer, Tr. 13;	33 86
Madison, N. Y. Fem. cent so. for Pal. miss. 22; a fem. friend, for do. 2; by Dea. A. Thomas,	24 00
Manchester, Vt. Mon. con. 3; for a child in Mr. Meigs's fam. in Ceylon, to be named *Richard Warne*, 20; by Rev. H. A. Parsons,	23 00
Marcellus, N. Y. Fem. char. so. Mrs. A. Parsons, Tr. 10; mon. con. 4; J. R. Kellogg, 1; by Mr. A. Crane,	15 00
Mentz, N. Y. Mr. Gibbs, by do.	1 00
Middlebury, Vt. Miss M. Seymour,	50
Milton, Vt. Coll. by Mrs. Herrick,	7 00
Monson, Ms. Mon. con. by Rev. A. Ely,	6 00
Newark, N. Y. Capt. Miller, by Mr. A. Crane,	1 10
New Haven, Ct. S. Twining, Esq. 3; Branch of for. miss. so. of wes. dis. of New Haven co. C. L. Salter, Tr. 25; a mother's off. 5; by T. Dwight, Esq.	33 00
New London, Ct. Fem. for. miss. so. Mrs. C. Wolcott, Tr. by do.	64 50
New Milford, Ct. Fem. for. miss. so. Miss U. Farrand, Tr. by do.	15 00
Newport, R. I. A Revolutionary pensioner, for hea. chil. 1; Capt. A. G. Swasey, coll. in m. box kept in packet sloop Rapid, while plying between Charleston and St. Augustine, 9,36; by Rev. Dr. Austin,	10 36
New Sharon, Me. Fem. miss. so. for Pal. miss. by Rev. J. Peet,	7 50
New York state, A friend, by Mr. A. Crane,	50 00
do. (town unknown,) A miss. so. by Dea. A. Thomas,	6 62
Northampton & vic. Ms. For. miss. so. E. S. Phelps, Tr. *Hatfield*, mon. con. 1,22; *Norwich*, a fem. friend, by Rev. B. R. Woodbridge, 4; *South Hadley*, mon. con. by Mr. J. Snow, 7,44; *Northampton*, mon. con. 29,71; Mr. B. Southwick, 2; *Southampton*, young men's so. for *Vincent Gould* at Brainerd, 25;	69 37
Onondaga, N. Y. Contrib. in 1st relig. so. by Dea. A. Thomas,	7 50
Onondaga Hollow, N. Y. Contrib. by Mr. A. Crane,	11 54
Otisco, N. Y. Mr. Wilcox, by do.	1 00
Palmyra, N. Y. Mon con. in wes. par. 12,26; G. Beckwith, 5; Dea. H. Jessup, 5, Mr. McCollum, Dea. J. Foster, Dea. H. Foster and a friend, ea. 1; by do.	26 26
Paris, N. Y. Contrib. 27; Mr. Burrett, 3; Mr. Hopkins, 3; H. McNeil, Esq. 3; by do.	36 00
Peterboro' N. Y. Dr. Norton, 1; Mr. Huntington, 1; by do.	2 00
Phelps, N. Y. For. miss. so. 12; mon. con. 1; by do.	13 00
Pittsford, Vt. Mon. con. by Mr. S. W. Boardman,	12 00
Pompey, N. Y. Mon. con. in 2d chh. by Dea. A. Thomas, 19,07; (*W. Hill*) Rev. Mr. Powell, 1; (*E. hill*,) Dea. Woodford, E. Conklin, J. Jerome, I. Jerome, J. Chapell, Mrs. F. Marsh, Miss L. Lathrop, ea. 1; indiv. 1,75; contrib. 12,69; by do.	41 51
Portland & vic. Me. For. miss. so. by J. Adams, Tr. 111,60; a friend, by W. Hyde, 75c.	112 35
Riga, N. Y. Contrib. by Mr. A. Crane,	6 95
Rochester, Josiah Bissell, 6; several friends, 6,59; Mr. Matthews, R. Beach, Dr. Ensworth, Mr. Pomeroy and P. Smith, ea. 1; Mr. Brooks, 2; Mr. West, 10; A. Samson, Esq. 2; by do.	31 59
Rome, N. Y. Contrib. 8,76; a la. 1,50; by do.	10 26
Rushville, N. Y. O. Green, by do.	5 00
Salem, (sou. par.) Ms. Mon. con. by Mr. D. Lang,	20 91
Salem, N. Y. Sundry indiv. in chh. of Rev. Dr. Proudfit, and others,	100 00
Salina, N. Y. Contrib. by Mr. A. Crane,	10 25
Shoreham, Vt. Capt. L. Sanford, 6,50; a fem. friend, 1; fem. cent so. 12,50; by H. Everest, Esq.	20 00
Skeneateles, N. Y. Dea. Rhodes, by Mr. A. Crane,	1 00
South Salem, N. Y. Fem. cent so. Nancy Rockwell, Tr. 14; Mrs. M. Mead, 3; by Mr. J. P. Haven,	17 00
Stockbridge, Ms. Mrs. E. Whittlesey for *Caroline Whittlesey*, in Ceylon, by Rev. L. Dwight,	12 00
Vernon, N. Y. Rev. J. Sargeant, a bal. by Mr. A. Crane,	1 00
Warren, Me. Miss. box for Osage chil. by Rev. W. Jenks,	1 52
Warsaw, N. Y. Mon. con. by Mr. A. Crane,	4 05
Westfield, Ms. Mrs. J. Fowler, 10; Mrs. S. Sheppard, 2, for Sand. Isl. miss. by Rev. J. Knapp,	12 00
West Greenwich, Ct. Tract so. to be expended in tracts for Bombay and Ceylon, by T. Dwight, Esq.	7 00
West Salem, Pa. S. Caldwell, Esq. by Rev. H. Coe,	2 00
Winslow, Me. Chil. char. so. from box,	78
Woburn, Ms. La. for *Betsey White Chickering* in Ceylon, by Rev. J. Bennett,	20 00
Woodbury, Ct. La. for *Samuel Andrew*, in Ceylon, by T. Dwight, Esq.	12 00
Woodstock, Vt. Hon. Charles Marsh, for a child in Ceylon,	12 00
Unknown, Two ladies, 2d. pay. for a child in Cher. na.	13 00

For *Fanny Cait* in Ceylon, 3d and 4th pay.	40 00
A friend, rec'd Sept. 15,	6 00

Amount of donations acknowledged in the preceding list, $ 3,125 85.

Total from August 17th, to Sept. 20th, $4,404 77.

DONATION TO THE PERMANENT FUND.

Salem, N. Y. Mr. William Beaty, by Rev. Dr. Proudfit,	100 00

LEGACIES.

Buckland, Ms. Legacy of Mrs. Mary Spaulding, by Miss D. Spaulding.	5 00
Canton, Ct. Part of the legacy of the late Dr. Solomon Everest, (7,125 having been acknowledged previously,) by Benj. Ely, Esq. Exr.	100 00

DONATIONS IN CLOTHING, &c.

Hamp: Chris. Depos. Twelve and a quarter yds. fulled cloth, fr. *West Hampton;* 4 pair socks fr. juv. so. *East Hampton;* a Testament fr. *Granby*, east par.	
Heath, Ms. A box of hats, fr. Union so. by Mr. D. Thayer.	
Holden, Ms. A bundle, fr. indiv. by Rev. H. Bardwell.	
Jaffrey, N. H. A box, fr. fem. by Mrs. E. Parker, coll. for wes. miss.	46 00
Montpelier, Vt. A box, fr. Washington co. benev. so. by E. P. Walton, Tr. for wes. miss.	110 00
New-York City, A box, (of which, articles to the amount of 11; fr. Fragment so. of Spring street cong.) by Mrs. Sayre, for Sandw. Isl. miss.	40 00
Philosophical apparatus, for Rev. C. S. Stewart, fr. a friend now in England,	100 00
Petersham, Ms. A box, fr. fem. char. so. Miss L. Goddard, Tr. for Dwight,	16 00
Wethersfield, Ct. 15 books, 12mo. part of bequest of the late Miss E. Talcott, by J. Williams, Esq. exr.	

Committed to the care of Dea. A. Thomas, Utica, N.Y.

Vernon, N. Y. 3 pr. socks fr. ladies.	
Unknown, A box, by Mrs. M. Herrington,	16 00

Committed to the care of Mr. J. P. Haven, New-York city.

Darien, New Canaan, North Stamford, South Salem and Stamford, a box.

Foreign Intelligence.

LONDON JEWS SOCIETY.

Sixteenth Report, concluded from p. 295.

Mediterranean.—The Rev. Charles Neal and Dr. Clarke had been spending some time among the Jews at Gibraltar, on their way to Leghorn. They were treated with marked civility, both in public and in private.

In Malta, a society for the spiritual benefit of the Jews has been established. This society will aim to obtain all possible access to the scattered Israelites, so numerous in Palestine, in Egypt, and on the northern coast of Africa. They also hope to maintain a depository of necessary books, and to have it in their power at all times to facilitate the communication between Jewish societies and their missionaries in the Mediterranean.

With regard to the labors of Messrs. Wolff, and Way, and Lewis, in the Mediterranean, we need say nothing here, having noticed them frequently in our publications respecting the Palestine Mission. We only remark, that the London Jews' Society have determined to establish a permanent mission in Jerusalem, and directed the Rev. Mr. Lewis to proceed thither as soon as convenient.

India.—Schools have been established among the Jews at Cochin, of whom Dr. Buchanan gave so interesting an account in his Christian Researches. In proof that these are really Jews, and descended from the ten tribes, the following extract from the Report is introduced.

It was hinted in the last Report, that Mr. Sargon had made a discovery which was likely to lead to some interesting disclosures repecting the "Beni-Israel," or descendants of the Ten Tribes. Since that period he has been directed by the Madras Committee to pursue his investigations on this interesting subject, and, for this purpose, he visited Cannanore, a town of the interior, where they were supposed to reside. The result of his inquiries is thus stated by Mr. Jarrett, the Secretary of the Committee:—

"I come now to Mr. Sargon's visit to Cannanore, with whose information we have every reason to be satisfied. The following important particulars, among others, are stated:—1st. These people in dress and manners resemble the natives so as not to be distinguished from them, but by attentive observation and inquiry. 2d. They have Hebrew names of the same kind, and with the same local terminations, as the Sepoys in the 9th Regiment Bombay Native Infantry. 3d. Some of them read Hebrew, and they have a faint tradition of the cause of their original exodus from Egypt. 4th. Their common language is the Hindoo. 5th. They keep idols and worship them, and use idolatrous ceremonies intermixed with Hebrew. 6th. They circumcise *their own* children. 7th. They observe the Kippoor, or great Expiation-day of the Hebrews. 8th. They call themselves "Gorah Jehudi," or White Jews, and they term the Black Jews "Collah Jehudi." 9th. They speak of the Arabian Jews as their brethren, but do not acknowledge the European Jews as such, because they are of a fairer complexion than themselves. 10th. They use the same prayer as those of whom we have heard, namely, "Hear, O Israel, the Lord our God is one Lord." Deut. 6:4. 11th. They have no Cohen, (priest) Levite, or Nasi amongst them, under those terms, though it appears they have elders and a chief in each community, who determine in their religious concerns. 12th. They expect the Messiah, and when he comes, that they will all go to Jerusalem: the time of his appearance, and their return, they think, will soon arrive; at which they would much rejoice, since at Jerusalem they would see their God, worship him only, and be dispersed no more!"

Mr. Jarrett remarks, on the preceding communication, "I think it is fair to conclude, that Mr. Sargon's account of these people is sufficient to prove them 'Israelites,' and not Jews of the two tribes and a half: and to distinguish the race as well from the White Jews, as the Black Jews at Cochin; and that it does not consist of a bare description of a people observing certain Jewish customs, but contains evident marks of such as have descended from the parent stock at one time or other, and probably, from all the circumstances, we may safely include them among the offspring of the long-lost ten tribes. Conceiving them, however, to be 'Israelites,' their idolatrous practices are evident: they invoke Ramah, (which is only another name for the Indian Camah,) the deity of love; and although while performing their idolatrous ceremonies they call upon Jehovah, the God of Israel, yet their idolatry is sufficiently marked by the existence of the idol among them, to fulfil the prophecy of Moses the man of God, (Deut. 28:64) who denounces the judgments of the Lord against them; 'The Lord shall scatter thee among all people, from the one end of the earth to the other; *and there shalt thou serve other gods, which neither thou nor thy fathers have known, even wood and stone.*'"

ENGLISH CHURCH MISSIONARY SOCIETY.

Resignation of the Rev. Josiah Pratt.

The resignation of the distinguished Secretary of the Church Missionary Society, after somewhat more than twenty years of very able service in that capacity, is thus noticed in the Report of the Committee of that Society presented on the 4th of May last:

The committee have now to state an arrangement in the Society's domestic concerns, which has been rendered necessary by the increase and great extent of its business. Additional help has been obtained, from time to time, in the Secretary's department, as the immediate exigencies seemed to require. The Secretary has occupied that office since December 1802: in December, 1815, he was joined by the Assistant Secretary; and, since June 1820, Mr. Coates has devoted himself to the work of this department. The income and expenditure of the society, by the amount of which an estimate may be formed of the extent of its business, are at present more than double what they were when the Assistant Secretary entered on his office, and nearly one-third more than at the time of Mr. Coates' engagement with the society. While the business of this department has been thus rapidly augmenting without an adequate increase of assistance, the Secretary himself has been progressively but unavoidably withdrawn from the active share in it which he had so long taken; the Missionary Register having occupied the chief part of his time, as the proper conducting of that publication requires a constant and vigilant attention to all that is passing in respect of missionary exertions throughout the world.

In consequence of the intimation from the Secretary that he felt it incumbent on him, on the grounds before stated, to retire from the responsibility of an office, the duties of which he had it no longer in his power to discharge, and aware that the great augmentation of the Society's concerns required new and efficient arrangements in his department, the committee entered into a full investigation of the nature and amount of the Society's business, in order to ascertain the measures which it had become necessary to adopt on the occasion. The result has been, a full conviction, not only that a new arrangement of officers was required, but some addition also to their number. Two clerical Secretaries being found inadequate to discharge the duties of the department, even with the very efficient assistance of Mr. Coates, and when the Secretary could devote his time more exclusively to those duties, it became necessary, not only that a Secretary should be appointed in conjunction with Mr. Bickersteth on Mr. Pratt's retiring, but that another clergyman should be added. These three clergymen, under the title of "Secretaries," together with Mr. Coates, to whom that of "Assistant Secretary" has been assigned, will divide among themselves all the duties of the Secretary's office.

Your committee received with real concern Mr. Pratt's resignation of the office of Secretary of the society, which he had held for a period of one-and-twenty years with the highest advantage to the society.

The committee attest, with grateful satisfaction, the distinguished share which, under God, the zealous, judicious, and unwearied labors of your late Secretary have had, in drawing forth the large resources now enjoyed by the society, and in gradually enlarging its operations to their present wide extent. While they express the strong sense which they entertain of Mr. Pratt's long and able services in the society, the committee cannot refrain from recording also, the lively feelings of personal esteem and respect, which have grown up and been matured during their long official intercourse with him. In taking a reluctant leave of him in the capacity of Secretary of the society, the committee have requested that he will allow them to retain his name in connexion with their transactions, under the designation of "Chairman of the Committee of Correspondence." By this arrangement, the committee will continue to avail themselves of Mr. Pratt's counsel and co-operation, in the prosecution of their labors; and their future proceedings will participate in the advantages to be derived, as well from his intimate acquaintance with the society's concerns, as from his extensive information on all topics connected with the undertakings and operations of missionary institutions.

Lord Calthorpe made the following appropriate remarks upon this event, in a speech delivered at the Anniversary meeting.

My Lord, there has been one other subject alluded to in this day's proceedings, to which I cannot help adverting for a moment: I mean the retirement of our invaluable Secretary, Mr. Pratt. When that retirement was first named, my Lord, I felt as if it ought to have found its place among those passages of the Report which spoke of the discouragements that this society has met with: but, after having heard that he is still to remain an active participator in the measures of this institution, I could not help feeling that the members, instead of regarding it as a subject of discouragement that he is withdrawn from the very laborious station which he has so long held, should rejoice that they may still have the satisfaction left to them of identifying his name with all their proceedings; and may have the further consolation of thinking, that, by his retirement from the more arduous duties of his office, his services to this institution will, in all probability, be prolonged—and that the society will enjoy, even in a larger measure than it has yet done, the benefit of that experience, that wisdom, and that unabated interest for its concerns and its success, by which it has been hitherto so long benefitted, and under which, through the blessing of God, it has grown up to those fair and ample dimensions in which we have the satisfaction and thankfulness of beholding it this day.

BRITISH AND FOREIGN BIBLE SOCIETY.

Death of the Foreign Assistant Secretary.

At a meeting of the committee, held on the 5th of April, the following Minute and Resolution were recorded:—

"The Foreign Secretary having reported the last sickness and death of Mr. E. F. Ronneberg, late Assistant Secretary in the Foreign Department of the society, the following resolution was passed:—

"'The committee express their sincere regret at the loss of so able, laborious, and faithful a servant of the institution; and request the Foreign Secretary to convey to his afflicted widow the assurance of their heartfelt sympathy under this painful bereavement.'"

The committee have printed some extracts of the late Mr. Ronneberg's letters to Dr. Steinkopff, in testimony of the spirit with which his active life was closed. From Bath, on the 5th of December last, he wrote—

"When I felt so debilitated by illness, I scarcely ventured to pray for my recovery; and could only do so under the hope that all the powers of my body and mind might be consecrated to the work of the Lord, and that I might serve him without fear in holiness and righteousness all the days of my life.

"I now hope to return soon, invigorated both in body and mind, to the post assigned me by the Lord; ready to do and to suffer all his will. In the immediate prospect of death, the Gospel of Christ presented itself in such ineffable glory and delight to my mind, that the consideration of so many millions who do not possess, and of so many hundreds of thousands who do not regard it, brought tears into my eyes. This led me to regard the cause of the Bible Society as of such vast importance, and proved so powerful an attraction in my mind to its object, that I felt resolved nothing but death should separate me from it while I remain on earth. There is something so simple in the idea of the Bible Society, and yet so grand; for each Bible reveals an eternity of bliss for all that receive and obey it. The father of a family, who loves his Bible, may become the progenitor of a whole race of happy beings. Oh! that all who labor with us in the work may be impressed with a deep sense of its great importance, and carry it on in the Lord's name, strength, and Spirit!"

From High Wycombe, whither he had removed after leaving Bath, he wrote on the 2d of March—

"Taking a retrospect of the whole of the way in which the Lord has led me, I must confess that goodness and mercy have followed me all the days of my life; and I am willing to continue still a long time here below in the service of so good a master. But, it may be, I stand near the verge of my existence in the flesh: if so, I am also happy to be absent from the body and to be present with the Lord. To Him, who has promised to be the husband of the widow and the father of the fatherless, I commit my dear family."

He survived but a few weeks. The Rev. W. Edelman wrote at two o'clock on the morning of Monday the 22d of March—

"Our dear friend, Mr. Ronneberg, has just departed. He expired about half an hour ago, without any struggle whatever. He really fell asleep. He was sensible to the last, and happy in his Savior. Blessed be the Lord God for his goodness and mercy towards him! Oh may our last end be like his!"

HAYTI.

Persecution of the Wesleyan Methodists.

Late numbers of the "Missionary Notices,"—the official publication of the English Wesleyan Missionary Society,—contain accounts of lawless, and, as it would seem, in a considerable degree unchecked violence, committed upon Protestant inhabitants of Hayti. We compile a brief view of these aggressions, for the purpose of leading to inquiry, and also to full, explicit, and satisfactory assurances, on the part of the Agent of President Boyer now in this country, that similar evils shall not be experienced by the colored people, who are emigrating to that island from our Republic.

We regret to find,—say the Committee of that Society,—from the following letter received from Mr. Pressoir, that our poor persecuted Society at Port-au-Prince, so long the object of popish rancor, has again had to sustain the brutal outrages of an ignorant mob, incited it would seem, as in another place, by persons calling themselves "respectable," and without experiencing any protection from the local authorities. The committee have endeavored to obtain for them the common protection of the laws of their own country, by applications through various quarters, and hope they may be ultimately successful. In the mean time this excellent and suffering people are entitled to the special sympathies, and earnest prayers, of the friends of missions. We trust that they may yet, by their meek and patient suffering, and heroic perseverance, obtain that liberty of worship which they so earnestly desire.

The letter from Mr. Pressoir is dated about a year since. The following extracts describe the violence of the mob.

> I have read of many instances of martyrdom for the testimony of Jesus Christ, but I have not yet read a passage which relates that the people of a city rose up like murderers, with a very few exceptions, to stone a few persons met together in a house, as our fathers, mothers, brethren, and children, have done unto us not long ago. O cruel people! They began to throw stones at us at five o'clock in the afternoon, and continued their assaults till ten o'clock, committing all kinds of violence. They broke down the doors, broke open the windows, destroyed the first and second partitions in the upper chambers; in a word, every thing that was in the house, and beat with their cowskin-whips the brethren and sisters there, without showing compassion for either age or youth or even infancy. I believe I suffered the least of any. Only a great emissary of Satan, seized my left hand, and lifting up his whip declared he would knock me down, if I did not say "Almighty God, the Virgin Mary." My only answer was, turning my back. Several times he even brought his whip to my neck, and afterwards laid it on my shoulder, raging and abusing me with all the fury of Antichrist. But he that numbered my hairs did not allow one of them to fall to the ground. Thanks be to him for confidence in his holy word, which is firmer than heaven or earth. When the populace entered to knock down our sisters, I was in the first chamber, and hearing their cries, I tried to force my way to them, to try if I could render them any assistance; then the tyrant persecutor struck me several times on my hat, but I received no injury. But we were in great danger; those who wished to go out were stoned, beaten, torn, outraged, and brought back to the house, where they exercised their dark cruelty. It appeared as if Satan was unchained, and had come forth to make war against those whom the truth of the Gospel had made free, and to crush those who had believed the testimony of the Son of God.
>
> I ask, then, by whom have we been protected and delivered unto this day? Was it by magistrates, judges, and police officers? Or by the other guards appointed to appease riots and defend the law? It is true, they were present in great numbers, but it was rather to advise and direct others. Some brought barrows full of stones, and others threw them, and said to the cruel populace, that, since we were so obstinate, the government had given us into their hands, and they might do to us whatever they pleased; and they did treat us with inhumanity and the greatest violence.
>
> It was impossible to go out without being beaten, stoned, dragged, abused, and covered with dirt, and in the end we could neither buy nor sell without being dragged before a magistrate, beat, and covered with spitting and mud, and all kinds of outrages. They went beyond Porte Marchant to brother Floran's, sister Claire's, and J. P. J. Lausant's. At brother Floran's they destroyed every thing in the garden, and treated his wife, already broken with age, with the greatest inhumanity; dragging sister Claire by her feet out of the house, as also her god-daughter. And at J. P. J. Laurent's what disorders have they not committed amongst those poor persons, who have fled from the town to have some tranquillity. I must tell you one circumstance which J. P. J. L. told me, to show you the cowardice of persecutors; five or six of them entered his gate, concealing their swords, making up to him with loud vociferations; seeing them coming, he went into his house, took an old rusty musket without flint, and levelling it at them, they all instantly fled with all speed, saying, "The Quakers don't carry arms, and see this old Quaker here intends killing us."

Alluding to the letter of Mr. Pressoir, above noticed, and to other communications received about the same time, the Wesleyan Committee remark, in their publication for July:

> In a recent number we laid before our readers some extracts of letters from our afflicted and persecuted Society at Port au Prince, Hayti; from which it appeared that several of them had again been called to suffer bonds for the cause of Christ; that the house in which they were in the habit of assembling for religious worship was demolished; and that they themselves were delivered up to the will of a blind and infuriated populace, the magistrates refusing to afford them any protection against the outrages to which they were daily exposed. From later communications we learn, that, on an appeal being made by letter to the President, those in prison were set at liberty; and that a proclamation was made by his Excellency's orders, forbidding any one to stone, injure, or otherwise persecute the Methodists, but at the same time prohibiting all meetings of our society for religious worship, on pain of being arrested.
>
> Notwithstanding the above proclamation, our people have still to suffer, in various ways, the insults and persecutions of the rabble. They continue, as they are able, and can find opportunity, to meet together for prayer, &c.

The letter to President Boyer shows very clearly the pacific character and object of these Protestants. It is too important a part of these documents to be omitted.

President,—You are acquainted with our society, formed here six years ago The end of our meeting together is, to invoke the blessing of God, not only on ourselves, but also on the government, its magistrates, and even on those who evil entreat us without cause; for we do not hate them, nor render evil for evil. This is what our religion commands. It is not that we wish by our meetings to disobey our President; but our desire is to obey God our sovereign, and his law requires that we should love the head that he has placed over us.

We know that your Excellency will not approve the conduct of those who have stoned and evil entreated us without cause. We have been treated as enemies to the government, yet we are not such. Yesterday we were arrested and put in prison, by order of General Thomas, who at once, without examination, pronounced our sentence. And we know this was not by order of the President, which renders it our indispensable duty to give you information thereof.

President, let our society be narrowly examined, and if fault is found in us, we are willing to suffer the punishment we merit.

Confidently expecting your favorable reply, we have the honor of saluting you most respectfully.

To this letter the President did not reply, but ordered those, who had been arrested, to be set at liberty. Ten days after the date of the letter to the President, a letter was written, from which the following paragraphs are taken. The concluding sentences open the way for putting a favorable construction on the intentions of the President.

A Proclamation was made in the name of General Thomas, commandant of the place, to prevent any one from throwing stones at the Methodists, forbidding every one to evil entreat them, or to go before their houses to insult them. But by that proclamation we were also forbidden to meet together, and informed that should we meet, the police is ordered to arrest us; but as for the people, they ought not to interfere, nor throw stones, because we are citizens of the republic. This is the substance of the proclamation.

Although this proclamation was made, yet the people did not cease to ill treat us, and cry after us as we went along. General Thomas gets out of that affair, by saying, that they only made use of his name, when he had nothing to do in it. "But, take care," said he, "if that continue, that it do not cost the life of some one."

One of our sisters visited the President, to whom she made her complaints, and informed him that it was said, that it was by his order that these things were done. He received her very politely, assured her that this was not so, but that he was exceedingly sorry that we should be improperly treated, and that he had written to General Thomas to that effect, and if the General did not attend to his orders he could not hold any command in the republic. In consequence of this the General made the above proclamation. The President also told her, that he could not allow us to hold our meetings, because we were not in peace; that France was proposing to march upon us, &c., &c. Since the last persecution, we enjoy, by the grace of God, the means of praying, when several of us meet together.

MORAVIAN MISSIONS.

Extracts from the Journal of the Mission at Spring-Place, among the Cherokee Indians.

(Concluded from p. 298.)

Aug. 18, 1822. Susanna, Oaty's wife from Oochgeelogy, paid us a visit. We had the pleasure of informing her, that she and Ajosta, Tussewallety's wife, would shortly be baptized, which proved a very cheering intelligence to her. With many tears she gave us an unaffected description of the state of her mind, her son Stand, our former pupil, acting as interpreter. He likewise appeared to be under serious impressions, when particularly addressed on the concerns of his soul. We cherish the fond hope, that he will one day become the property of the Lord Jesus.

22. Had a very solemn and blessed day, when the two abovementioned female members of the Cherokee nation were baptized, more than two hundred persons being assembled on the occasion. After an appropriate discourse brother Gambold baptized Ajosta, calling her Anna, and brother Schmidt administered the same rite to Susanna, Oaty's wife, and named her Susanna Charity. Scarcely a dry eye was seen among the whole company,—the presence of the Holy Trinity was most powerfully felt, and many received an impression, which we trust will never be effaced. In the afternoon all our communicants from both places celebrated the holy communion.

Oct. 24. Received intelligence that our pupil Moses had died of the flux. A fortnight ago he was taken ill at our house, and manifesting a desire to return home, brother Crutchfield took him along on his way to Oochgeelogy, where he daily became worse. Shortly before his dissolution he is said to have raised himself once more in his bed, and thanked the Lord with up-lifted hands for sending him to Spring-Place, where he enjoyed the favor of being brought to an acquaintance with Him. Reports further state, that he intreated the Savior incessantly to come speedily and take him home. On receiving this intelligence, brother Schmidt convened our scholars in the meeting hall, and after singing some appropriate verses, announced his departure to them.

29th. The brethren Schmidt and Reich went to Newtown. Next day major Ridge introduced brother Schmidt to the Indian council. All the chiefs shook hands with the latter, giving him assurances of their good will and esteem. Brother Charles R. Hicks being still confined with a diseased leg, old chief Pathkiller presided in council: the names of the other principal chiefs are; the Crawling Snake, Gentleman Town, Big Half-breed, Big Cabin, Major Riley, Rising Fawn, Speake in council, Major Ridge, Public Speaker, and Shoe Boot, chief warrior. The council enacted various salutary laws, among others, one against card-playing in the nation, which had been much in vogue during the sittings of the council, particularly among the white people from Georgia and Tennessee and the half-breed Indians. Every person playing cards after January 1st, 1823, or merely tolerating the practice in his house, shall be liable to a considerable fine. A resolution was likewise passed, not to enter into any negotiations with the commissioners from Georgia, about the sale of the Cherokee land. A white man, bringing a barrel of whiskey to New-town had it confiscated. Another resolution authorized the building of a new two story council house, next summer, at the expense of the nation. The council committee is chiefly composed of young men of talents, who are masters of the English language. There are secretaries appointed who record all the transactions of council in the English language. A sufficient number of copies of these records are printed and distributed among the best houses in the nation.

Dec. 12. Had the pleasure of welcoming our dear pupil Taucheechy, likewise from Cornwall. He is an unaffected and humble follower of Jesus. A young man from the Sandwich Islands accompanied him, who is to go to Brainerd school and appeared quite at home with us He is of short stature, somewhat corpulent, and of a much darker complexion than the Cherokees. Next morning these agreeable visitors left us.

24. In these days brother Proske and all our people from Oochgeelogy, came to celebrate the Christmas festival here. About one hundred and fifty persons worshipped with us the infant Savior in the manger and attuned their songs to his praise. We had decorated the church with green boughs for the occasion, and at the close of the love-feast distributed lighted wax-tapers among the whole company. Mr. Butrick who had come yesterday from Brainerd to join the celebration, preached an appropriate sermon on Christmas day and in the afternoon communed with us at the Lord's table, together with David Taucheechy, Elias Boudinot, and John Vann. Next morning these our dear friends left us, with hearts full of gratitude to the Lord for the blessings here enjoyed.

We conclude this journal with expressing our joyful hope, that the Lord will continue to bring home to his fold many a lost sheep of this nation, inasmuch as he has already collected a little flock here, who cleave to him with full purpose of heart and are grounded upon his death and merit; and inasmuch as the longing inquiry still continues to be excited in the hearts of others: "What shall I do to be saved?" We salute all our dear brethren, sisters, and friends, desiring them to continue to remember us and the work of God entrusted to our care, before the Lord in their prayers.

Domestic Intelligence.

AMERICAN BAPTIST BOARD.

From the account of the proceedings of this Board at their meeting in Washington City, in April last, as published in the Latter-day Luminary, we compile a brief statement of the missions under the direction of that body.

Burmah.—Dr. Price appears to enjoy the friendship and confidence of the emperor of Burmah, and of many of the chief members of his court. See Miss. Her. vol 19, p. 189. Mrs. Judson had not arrived at Rangoon, at the time of this meeting; though intelligence has since been received that she had safely reached that place. Dr. Judson was at Rangoon, and had completed the translation of the New Testament into the Burman language. He had, also, translated select passages from the Old Testament. It was the intention of Dr. Judson, immediately on the arrival of his wife, to proceed to Ava, the capital of the empire, leaving Mr. Hough among the converts at Rangoon. It will be remembered, perhaps, that Mrs. Judson was accompanied, on her return, by the Rev. Jonathan Wade and his wife, as a reinforcement to this mission. Vol. 19, p. 267.

Valley-Towns.—Among the Cherokees, in Tennessee. Messrs. Roberts and Farrier have discontinued their residence at this station, and the former has been appointed to an agency under the Baptist Board. The number of pupils in the school is limited to 50, and that number is completed, and others are waiting for admission.

Carey Station, in the Michigan territory, and *Withington Station*, in Alabama.—The prospects of these missions are represented as encouraging.

Liberia, in Western Africa, the Colony established by the American Colonization Society.—Lot Carey and Collins Teague embarked, as Baptist missionaries, with the first colonists. Mr. Teague left the colony, and went to Sierra Leone, some time since, from whence he had not returned at the latest dates. Mr. Carey was still there; and had been joined by the Rev. C. M. Waring, a colored missionary from Virginia, of whom the report speaks highly.

Columbian College.—A valuable philosophical apparatus, and a large quantity of books, were procured by Professor Woods, by solicitations in Europe. The whole number of students, who have been admitted to the college, is 140; and the number at present in the institution, is 93. The buildings consist of a large and convenient edifice for the accommodation of the students, situated on a rising ground, about a mile from the city of Washington, from which there is a view of the city; a hall for lectures, apparatus, &c.; and two good houses for the families of the instructors.

UNITED DOMESTIC MISSIONARY SOCIETY.

Second Report.

The second Annual Meeting of this Society was held in New-York on the 14th of May last. The Report presented on the occasion, has since been published.

The commissions issued under the authority of the Society, amounted to 78; and the sum of the periods for which services were engaged, exceeded 50 years!

The Report contains the following appeal:

> To sustain and increase our various operations, we must appeal for aid to the Christian public. There is scarcely a meeting of the Executive Committee, at which we are not forced to dismiss some urgent petition, when only a grant of $100 or $150 might locate the Gospel in a growing neighborhood, and secure it the means of access to thousands. As we confine our efforts to no sectional divisions within the United States, we ask help either by the formation of Auxiliary Societies, or by private donations, of all to whom our Report may come. It is a sacred rule of the Committee, not to allow their appropriations to exceed what they have a reasonable prospect of fulfilling: if the public patronage does not increase, they can do no more than continue to act upon their present scale—they may indeed be forced to retrench—but they have an encouraging conviction that the more their plan is examined, the more will it be approved, and the larger will be the voluntary grants in aid of the Society.

NEW-YORK RELIGIOUS TRACT SOCIETY.

Twelfth Report.

This Report was prepared in April last. Among the *officers* are:—Zechariah Lewis, Esq. *President;* Dr. James C. Bliss, *Cor. Sec.;* and Moses Allen, Esq. *Treasurer.*

Income and Expenditure.—The income for the year, was $2,229 18; and the expenditure $2,290 78.

Publications.—The number of tracts printed is 254,500, all from stereotype plates

The Board have adopted the plan of having the tracts distributed in public houses, on board ships, steam boats, packets, and other shipping, bound up in small volumes, with paper covers, containing about a hundred pages each; by which means they are longer preserved, and go through a variety of hands before they are ultimately destroyed.

Two thousand Tracts were sent, during the year, to Hayti; and many, also, to other parts of the West Indies, and to various parts of South America.

REVIVALS OF RELIGION,

From the report of the Kennebec Conference, Maine, as published in the Portland Christian Mirror, we compile the notices which follow.

Fourteen churches belong to this Conference, consisting of 815 members, of whom 60 became such, by a public profession of faith, the past year. Only four excommunications took place.

> In Augusta, there are some instances of more than ordinary concern, and a few have obtained hope that they have passed from death unto life.
>
> In Hallowell, very early in the spring, some unusual attention to the concerns of the soul appeared manifest. This attention gradually increased, and became very general through the month of May; twenty-two have been added to the church; and about as many more, it is hoped, have been made the subjects of that gracious change, which alone can fit them for the kingdom of heaven.
>
> In the course of the last winter, an unusual excitement in regard to the subject of religion was manifest in Vassalborough, and some few obtained hope through grace. A degree of solemnity continued through the spring, which gradually increased. A little past the middle of June, it became manifest, that *God was in that place.* Religious meetings were crowded, many were anxious, and some soon began to rejoice in hope. The attention became manifest, nearly at the same time, throughout the whole extent of the Congregational society; and it is difficult to determine in which part it was most powerful. But very few dwellings were passed by.—In several, every adult was made a hopeful subject of grace. The work has embraced those of every age and character; from 75 years, down to 10 or 12; from the most moral and amiable, to those who now regard themselves as rescued from *temporal* as well as *eternal* ruin. It has been very rapid and powerful, and yet still and solemn. No boisterous excitement of the passions took place. It may be difficult to state definitely the number, that have become hopeful subjects of the work. Fifty-five have already offered themselves to the

Forty-nine were united to the Congregational church soon after the meeting of the Conference; and about as many more were expected to make a profession of their faith in Christ, within a few months. Before this addition, the church consisted of but 46 members.

In Winthrop there is now a pleasing revival of religion. Between 60 and 70 are hoped to have experienced a gracious change.

Miscellanies.

EXTRACTS FROM RECENT ADDRESSES.

Improvement of Negroes in Sierra Leone.

I AM thankful to my Reverend Friend, that he has connected me with a motion which relates to Sierra Leone; because I have always thought, and I still think, that history cannot boast, that universal experience cannot mark out, a more extraordinary and encouraging instance of improvement than the records of that colony afford. What was that colony a few years ago?—a slave settlement!—a spot, in which men, and I am ashamed to say British men, and men calling themselves Christians, settled down to carry on a trade in human beings. And when it became a free settlement, who were the first settlers?—the very sweepings of the streets of this metropolis—blacks who had found their way hither, and were left wandering about our city—vagrants, who infested the streets of London—worthless, lawless, and indolent—scarcely to be prevailed on to build houses for their own protection from the weather, or to render any kind of assistance in the work of the infant colony. The second body of settlers consisted of 1,100 negroes from America who had obtained their liberty by joining the British standard in the American war. The third body was the Maroons of Jamaica, who had retired, when we obtained that island from the Spaniards, into the interior, and from thence made incursions upon the settlers: some years since, a truce was formed with them, when they were removed to Nova Scotia; but the climate not agreeing with them, they were sent to Sierra Leone. The fourth reinforcement of settlers was no less than *fourteen or fifteen thousand human beings*, liberated from slave ships, which had been taken by the gallantry of our sailors—naked, destitute, ignorant beyond conception—unacquainted with all the arts of civilized life, and of every kind of hope for eternity. This was their character!

[After quoting the late Mr Johnson's description of the state in which he found the people at Regent's Town in 1816, Mr. Buxton proceeded, in reference to the liberated Africans—]

Every person who hears me will concur with me, I think, in concluding that there never perhaps was so hopeless an experiment as that undertaken at Sierra Leone in 1816. Who would not have said, that centuries must pass away before we could make any efficient alteration in the state of these savages? That is one side of the picture But turn the other! Out of this strange mass of people, what kind of population has been formed?—a population, which, in order and decency and sobriety, and in the knowledge and practice of Christian duty, not only may rival, but, I firmly and from my heart believe, exceeds any equal population in the most favored part of this highly-favored country

[*T. F. Buxton, Esq. M. P.—at the Ch. Miss. Anniv.*

Circulation of Books, the present great Means of Usefulness in China.

In China, preaching is not the great means of usefulness; for by it we cannot, AS YET, gain access to the native mind. But proclamations can be made in writing, as well as by the voice. Our Heavenly King sends forth his proclamations of mercy and love to perishing mortals. In China, and Japan, and Cochin China, and the islands of those seas, all the people can read, and are eager for knowledge. There, let millions of tracts be published! The Scriptures are now translated, and passages of the Bible are printed as tracts, and the people receive them with great avidity.

In China, the people have a great reverence for books; and they receive, with gratitude, any that are given to them. There are so few persons employed in making known the Gospel in China, that we cannot follow the tracts, or ascertain their effects; but the good resulting from them is morally certain. I have distributed many tracts: some of them have travelled to a great distance: one of them was brought back to me to look at, as a very curious book; and I found that it had been marked all through, by some one who appeared to have read it with attention. Let me relate another fact: a man at Malacca, whose mind was enlightened by the perusal of a tract published by Dr. Milne, told me, that he could not understand what he had read respecting Transubstantiation, in a treatise published by a Roman-Catholic Missionary, but that he COULD understand the tracts which Dr. Milne had published. Milne's Village Sermons, in Chinese, have been extensively circulated; perhaps nearly as much so as Burder's Village Sermons here.

[*Rev. Dr. Morrison—at the Rel. Tract Soc. Anniv.*

State & Prospects of West India-Missions.

As considerable anxiety has prevailed relative to the West India Missions, I shall be excused for saying a few words respecting them. I have great pleasure in observing, that the general state of the mission cause in the West Indies was never more prosperous than at the present time—that it never received sanction from so many planters—and that it never derived so much help from the public, whether connected or unconnected with the West Indies. Indeed, so truly sensible are many proprietors, of the singleness of heart, and the honest sincerity of purpose, by which we are actuated, in sending forth men to preach the Gospel of Christ to their benighted slaves, that they have come forward to assist in our undertaking. I have, this morning, received a letter from a West-India proprietor, inclosing a donation of 5 *l.*; which, the writer said, was in consideration of the extensive benefit which he had received from the labors of the Society, by their having taught the slaves on his estates the Christian religion. I think it proper to state, that, so far as relates to His Majesty's Government at home, every protection may be expected.

The meeting are aware, that, without any sort of provocation, the mission chapel and dwelling house at Barbadoes have been destroyed: and that the missionary, a most excellent man, has been obliged to flee from that island: but he has been received with affection in a neighboring colony, the Island of St. Vincent; and we have the best answer to all that has been said against him, in what has been lately done there—a sum of upward of 600*l.* currency having been recently subscribed by the principal Gentlemen of that island, toward the erection of a Wesleyan chapel. This is the best answer that could be given to the accusations brought against the Missions in Barbadoes. No other colony has followed their example: and we ought carefully to distinguish between the outrageous colonists of one island, and the conduct of other West India Islands.

With regard to the unhappy affair at Demerara, our Society has there suffered considerably, in the slaves being restrained from attending public worship during the existence of martial law: but as the Wesleyan Society were not the immediate and chief sufferers, probably I ought not to enter particularly into that affair. Common justice, however, requires me to say thus much, that, greatly as I lament the improper conduct of certain slaves, who, instead of waiting for the improvement of their condition contemplated by His Majesty's Government at home, took the law into their own hands—since Christianity ever taught subordination, and discountenanced violence; yet this never could justify the conduct of the local government of Demerara toward the late Mr. Smith I have read the trial with deep attention; and do not hesitate to declare my own opinion, and that of several legal friends altogether unconnected with any missionary society, that a more unjust and illegal proceeding never met with the sanction of any government whatever. It is now generally admitted that Mr Smith was entirely innocent, with regard to the revolt of the negroes: and the seizure of his private papers, written for his own use, and with no view of meeting the public eye, and which, after all, did not criminate him, but shewed him to be a pious and respectable character, was a most unjust and unwarrantable proceeding. I mention this, feeling, as I do, great respect for the society with which Mr. Smith was connected; a Society, which I am sure, will never encourage revolt, or violence, or disaffection.

[*Jos. Butterwoth, Esq. M. P. at the Wesleyan Ann.*

Promising Indications in India.

Knowledge, without Christianity, is making great advances in India, and has numerous advocates: and God forbid that we should at all obstruct the diffusion of any light: but God forbid that we should forget, that there is only one light which has life in it! We must follow up the progress of desecrated knowledge, with infusions of Christian knowledge. Many persons imagine that there is a serious obstacle to all such knowledge, in the prejudices of the people of India: but this is mere imagination. Prejudice is not our obstacle: I have seen our Scriptures introduced, in a manner without effort—introduced by Brahmin teachers, and into the schools of native children, where no effort has been used to bring these books into the schools. The obstacle to knowledge is not prejudice against the Word of God as such; for the people receive any knowledge, though perhaps on a bad principle: knowledge, they feel, is valuable; but, that CHRISTIAN knowledge was to be feared, they did not feel, till it was put into their heads to think that there could be harm in knowing any thing. Their religion is not founded on conviction, and therefore it is what mere conviction of its folly will hardly overthrow. Our aim should therefore be, not to promote knowledge merely, but that corrective of knowledge which comes with Christianity.

[*Rev. Joseph Parsons—at the Ch. Miss. Anniv.*

Among the heathen, in that part at least of India with which I am best acquainted, there is evidently a breaking down of the power and influence of caste. A remarkable instance of this occurred in Tellicherry, where my duty as Chaplain led me to reside. The Nairs, or principal class of the people on the coast, kept others at a great distance. The second class, or cultivators of the soil, have been specially protected by the British since the establishment of our power, but were long in a state of extreme ignorance. A few years, however, ago, three brothers, belonging to a family of this class, applied themselves zealously to the acquisition of the Sanscrit literature, and raised themselves to a level with the Nairs, their higher-class neighbors. These brothers established a school, to which some of the Nairs sent their sons, and good scholars were produced there. The brothers are now dead; but eight or ten of the young men who were educated by them have established schools themselves, in a circle of about twenty miles. By such means, the way is preparing among the natives themselves for receiving instruction.

[*Rev. Francis Spring—at the Ch. Miss. Anniv.*

I solicit your indulgence, while I comply with the call made upon me to state the result of the observations which I have made during my residence in Bengal

For six years, I travelled annually 3000 miles. I have, therefore, enjoyed many opportunities of visiting your missionary establishments in that part of India; and, as a member of your Calcutta Corresponding Committee, I have made it my study to become familiar with the labors of your missionaries: and it affords me unspeakable satisfaction to be able to state that they are zealously employed in doing all, in their power to win souls to Christ—that they display a consistent Christian walk—and that they are blessings to the country in which they dwell.

This meeting will naturally wish to know the visible progress made in the great work of evangelizing the heathen. I am of opinion that the best interests of this Society require much caution on this subject. That no one may be misled, when I state my firm belief that the labors of this Society have been attended with much benefit to India, I must be understood as comparing its present state with what it was twenty-five years ago. The heathen parents, who would have then been offended at the offer of a Bible of any instruction, are now contented that your missionaries should teach their children out of the Oracles of God. I have seen young Brahmins reading the Bible in your schools; and have heard them reply to the questions put to them, in a manner which shews that they not only remember but understand what they read. A spirit of inquiry, formerly unknown, has, by the blessing of the Almighty, spread itself over the land, and many are now desirous of learning what is contained in the sacred books of Europeans. A degree of confidence is now reposed in Christians, which formerly would not have been credited: and not only the sons of Hindoos sent to your mission schools, but their DAUGHTERS also are sent to be instructed by the wives of the missionaries! I have seen that highly-gifted lady, Mrs. Wilson, surrounded by her numerous female scholars. The want of funds is the only impediment to the increase of their numbers. *This is the Lord's doing, and it is marvellous in our eyes.*

I have heard magistrates observe, that a marked difference is perceptible respecting the Brahmins. They formerly entered Courts of Justice—noisy, insolent, overbearing—demanding the utmost deference to their testimony, whoever might be the witness on the other side, and ready to contradict the representations of these men: but now the frown of a Brahmin is no longer formidable, and their falsehoods are often exposed.

I have often heard that question proposed, Whether the light of the Gospel could correct the mortal turpitude of the Hindoos; or whether breaking the iron sway of Brahma would not sink them still lower in the scale of society: but this meeting knows that the grace of God in the heart of a Hindoo will lead to holiness of life. I have seen the trial made. I have met with communities of native converts; and I have been told by magistrates, that those professing Christianity within their districts were marked by their peaceable and quiet demeanor: not a single instance had occurred of their being prosecuted in Courts of Justice, while they complained of nobody; and to myself, men of this description have expressed themselves truly grateful that the glad tidings of the Gospel had been communicated to them.

But I must remind you, My Lord, that these are but gleams of light in the midst of the spiritual darkness! India still calls on you to redouble your efforts, in sending laborers to dig up the follow-ground.

It has been stated, erroneously, that the worship of Juggernaut has decreased. It is but two years since, that I saw at least one hundred thousand persons worshipping that Idol. I saw the dead lying in the roads and the fields; and jackals and dogs collected in vast numbers, devouring the victims of that hideous superstition. If this assembly could behold such a sight, how would it stimulate them to redouble their exertions to communicate to the Hindoos the glad tidings of great joy.

[*Major Phipps—at the Ch. Miss. Anniv.*

AMERICAN COLONIZATION SOCIETY.

Resolution of the Massachusetts General Association.

A printed circular on the subject of providing literary, moral and religious instruction for the American colonies in Africa, issued by a committee appointed by a meeting of gentlemen in the city of New-York on the 14th of May last, was laid before the Association. The subject was referred to a committee of Drs. Griffin, and Leland, and Mr. Edwards. This committee, at a subsequent period of the meeting, brought in the following report, which was adopted. "The General Association of Massachusetts are deeply impressed with the obligations of Americans to make one great, united and persevering effort to elevate the intellectual and moral character of the descendants of Africa, and to qualify them for ministers and teachers, and the various civil departments in the colonies. No nation have the same advantages for the education of the African race; no nation are under so great obligations to that injured people; and no other nation can be expected to provide for American colonies. White men cannot serve the colonies without an enormous waste of life; and Africans cannot be fitted for the higher offices of instruction unless they are prepared on American ground. Under these impressions the Association most cordially and earnestly recommend the subject to the consideration of the churches connected with them, and to a benevolent public."

GOOD EXAMPLES.

THE Baptist Saluda Association, in North Carolina, have set apart the second Wednesday of the next month, as a day of fasting, humiliation, and prayer; among other reasons, that Almighty God would be graciously pleased to "guide the minds of the people in the choice of a President: so that, with one heart, and with one voice, the citizens of these United States may select the most suitable man, and the one most approved of God, for the high, dignified, and responsible office of Chief Magistrate of this highly favored country."

IN consequence of the late visit of General LA FAYETTE at Catskill, N. Y. the children of the place contributed 150 dollars to constitute him a *Director for Life* of the American Bible Society.

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Annual Meeting of the Board.

The fifteenth annual meeting of the American Board of Commissioners for Foreign Missions, was held at the State House in Hartford, Con. Sept. 15th, 16th, and 17th, 1824. Present,

The Rev. **Joseph Lyman**, D. D.
Hon. **John Hooker**,
Rev. **Samuel Austin**, D D.
Rev. **Jedidiah Morse**, D. D.
Hon. **John C. Smith**, L. L. D.
Rev. **Calvin Chapin**, D. D.
Hon. **Charles Marsh**,
Rev. **Alexander Proudfit**, D. D.
Rev. **Edward D. Griffin**, D. D.
Rev. **Jeremiah Day**, D. D. L. L. D.
Rev. **Henry Davis**, D. D.
Rev. **Lyman Beecher**, D. D.
Rev. **John H. Church**, D. D. and
Jeremiah Evarts, Esq.

The session was opened with prayer by the Rev. Dr. **Griffin**; and on the succeeding days, by the Rev. Dr. **Proudfit** and the Rev. Dr. **Day**.

The Treasurer of the Board exhibited a statement of the receipts and expenditures during the year preceding Aug. 31, 1824; from which it appeared, that the receipts were $47,483:58, and that the expenditures were $54,157:05.

The Auditor having been prevented by indisposition from finishing his examination of the Treasurer's accounts, a certificate, from the Hon. **Samuel Hubbard**, was read, purporting that he had, at the Treasurer's request, examined the state of the permanent fund, and that the principal and interest were duly accounted for.

This fund now amounts to $35,103 87.

The Hon. **John Hooker**, the Rev. Dr. **Morse**, and the Hon. **Charles Marsh**, were appointed a Committee to examine the Treasurer's vouchers for expenditures the last year. This Committee subsequently reported, that they had examined the Treasurer's accounts, and found the charges made therein conformable to orders of the Prudential Committee.

Whereupon it was

Resolved,

That the accounts of the Treasurer, now rendered to this Board, be accepted; subject, however, to be examined and revised by the Auditor.

The Prudential Committee exhibited their annual Report.

The Committee appointed at the last annual meeting to present a memorial to the government of the United States, on within the limits of our national territory, made a report, which was accepted.

The Rev. **David Porter**, D. D. of Catskill, N. Y. the Rev. **Philip Milledoler**, D. D. the Hon. **Henry Rutgers**, the Rev. **Gardiner Spring**, D.D. and **Eleazer Lord**, Esq. of the city of New York, were unanimously elected members of the Board.

The following persons were elected officers of the Board for the year ensuing: viz.

The Rev. **Joseph Lyman**, D. D. *President;*
The Hon. **John Cotton Smith**, L.L.D. *V. Pr.*
The Rev. **Calvin Chapin**, D. D. *Rec. Sec.;*
The Hon. **William Reed**,
The Rev. **Leonard Woods**, D. D.
Jeremiah Evarts, Esq.
The Hon. **Samuel Hubbard**, and
The Rev. **Warren Fay**,
} *Prudential Committee.*
Jeremiah Evarts, Esq. *Corres. Secretary.*
Mr. **Rufus Anderson**, *Assistant Secretary.*
Henry Hill, Esq. *Treasurer.*
Chester Adams, Esq. *Auditor.*

The Rev. **Joshua Bates**, D. D. was chosen preacher for the next annual meeting; and the Rev. **Edward D. Griffin**, D. D. was chosen to preach in case of his failure.

On Wednesday evening, public worship was attended in the Brick Church; and the annual sermon before the Board was delivered by the Rev. Dr. **Austin**, from Gal. 1:15,16.

When the Board met, on Thursday morning, the Rev. Dr. **Chapin**, Mr. **Evarts**, and the Rev. Dr. **Church**, were appointed a Committee to present the thanks of the Board to the Rev. Dr. **Austin**, for his sermon, and to request a copy for the press.

Resolved,

That Mr. **Evarts** receive five hundred dollars from the Treasury of the Board for his services, as Corresponding Secretary, the ensuing year; and that he also receive, on the same account, a further sum, not exceeding five hundred dollars, from the income of the permanent fund created by individuals and by the clear profits of the Missionary Herald for the support of the Corresponding Secretary; and that, for his services as Editor of the Missionary Herald, he receive, from the avails of that work, the same sum, which was allowed by the vote of last year.*

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* See the Missionary Herald for Oct. 1823, p. 33 ; and the Fourteenth Report of the Board, p. 14.

At three o'clock, P. M. on Thursday, in consequence of a previous invitation, the members of the Board visited the American Asylum for the education and instruction of the Deaf and Dumb; and were much gratified by the order of that institution, and the progress of the pupils, in the acquisition of knowledge, in literature and morals, and in the mechanic arts.

Resolved,

That the Prudential Committee be requested to correspond with the Board of Directors of the United Foreign Missionary Society, in regard to any subjects of common interest; and to cultivate the most friendly relations with that Board and with its missionaries.

Resolved,

That the Board approves of the plan adopted and pursued by the Prudential Committee, which aims at enlisting all the people of both sexes, in associations auxiliary to this Board.

Resolved,

That the Board would respectfully, but earnestly, solicit the clergy to act as agents in their respective spheres of influence, not only by pleading the cause of the heathen, but by making personal application, in their behalf, to such individuals as are able to make donations or contributions.

Resolved,

That the Prudential Committee be requested to take suitable measures for increasing the fund for the support of the Corresponding Secretary, and for creating a fund for the support of the Treasurer, and for defraying other contingent expenses of the Board.

Resolved,

That the profits of the Missionary Herald be added to the permanent fund for the support of the Corresponding Secretary.

On Thursday evening, extracts from the Report of the Prudential Committee were read to a respectable audience, convened in the Brick church; after which addresses were delivered by the Rev. Dr. BEECHER and the Rev. Dr. PROUDFIT, on the nature and design of missionary efforts, and the obligation of Christians to continue and increase their exertions.

Resolved,

That the thanks of this Board be presented to all the auxiliary societies, churches, and congregations, and to all individuals, who have contributed to the funds of the Board.

Resolutions of thanks were also presented

To the Comptroller of the state treasury, for the convenient accommodations of the senate chamber, during the present meeting:

To the choir of singers for their acceptable services, in connexion with the public exercises of the sanctuary: and

To those families and individuals, whose kindness and hospitality have been experienced by the members of the Board.

Resolved,

That the Prudential Committee be requested to print their annual Report, a statement of the Treasurer's accounts, and such other documents as they shall judge proper to be included in the annual publications of the Board.

Resolved,

That the next annual meeting of the Board be held at Northampton, Mass. on the third Wednesday of September, 1825, at nine o'clock, A. M.; and that the President be requested to make the necessary arrangements for the meeting.

The session was closed with prayer by the Rev. Dr. BEECHER.

FORMATION OF ASSOCIATIONS.

MASSACHUSETTS. *Worcester Co.* Worcester. *1st par.* Gent. Asso. Rev. Arætus B. Hull, *Pres.* Dea. Moses Perry, *V. Pres.* Henry Wheeler, *Sec.* Maj. Enoch Flagg, *Treas.* Formed March 1.—Lad. Asso. Mrs. A. B. Hull, *Pres.* Mrs. Enoch Flagg, *V. Pres.* Miss Harriet Rice, *Sec.* Mrs. Olive Fiske, *Treas.* 9 coll. Formed, Aug. 12.

Spencer. Gent. Asso. Rev. Stephen Crosby, *Pres.* Dea. Wm. Sumner, *V. Pres.* Daniel Hobbs, *Sec.* Dea. Ezra Dunn, *Treas.* Formed in January. No. of coll. unknown.—Lad. Asso. Mrs. Stephen Crosby, *Pres.* Miss Rebecca Browning, *Sec.* and *Treas.* Formed July 28.

Sturbridge. Gent. Asso. Rev. Alvan Bond, *Pres.* Dea. Daniel Plimpton, *V. Pres.* Dr. Ephraim M. Lyon, *Sec.* Zenas Dunton, *Treas.* 6 coll. Formed Aug. 2.—Lad. Asso. prev. formed.

Holden. Gent. Asso. Rev. Horatio Bardwell, *Pres.* Dea. Peter Rice, *V. Pres.* Ethan Davis, Esq. *Sec.* Ebenezer Estabrook, Esq. *Treas.* 6 coll.—Lad. Asso. Mrs. Horatio Bardwell, *Pres.* Mrs. Nathan Rogers, *V. Pres.* Mrs. Lemuel Davis, *Sec.* Mrs. Silas Flagg, *Treas.* 11 coll. Formed Aug. 20.

Rutland. Gent. Asso. Rev. Josiah Clarke. *Pres.* Capt. Calvin How, *V. Pres.* Dea. Jonas Reed, *Sec.* Geo. S. Flint, *Treas.* 10 coll.—Lad. Asso. Mrs. Josiah Clarke, *Pres.* Mrs. Mary Goodrich, *V. Pres.* Mrs. Calvin How, *Sec.* Mrs. Josiah King, *Treas.* 9 coll. Formed Aug. 20.

INTELLIGENCE FROM BOMBAY.

LETTERS have been received from the brethren at Bombay, bearing date as recent as June 5th. All were in the enjoyment of nearly the usual health, except Mr. Hall's child, concerning the result of whose sickness fears were entertained. The mission was enjoying new and increased evidences of the favor and respect of the government, and of the British residents

THE
MISSIONARY HERALD.

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American Board of Foreign Missions.

MISSION AT BOMBAY.

LETTER FROM THE MISSIONARIES.

This letter bears date of January 6th, 1824. Speaking of their services on the day of fasting, which preceded their quarterly meeting, the missionaries say:

We also communed together on the goodness of God to our dear brother and sister Graves, as to her arrival and kind reception in America. Our hearts were especially cheered by the manifestation of the divine goodness, in giving us the prospect, after so long a time, of shortly welcoming other fellow laborers, from our native land, into this great field. We praise the Lord for this cheering prospect, and beseech him to bring them here in the fulness of the blessings of the Gospel of peace, and to set an open door before them, which no man can shut. The prospect of their early arrival here, led us to contemplate, with peculiar emotions, what we conceive may be viewed as indicative of an increasingly favorable disposition in government towards our mission.

In answer to a petition from the American missionaries, the government had granted them not only a burial ground, (which was all they petitioned for or expected,) but had also ordered its complete enclosure with a wall of masonry. See Her. for May, p. 149. They gratefully acknowledge, moreover, other unexpected favors from men high in office.

Printing of the Scriptures.

We record, also, with thankfulness the very cheerful and generous assistance, which the Bombay Auxiliary Bible Society has granted us, in the printing of parts of the Scriptures. We did not solicit the assistance, until we had received several intimations that the Society rather wished we would do so, and were most ready to grant us their aid. We stated, in our letter to the society, that we wished to print, with all convenient despatch, a second edition of Genesis, 3000 copies,—a second edition of Luke, a second edition of Acts, and an edition of the New Testament from Romans to Revelations inclusive; and accompanied it with an estimate of 4000 rupees, as the probable expense of the same. This estimate did not include the 1000 copies of the New Testament entire, which we still keep in reserve, in the hope that the American Bible Society will yet feel able and inclined to encourage and countenance us, and to relieve the funds of the Board by bearing the expense of it. The *additional* 1500 copies of each of the Gospels, which we printed for immediate distribution, had become so nearly exhausted, that we perceived it would be necessary to replenish our stock of Gospels before the whole New Testament could be printed. For this reason we proposed a second edition of Luke. We also calculated on an average edition of 2000 copies of all the portions of the New Testament, and of 3000 copies of Genesis. The society, agreeably to the method they pursued with the Surat Mission, wish to consider themselves as receiving those portions of Scripture, when printed, to the amount of their donation, should they choose it, though they would be principally left with us for distribution. We could of course feel no objection to such a stipulation. Genesis is now about half through the press. Of this we printed an additional thousand copies, as far as the 30th verse of the 19th chapter, to be distributed as a tract.

Since the date of our last letter we have printed a second edition of John's Gospel, 2,500 copies; and 3,500 copies of a tract containing forms of prayer, hymns, &c.

Distribution of Books.

Though for the present somewhat restricted, in one direction, we still have a great range, and an encouraging demand, for our books. As a partial supply for the Scottish brethren, we have sold to their Society's Committee here 325, and to the Bombay Bible Society 375 portions of the Scriptures. Of the latter, a larger number was wanted; but our stock would not allow us to furnish a larger supply. To the Belgaum Religious Association we have at several times sent about 1,000 tracts and portions of Scriptures, at their request, and in return for the several donations which they have made to our mission.

Our Superintendent of schools, we occasionally direct to leave his ordinary route, and to go to particular places for the purpose of distributing books. East of Bassen, and north of Tannah, is a mineral spring, held in idolatrous veneration by the Hindoos. A large concourse of pilgrims visit it about the beginning of May every year. Samuel, and one of our schoolmasters from Tannah, went there and easily distributed the 3,000 books, which they took with them, and could have distributed more had they been furnished with a greater number.

A few miles to the north of Bassen is the tomb of a celebrated devotee, to which the people, in still greater numbers, perform an annual pilgrimage. This takes place in November. Our Superintendent of schools went there, and distributed more than a thousand books, in about two days, and many more were asked for. Our present superintendent is a Roman Catholic of the fishermen cast, and gives us much satisfaction. We have agreed to employ him till the rains, in the distribution of books in the Konkan. We hope in future to make more use of such opportunities, as the native pilgrimages afford, for an easy and extensive distribution of books, that these silent preachers may travel all over the country, revealing, by the aid of the Holy Spirit, to the ignorant and perishing, the knowledge of God and the way to heaven.

A printing office had been completed, on the vacant ground adjoining the chapel, but is barely sufficient, on account of the narrow space of ground, to accommodate the printing establishment, even on the scale on which it is at present conducted. As a small piece of contiguous land could be reasonably purchased, and is much needed, the Committee have consented that it should be bought.

Schools.

The number of schools had increased to 26, containing 1,454 scholars. Owing, however, to their adverse habits and light esteem for education, but about 1,200 are usually present at the same time.

A *female* school has been recently commenced among the Jews in Bombay, which we have named the "*Salem School*," thinking it would meet the wishes of the Association of Ladies in Salem, as expressed in a letter from Mrs. Cornelius, better than any other school, which we could select.

Having been gratified by a kind letter from the Rev. Justin Edwards, informing us that several families in Andover, Mass. had raised $60 for the support of a Jewish school under our care, we selected the school at Rawadunda, and have named it the "*Andover School*." It contains from 25 to 30 Jewish children, which is a larger number than any other of our unappropriated schools contains. The whole number of scholars in the school, according to the teacher's list, is 84. The teacher was employed, for some time, as a superintendent of our schools.

We are not without hope of obtaining some assistance to our schooling department from the inhabitants of this place. In this hope we have printed the Report of our Schools, and the plan of an Association, which we send you with this. From these you will learn some additional particulars concerning them.

At our last meeting we recorded among our mercies and encouragements, the pleasing intelligence of associations formed in America, to invoke the blessings of God on our poor labors. It often cheers our hearts to reflect, that in our dear native land, so many of God's children remember us in fervent prayer at the throne of grace. The gracious Lord enable them to abound more and more in this greatest work of love, which they can perform. It is our resolution to endeavor to increase daily in love, labor, faith, prayer, hope, and submission. May God grant us grace so to do, and, in his own set time, cause his work to prosper in our hands.

At our last meeting, we also agreed to write to the London Tract Society, stating the greatness of the field around us for the operations of Tract Societies, thus opening the way for them to furnish us with some funds for this particular object, should they be inclined to it.

Manner of spending the Sabbath.

In October, a Sabbath school was commenced at our chapel. Several children, in addition to the charity children in the mission families in Bombay, attend. It is taught by Mr. Garrett, from about nine A. M. to twelve o'clock. In the same hours, Mr. Hall sits in the front portico of the chapel, with books, and often has occasion to read to, or to address, a considerable number of people, who, as they are passing, stop a while to hear, or to receive books. The afternoon is taken up by the catechising of the schools, their reading the Scriptures, and the lectures, as we have before stated. In the evening, at half past seven, we attend worship in English. From 30 to 50 attend at present. Most of these are soldiers from one of the European regiments. Some of them we trust are truly pious, and all are very attentive.

We grieve at having to communicate to you tidings of the death of our fellow laborer, the Rev. D. Mitchell, who died a short time since, near his station, Bankote. This letter goes with his widow and orphans to England.

In concluding our letter, we beg to offer to yourself, to the Board, to all our dear Christian friends, our warmest thanks for all your and their kind remembrance of us, and for all the letters, pamphlets, books, &c. which are sent us. We remain, dear Sir, your very affectionate fellow servants in the vineyard of our Lord and Savior.

Extracts from the "Report of the Native Free-Schools in Bombay and Vicinity, under the direction of the American Missionaries."

In regard to this Report, it may be proper to remark, that it was written in a guarded manner; and, in consideration of the tone of religious feeling among the Europeans at Bombay, the importance of schools as auxiliary to the evangelizing of the natives, was not brought so prominently into view, as, under other circumstances, it might have been.

In the schools are taught, *in the Mahratta language only*, reading, writing, arithmetic, grammar, geography, and some of the most simple parts of astronomy, and other scientific and general knowledge. It is, however, cause of deep regret, and a main barrier to their proficiency in these higher branches, that the children leave the schools, in compliance with custom and necessity, at so early a period.

Great pains have been taken, and with very encouraging success, to draw their attention to the art of reading, and to give it that importance in the scale of education which it obviously merits, but of which the language to any of the scholars, because we fully believe that, while it might prove advantageous to a *few*, it would prove a real injury to *many;* since the number of native youth, who, in shameful neglect of their own language, spend their time and money to acquire a smattering of English, in hope of obtaining situations in European employ, is probably four times as great as the number of those situations. The greater part therefore must, of necessity, incur the most vexatious and paralizing disappointments, and sustain inevitable and irretrievable loss. This evil, already extensive, would only be increased, we conceive, by a wider diffusion of the study of the English language.

Though the elements of divine revelation are taught in our schools in the most plain and simple manner, the children are not *required* to yield their assent to them; yet the insensible, unseen, and ultimate influence of those principles on their youthful minds, can hardly be doubtful.

As the demand for charity schools to educate the rising generation of so great a population as surrounds us, is so urgent and so extensive, and the means of meeting it so deficient, it has, from the beginning, been our unwearied study to know how far we could possibly make the charities of the benevolent, entrusted to our care, go towards attaining the great object. At first, being without experience, and yielding, as is too often the case, to fearful but groundless apprehensions, we thought that, to ensure success to such a system of instruction as would be in perfect unison with our professional pursuit, it might be necessary to hold out greater pecuniary inducements. Accordingly, to our first teacher, who was a brahmun of established reputation, we gave at least one third more than our present rate of allowances. But almost as soon as it was known to be our intention to establish schools, we had applications from other natives equally well qualified to teach, who tendered us their services, and even begged us to employ them, on terms not more advantageous to themselves than those which we have since established. Those terms are one rupee a month for five boys exclusive of rent for rooms. We allow the teachers also to receive from the scholars those trifling presents of rice, &c. which, from feelings of respect, are customarily given. As a motive to diligence in instructing the children in the art of reading, a branch of education so much neglected in their own commenced, to adjust the pay for instruction to the actual attainments of all the scholars individually, in the several branches in which they are instructed. We anticipate essential benefit from this plan.

The very responsible duty of fixing the expenses of schools at as low a rate as is practicable and just, is continually urged upon us by every consideration of the vast extent of the demand for them, and by the immense deficiency of appropriations already made, or likely to be made, to cover that demand. Indeed, to be profuse in the expenditure of Christian charities in any case, involves a palpable absurdity, and a want either of discretion or fidelity.

Should it be said that it is necessary to raise the allowances to the teachers in order to obtain competent men and to secure their continuance in the employ, we reply, that, so far from experiencing any difficulty in obtaining teachers, we have been obliged for want of larger funds, to refuse a large number of applicants who were competent to the business; and that during our experience of seven years in the management of schools, not a single teacher has left our employ for a more lucrative one, if we except a very few cases in which the teachers had proved themselves unworthy of their charge, or found the place where the school was located not to furnish a sufficient number of scholars. The latter circumstance can occur only in small villages, and in a few such instances, where we thought it particularly desirable to establish schools, we have made the teachers some allowances in addition to the one rupee per month for five scholars.

As to the *qualifications* of the teachers, we select such as are competent to teach all that is usually taught in their own schools, and from the time they enter our employ, we consider *them* as *scholars* in a course of study and improvement; and when the requisite elementary books, now in a course of preparation, are put into their hands, their proficiency will soon be far more than sufficient to carry their pupils forward in the elements of learning as far as they can possibly go, until they are in some way induced to remain longer at school than they have hitherto done. And it would be highly gratifying to us and beneficial to the cause of education here, were a judicious scale of premiums to be furnished, to induce a select number of the most promising boys in the schools to continue longer at their studies. From the great poverty of the people, it is, in many cases, so difficult for the parents to dispense with the services of their boys after they become able to render them any kind of assistance, that their valuation of further attainments at school is totally insufficient to counterpoise the difficulty. While this is the deplorable fact, it is presumed that, in a sufficient number of cases, one or two rupees a month, by way of premium, would be sufficient to secure the protracted and regular attendance of the most promising boys. Indeed, it seems almost indispensably necessary that something of this nature should be done, and we ardently hope that the offerings of a benevolent public will soon enable us to extend such encouragement to *some* of our cleverest scholars.

We are sensible, however, that the great ends of education are to be effected by the general diffusion of a moderate degree of learning through the great mass of community, rather than by promoting to higher attainments, a small number of that community; and that, to instruct the *few* and neglect the *many*, is directly to contravene that grand principle which has now become so popular in England and America. We contemplate a community in nearly the lowest scale of mental improvement. "The amendment must begin from the lowest step. It is only by facilitating and encouraging the education of a rising generation, that any thing solid can be done; a process to which I am satisfied the parents will every where be found eagerly disposed, from what they have seen of the advantages of our science." So said that noble patron of native free schools, the Marquis of Hastings, in a public discourse, in the college of Fort William.

We have before us also a report of an institution for the support and encouragement of native schools in Bengal, in which it is stated, that there, the economy in the management of them is so strict, that the entire expense, on an average, for each child, is but "nearly three rupees" a year. But at the rate we pay, each boy in the school, costs on an average, three rupees, two quarters and fifty reas.*

It may be interesting to some to be informed that our schools contain 136 Jewish children, and 54 females, of whom 29 are Jewesses. It is but very lately that we have made particular exertions to bring female children into a course of instruction, and the success of our efforts has far exceeded our expectations. We have recently established a school which we call the "female school," in which there are seventeen Jewish girls, with a prospect of the number being increased.

Five of our schools are supported by small associations, mostly *female*, in America, and receive a name significant of their benefactors.

On a subscription paper, appended to one of these Reports, about 3,000 rupees, or

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* About $1,62.

about 1,300 dollars, were subscribed by European residents. Five hundred and ninety-five rupees, of this sum, were *annual subscriptions.* This shews the estimation, in which these schools are held by gentlemen residing on the spot, some of whom possess the highest mental cultivation.

Mr. Garrett states, that, according to late accounts from their brethren in Ceylon, the several stations in Jaffna had been graciously visited with an outpouring of the Spirit. Hopes were entertained with respect to the conversion of more than 60 or 70 natives, chiefly belonging to the Charity Boarding Schools; and others were unusually disposed to anxious inquiry on the subject of religion.

PALESTINE MISSION.

JOURNAL OF MR. GOODELL AT BEYROUT.

It will be remembered, that our numbers for July and August contained the united journal of Messrs. Bird and Goodell at Beyrout down to the close of the last year, when the former left that place, in company with Mr. King, for Jerusalem. We now make a few extracts from Mr. Goodell's journal, descriptive of the country, of its inhabitants, &c.

Roads, Cultivation, &c.

Feb. 10, 1824. Accompanied Mr. Lewis to Antoora, for the sake of getting a quantity of Hebrew and Arabic Scriptures, which belonged to Mr. Fisk. The former part of our way was on the shore of the Mediterranean, and we had to ford several rivers, which rushed down from the mountains on the right. The latter part of the way was up and down the sides of Lebanon, which are very rocky and precipitous. The animals of this country, after looking a while for a good foot-hold, pick their way with great carefulness, and will go where in New England it would be thought impossible. They generally follow the same track, till it appears to be rendered impassable, and then select another; and, when this is worse than the former, they return to the old track. A false step would, in some instances, prove fatal. As the mountaineers are more secure in proportion as their ways are impassable, they have of course, no inducement to repair them. But as knowledge shall increase, and religion shall revive, and liberty shall be enjoyed, those improvements, which are made in other Christian countries, will doubtless be made here. When God shall "bring back the captivity of his people," the proclamation will go forth, "Cast up, cast up the high way, gather out the stones." Saith Jehovah, "I will make all my mountains a way.—Every valley shall be exalted, and every mountain shall be made low; and the crooked shall be made straight, and the rough places plain."

It was gratifying to find among the peasants of the mountains so many marks of industry.—Almost every spot of earth, which was not reserved for the sake of the pines, or for pasturage for the flocks, was sown with grain, or set with vines, or planted with mulberry trees. As silk is the principal article of traffic, the mulberry fields are most abundant. They are all made level, however steep the mountain, by banking up the lower part with a wall, whose height is of course as the steepness of the ground, and the width of the field. To see these fields of mulberries rising one above another, even in some instances to the very summits of the adjacent hills, cannot fail to remind the Christian observer of the ancient prophecy; "Is it not yet a very little while and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?"

On the 11th, Monsignor Gondolfy, the Apostolical Vicar for all Syria, called to welcome Mr. Lewis on his return. In the course of the conversation he remarked, that the order of the Maronite Patriarch, suppressing the Scriptures, (See Miss. Her. for July p. 215.) was without his knowledge, without any consultation with other ecclesiastics, and without any authority from Rome.

Convents, and Ringing of bells among the Mountains.

Spent most of the day in rambling alone through the fields, and pines, in climbing the rocks, and in viewing the humble cottages of the mountains of Lebanon. Towards evening, returned and walked on the terrace of the college of Antoora. From the terrace, I counted 12 convents, situated on the adjacent elevated peaks of the mountains; and every few minutes my attention was arrested by the ringing of the bell, (the first I have heard in this country,) calling the monks or nuns, in one or another of these convents, to their routine of devotion, to some "silver saint, or golden god." As the sound was wafted on the evening breeze from mountain top to mountain top, it came sweetly to my ear, and I wept as it reminded me of the churches, and colleges, and academies, of my native country. As I turned my thoughts to the superstitions, and idolatries, with which it was associated, and to which it was made subservient in these "chambers of imagery," my tears flowed afresh, and I endeavored to pour forth the prayer of the prophet, "O Lord, revive thy work in the midst of the years, in the midst of the years make known, in wrath remember mercy."

Climate in February.

Mr. Goodell speaks of tempests of wind, hail and rain, accompanied by much thunder and lightning. At this season, the rain sometimes continues from five to seven days; and then only two or three days of sunshine are enjoyed before another storm commences. The general range of the thermometer was between 50° and 60°. But on the 5th of March it was at 80.

During the continuance of the storms, our cold stone houses are wet, and we sit without any fire, wrapped in our cloaks, till the sun mercifully appears to dry our houses, our beds, and other furniture. But we have great cause to bless and extol the King of Heaven, all whose ways are right, that we have been favored with uninterrupted health.

15. I went with a copy of the Arabic Bible to a house in which several families reside, and in which I found, also, a number of visiters. Four young men present read each a portion of the word of God, whilst the rest listened. To encourage them to spend the Lord's day in reading the Scriptures, I afterwards carried over a copy of the book of Genesis and gave them. When I came away, they all said, "The peace of God be upon thee;" and one very little boy, who had read a part of the first Psalm, cried, as long as I could hear him, "My peace upon thee! My peace upon thee!"

Two Greeks called for tracts, with which I supplied them. When I told them of the printing press, which was in constant operation at Malta principally for the Greeks, they replied, laying their hand upon their breast, and raising their eyes towards heaven, "It must all have been done through the tender mercy of the Messiah."

On the 20th Mr. G. met with the Rev. Samuel Cooper, a Catholic priest, from Philadelphia, in the United States, who was going on a pilgrimage to Jerusalem.

Want of Religious Instruction.

The priests of this country, I believe, are in no instance known to visit the people for the purpose of instructing them. All their duties are public ones, and most of these are performed in a language, which is not understood by the common people. The service of the Romish church is in Latin; that of the Greek church, in ancient Greek; that of the Syrian and Maronite churches, in Syriac; that of the Jews, in Hebrew; that of the Turks, in Arabic. In most instances, the common people of these different sects know almost as little of the language in which their religious service is performed, as the people of America know of old Saxon. It may be truly said, that they "all feed on ashes." They "worship they know not what." "They grope for the wall like the blind, and they grope as if they had no eyes; they stumble at noon-day as in the night;" and they "know not at what they stumble." In reading the prophets one cannot fail to be struck with the exact picture, which they have given even of this very generation. In the 6th chapter of the prophecy of Jeremiah, for instance, there is, so far as my observation and information have extended, an almost perfect representation of the character and wretchedness of the present inhabitants of this country.

Vernal Scenery.

March 19. For the last fifteen days, we have had a cloudless sky. The orange trees are now in bloom, the mulberry trees, which were stripped of their leaves in December, are now clothed afresh; the fig-tree is just putting forth her green figs; and the flowers, which have been abundant through the whole winter, have now a livelier hue, and diffuse a sweeter fragrance. We look abroad from our terrace, and lo, all nature wears the aspect of loveliness. To the left is the city of Beyrout; and beyond it "the great and wide sea;" which now lies unruffled as far as the eye can reach. Before us, in the east, is a delightful prospect of Lebanon, ascending sublimely above the clouds; while, to a great extent around us, are gardens and fields, or rather forests in all the luxuriance of spring, embosoming the numerous cottages of beings, "made a little lower than the angels." "The winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of the birds is come, the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell."

A Turkish Funeral.

20. This morning a Turk of considerable distinction was buried. This event was early announced by the screams of the women as they passed mournfully along to

the place of interment. They, being collected in great numbers, and in still greater numbers among the graves, wrapped, as they are on all occasions, in a large white sheet, smote upon their breasts or waved their handkerchiefs in the air, and addressing the deceased, cried, "You are gone! you are nothing! you are dead! You have no mother to weep over your grave! you have no sister to weep over your grave! Why did you die! O why did you die?" They would then vent their feelings in the loudest screams, and appear frantic with grief. After this had continued more than an hour, being repeated on every accession to their numbers, a large concourse of men appeared with the corpse, and with various garments and articles of the deceased, and with about twenty banners unfurled. They walked fast, all singing and bowing down their heads to the earth. The standards were placed, several together, in opposite points near the grave, and all the men arranging themselves around them, went through their service on a low key of voice, but with all their strength, and at the same time bowing their heads and bodies, with all the violence possible. The body is always, I believe, taken out of the coffin to be placed beneath the ground, and the coffin returned to the city for future occasions. Every morning and evening, for perhaps a month, the friends visit the grave; the women and children to strew myrtle upon it, and the men to say their prayers, with the vehemence above described. This burial-place I should think, contained not less than ten acres of ground. There are two others near the city, which are not so large. The graves are generally arranged with great order and neatness.

As we walked along, and viewed these numerous "grassy hillocks," on the right hand and on the left, and asked, "Where are now the souls that once animated the bodies of this great congregation of the dead?" it has been an awful reflection, that not one professed follower of the Lamb rests in gentle slumbers here. Not an individual, who could say, "I am a friend of Christ, and hope to live and reign with him forever," was ever permitted to lodge in these darksome cells, until the bright morn of delivery from the abodes of corruption. O ye disciples of Jesus, who hope to have a part in the first resurrection, is it nothing to you, that generation after generation of the deluded followers of the false prophet go down to the grave with a lie in their right hand? that they give up the ghost, if not execrating, yet abhorring the very name of that Savior, whose blood only can wash away their pollutions, and make them fit for a holy heaven? Among the many objects of prayer, which the churches have before them at the "Monthly Concert," let this be one,—that, amidst the present political disturbances and revolutions in these countries, the way may be prepared for preaching "the Gospel of peace" to these men of cruelty and blood, and for directing unto Him, who is "the way, the truth, and the life," these wanderers from happiness and heaven.

Another Missionary to Palestine.

21. Some Arab women called in the morning to whom I read the Scriptures. Just before we commenced our public services at the house of the consul, our hearts were cheered by the arrival of the Rev. Mr. Cook, a missionary from England. He was sent out by the Methodist Missionary Society, and spent several weeks at Malta in the family of our dear brother Temple. It is one pleasant part of our business to cultivate an acquaintance with missionaries from different societies, and to unite our counsels, our efforts, and prayers with theirs for "the peace of Jerusalem;" and we are happy, as they pass to and fro, to be able to accommodate them with a little chamber in our own house. It is indeed a little one, just large enough to contain "a bed, and a table, and a stool, and a candlestick," together with a few books, and is emphatically the *prophet's chamber*.

22. By Mr. Cook we received our Firmans from the grand Signior, giving us permission to travel with our families in any part of the Turkish empire. They had been forwarded from Constantinople to the care of Mr. Lee at Alexandria. We received also several packages of books, pamphlets, and letters from our dear Christian friends in various parts of America. Extracts from some of these letters, which contained interesting accounts of the work of the Holy Spirit, were translated into French, by Mr. Cook, to be sent by him to the south of France, where he has labored as a missionary, to encourage the poor Protestants there to pray more fervently for "times of refreshing from the presence of the Lord." Who can tell how many of God's suffering despised people may be comforted and quickened, and how many sinners may be converted, by means of these extracts! Who can tell how many souls our correspondents may meet in heaven, in consequence of them. In the communications, which our Christian friends make us from time to time, let them remember, that the influence may not only be felt in the soul of the missionary, but may be conveyed to

others also, of different nations, and kindreds, and tongues."

Mode of Travelling.

April 2. For the sake of enjoying, for a few days, the mountain air, and with the hope of finding a girl to take care of the babe, we all, with the daughter of the English consul, rode this day with Mr. Lewis to Antoora. The mode of travelling in this country is on horses, mules, and asses, generally the last. The country is too rough to make much use of camels; and the native Christians are in perpetual danger of having their horses, or mules violently taken from them on the road, and pressed into the service of the Pasha to carry some express. As the traveller always takes his bed with him, this, with the blankets, &c. is placed upon the ass, and the traveller upon the top of the whole, without bridle or stirrups, and nothing but a single cord tied round the head of the poor animal to guide him. He paces along at the rate of two or three and a half miles an hour, according to the road. By means of ropes, however, I furnished the ladies with stirrups, and in this style, which forcibly reminded us of patriarchal times, we left Beyrout at 2 o'clock in the afternoon. As we were all in the English costume, and as the ladies were without veils, and rode in the English fashion, (unlike all the women of this country, who always ride like men,) we of course excited some observation. Men, women, and children ran from their cottages and fields to gaze. They had never witnessed such a sight before. They were, however, not wanting in civility, though in some instances rudely expressed, and they invariably returned our salutations with much appearance of friendliness. Owing to unavoidable interruptions, we did not reach Antoora, till near two hours after sunset. The night was dark, the way exceedingly rugged, some of our beasts fell; and the Arabs, as is always the case in any difficulty, were very contrary. But, through the tender care of our heavenly Father, we arrived in safety.

LETTER FROM MR. BIRD TO THE ASSISTANT SECRETARY.

THE letter, from which the following extracts are made, was written at Jerusalem, on the 27th of last March.

Whatever relates to the prosperity of Boston, will never fail to interest our feelings, especially if that prosperity is of the religious kind. Your account, therefore, of what we trust God has been doing to revive his work among you, was read with peculiar pleasure. We pray that the blessed Almighty Spirit, which, from the day of Pentecost until now, has accompanied the preaching of the Gospel, will continue his renovating influences in your city. On this hill, where the Redeemer suffered, I sit, and gaze through my window at the Mount where he gave the parting assurance not to forsake his disciples in the work of preaching his Gospel. I look down on the grassy area around the former temple, where possibly it was that the thousands were suddenly pricked in their hearts at the preaching of Peter. I trace the Gospel from that day, as it spreads on the right and left, to the coasts of India, and America, and find, through the lapse of many centuries, the same power attending it,—consciences wounded, fears excited, pride humbled, the inquiry extorted, "Men, brethren, what shall we do?" I admire anew the faithfulness of our divine Master, and address myself with fresh pleasure to his work. I hope you pray, my dear brother, that the days of Peter's faithful preaching, the days of religious revivals, may soon return, and visit this desolate city. The new light, which would beam from the divine word, the pure worship and effectual prayers that would be offered, and the inquiries that would be likely to be excited among Mussulmans, would all furnish a subject of sublime and delightful contemplation.

What we ourselves have the prospect of doing for Jerusalem, we cannot easily judge until we shall have become able to converse readily with the people. At present, the door seems quite open for EFFORT among them. If we had the languages and strength sufficient, I suppose we might converse with hundreds of pilgrims and natives in a day. But men here do not seem to be under the influence of argument. It is with difficulty that they see the reason of a thing, and when they have seen it, they are inclined to put a slighter value on it, than on some vague tradition about the subject. It is really wonderful in a country like this, where falsehood is so abundant, how ready men are to rely on mere report.

Mr. Bird adds,—that "one or two missionaries might do immense good in the Ionian Islands, which are under English protection. One or two might be stationed at Smyrna; and I know not how many might be profitably employed in Syria and Palestine. Mr. Temple, we think, ought not to be alone at Malta."

CHEROKEES OF THE ARKANSAW.

MISSION AT DWIGHT.

The following account is communicated in a letter from the Rev. Alfred Finney to the Corresponding Secretary, dated June 30, 1824.

The experience of the family, since what is termed a seasoning to the country, has justified the conclusion first formed, that our location is in a healthy spot; to say nothing of the salubrity of the surrounding country. No sickness, of a serious nature, has been experienced in the family for a considerable length of time; and scarcely the ordinary complaints of all countries, for the last six or eight months. Various opinions have been entertained respecting the comparative healthiness of the country: some confidently pronouncing it a sickly—and others as confidently affirming that it is a healthy one.

It is readily admitted to be a country subject, in a considerable degree, to the remittent and intermittent fevers;—not, however, more so than most new countries were, which are now considered as the most healthy parts of the globe. But it is doubtful whether, in any part of the world, the remittent is milder in its influence, or more readily yields to suitable remedies. So with the intermittent, especially in the last particular. Other complaints are very rare, and instances of mortality, in proportion to the number of inhabitants, are very few. Epidemics of any description have been rarely known in this section of the western country; and, in the few instances of their prevalence, they have been far less mortal, than in other parts of the United States.

The family at Dwight had, at the commencement of our enterprise, the intermittent with considerable severity. But almost all the sickness in our family, (which has consisted, for the most part, of near one hundred persons,) has been the intermittent—a complaint, which of itself is rarely, if ever, mortal, and easily checked in its progress and removed in its influence.

From the peculiar circumstances of our case, we deem it proper to attribute much of its severity to peculiar exposure and want of medicine. Since obtaining a home, an established residence, and a condition to practise regular and industrious habits, sickness of every kind has gradually diminished, until general and almost uninterrupted health prevails. And it may now be said with safety, that the members of the family enjoy more general health, than they enjoyed in the northern states.

Although we speak thus in favor of the healthiness of the country, we would be far from overlooking or forgetting the source of all our mercies and comforts; but would devoutly acknowledge the goodness of our heavenly Father, in sparing life, granting health, and placing us in circumstances to labor, in any degree actively, for the advancement of his cause.

The following description of the schools at Dwight, (i. e. the school for boys under the instruction of Mr. Washburn, and that for girls taught by Miss Stetson,) appears to have been composed with much deliberation, and to have been transmitted in compliance with a request of the Corresponding Secretary.

It has never been according to our views of propriety and expediency to be lavish in commendations of our schools; lest we should seem to color high and exaggerate, or to indulge in pride and vain glory. We think, however, (and we would ever think soberly,) that much might be said in favor of the schools at Dwight, without in any measure departing from "words of truth and soberness." I would not draw invidious comparisons, between the schools here and those of other similar institutions. But I would say, that I never saw, at any place, in any country, more interesting groups of children, than those at present under our care: interesting, in almost every point of view, whether we consider them in their relations, their appearance, their behavior, their progress, or their prospects.

It is interesting at all times, and in all places, to the benevolent mind, to see the children of heathen parents brought out of the shades of the forest, where but little useful and nothing tending to happiness is learnt, and placed in a Christian family, where they are inured to industrious habits, have their minds enlarged with useful knowledge, and are led by example, by precept, and the word of God, to a knowledge of the way of life.

Those, who, when revolving in their thoughts the idea of Indians and savages, vainly imagine that nothing can belong to the Aborigines of our country, except what is frightful in appearance and deeply imbued with cruelty and barbarism, would scarcely believe themselves to be in an Indian school, when surrounded by the children, which fill our little sylvan seminary. Were they here, they would see nothing of that coarseness of feature, nor ferocity of look, nothing like that dirty dress, ugly visage and repelling countenance, and nothing of that hard, unkind, and cruel disposition, which they have been wont to associate with the Indian character. But they would see a lovely group of children, who, by the regularity of their features, their neat and cleanly dress, their fair complexions, (fair indeed for a sultry clime,) their orderly and becoming behavior, their intelligence and sprightliness, their mildness of disposition, tempered with a manly spirit, and their progress in knowledge, would not suffer by a comparison with most schools in a civilized land, nor disgrace respectable parents, in passing as their sons and daughters.

Such, dear Sir, are our schools at Dwight; our precious children, not long since brought from the shades of the forest. We love them, and we can but love them, for they are lovely. They are docile in their dispositions, generally quick in their apprehensions, prompt in their obedience, active and sprightly in their sports, and diligent and ambitious in their studies. Of the whole number of sixty, who compose the school in two departments, there are not more than six who cannot read with ease in the New Testament, and spell almost any words put to them. A considerable number can read with propriety and apparent understanding any book, and write a fair and legible hand. Near one fourth of both departments of the school are pursuing the study of geography. Some of the boys have made some progress in grammar and arithmetic, and in some other branches. It may be said with truth, that most, if not all, are as forward, as the children of most district schools in the most favored part of New England. But what is more interesting to the Christian is their intelligent reading of the Scriptures, singing with delightful voices the praises of God, and making progress in a knowledge of the Gospel.

The schools have never been more steady and uninterrupted by disaffected parents, than for the last two quarters. We know not of a discontented child in school, nor of a disaffected parent in this part of the tribe. The children feel, as far as I know, as if *at home*, and *choose to stay*. Excepting four or five, all now in school are under the age of fifteen years; and experience in time past has evinced the inexpediency of bringing together a large number of both sexes, who have arrived at adult age, and whose habits and character are already formed.

Secular Affairs.

bor on the farm was occasioned by a flood in January last, in consequence of which, two thirds of the fences were swept away, a great part beyond recovery. The water rose nearly eight feet higher than it had been known for several years. Some of the inhabitants not only lost their fences, but their domestic animals, and had their houses nearly filled with water. An attempt to raise wheat has entirely failed, in consequence of the rust. This has been the case, at another missionary station. There are 60 acres of corn, which, at the time this letter was written, appeared very promising.

The mills are likely to be of great benefit to the mission.

Religious Instructions.

For six or eight months past we have been enabled to do more in the appropriate labors of missionaries, preaching the Gospel to the heathen, than at any time previous. We have had less incumbrances of a secular nature, more facilities for communicating religious instruction, and considerable increase of encouragement for labors of this description.

Secular labors and cares, in the various departments of the mission, have by no means diminished in the aggregate; but the establishment has begun to assume a more regular form, and cares of a general nature are brought more within the several particular departments, than was practicable in the incipient stages of the institution. These circumstances, with an increasing desire in all the several members of the family to promote the general interest, have left the preachers of the Gospel without excuse for not laboring more in the appropriate business of missionaries of Christ. We trust the opportunity has not been altogether unimproved. Should temporal cares and labors with those, whose appropriate province is in spiritual concerns, continue to press less and less upon them, and be assumed more and more by our assistant brethren, (and such is the fact, it is spoken to their praise,) it may be hoped that the time is not far distant, if not now at hand, when the whole time of some of our number may be devoted to strictly official and ministerial duties.

Among the increased facilities for communicating religious instruction, may be numbered *better interpreting*, increasing desire of the natives to become acquainted with the Gospel, and a growing confidence in us, as friends of the Cherokees, seeking their best and lasting interests.

views, and limited in his knowledge of English, is nevertheless capable of rendering into Cherokee whatever he can understand in our language. During his residence with us, and especially since the arrival of Mr. David Brown, scarcely a Sabbath has passed without a regular assemblage of Cherokees to hear the Gospel, and scarcely a week when not more or less individuals have been instructed. Almost invariably the little communicated has excited a desire to know more of the way of salvation. But one instance is recollected, (and that of an aged chief, who is inveterate in his prejudices against the customs of the whites and the improvement of his own people) where there has not been an apparent interest felt in the truths of the Gospel, and a reception of it, as far as understood, as truth which essentially concerned them. The people, with whom as yet I have had intercourse, seem to admit without opposition or cavilling, that whatever is contained in the *good* or *beloved Book*, as they term it, is truth. In some few instances, an unusual earnestness to become acquainted with the Gospel has been manifested;—to such a degree that the persons have willingly and patiently sat, hour after hour, to hear of the way of salvation. At one of the times alluded to, I was almost constantly with five or six natives, from Sabbath morning to 12 o'clock on Monday, stating and unfolding divine truth. During the whole time they listened with the closest attention, scarcely changing their position, and making no other reply than that it was *good*, *all good*, *they loved to hear it*. In answer to the inquiry, which will naturally be made, whether any saving effect has probably been produced, we are happy to make the following statement.

Admissions to the Church.

On the first Sabbath of May, two Cherokee women, who had been previously received as candidates for church privileges, were baptized and admitted to the communion, as members of the church at Dwight. Several others are seriously inquiring after the right way; and three have indulged the hope, that they have experienced a change of heart. One of the two women, received to the fellowship of the church, is a half sister of Mr. David Brown. The other of the two, the first hopeful convert, was, from her connexions, her habits of life, and general character, the most unlike person to become a Christian of all the people around us; and, in our short sighted view, she was almost the last person we were disposed to think would attend to the Gospel. They both give very satisfactory evidence of real piety, and we trust will be followed soon by others openly espousing the cause of Christ. On the same day that the two women were received, four children belonging to them, members of the schools, were dedicated to God in baptism. It was a solemn and interesting scene. All the members of the family, (except brother Washburn, who was absent at the Choctaw mission,) three Cherokee communicants from the church at Creek Path, who had lately removed to this country, Mr. David Brown, our two new sisters, and one African, a member of a Baptist church, making in all fifteen, surrounded the table of the Lord in this wilderness.

General Prospects.

The fact, that the children committed to our care have been kept at school with a good degree of constancy, and not interrupted by disaffected parents, is an expression of the feelings of the people toward the institution. So far as our knowledge extends, there appears to have been for some time, a general if not a universal satisfaction with the schools and mission, and with the course of education. We believe it is the general impression of the people, that the institution at Dwight is for their good, and that the missionaries are their friends.

The effect the Gospel has already produced in the conversion of a few souls, and the desire excited to hear and understand, show that our poor services and labors have not been altogether in vain; and they encourage us to hope for more extensive blessings to Zion in this dark land. From the roughness of the field we were sent to cultivate, we expected, at the commencement of our enterprise, that a long season of patient, persevering, and toilsome effort would be requisite, before we should begin to see any evidence of an *approaching harvest:* more especially before we should begin actually to reap with joy, when we had to plant with tears,—with fear and much trembling. Our covenant God, the God of grace, has surpassed our expectations, in granting us and our object favor in the sight of the people, in prospering our efforts for the good of the rising generation, and in making the Gospel, through our poor instrumentality, his own power and wisdom for the salvation of some precious souls.

I am able to state, dear Sir, and I would do it with humility and devout thankfulness, that we are *at peace with all around us—at peace and united among ourselves.* A good degree of harmony, fellow-feeling, and oneness of interest, judgment and desire seem to prevail, among all the members of the family. I believe all are contented and happy in the work we have to do, and satisfied with the assigned service of each individual. The Lord continue his blessing upon us, and our imperfect labors, and keep us from divisions, alienations and strifes, that we may unitedly wait and rejoice to see his salvation in this land of moral darkness. With sentiments of respect, I am, dear Sir, your unworthy servant and fellow-laborer in the kingdom of our common Lord,

Alfred Finney.

CHEROKEE MISSION.

The following extracts are made from the journal of Mr. Chamberlain, who preaches in different parts of the Cherokee nation, as an evangelist.

The first entry has respect to a neighborhood, (at some distance from any missionary station,) where the people have never, till within a little more than a year past, received any Christian instruction. Mr. C. was accompanied by an interpreter, one of the young men who were educated at Cornwall. The first date is July 30, 1824.

Desirable Change.

Had a meeting this afternoon in the woods. The seriousness among the people appears to be on the increase; and I have a hope, that some of them have passed from death unto life. There has been a very remarkable external reformation in this neighborhood during the past year. One year ago there was scarcely a man or woman in this place, but would be very frequently intoxicated. They used to meet almost every week for frolics, *and all-night dances;* drinking whiskey, and fighting, seemed to be their chief pursuit, while their fences were broken down, their fields neglected and overrun with weeds, and every thing about them plainly showed their abject poverty and wretchedness. But since last fall I do not know that there has been one person among them intoxicated; their fences are put up, many of their fields are enlarged, their corn has been well tended, and they have a good prospect of a plentiful crop. They have no all-night dances, no ball plays or frolics of any kind; but they meet often together to sing songs of Zion, to call on the name of the Lord, and to exhort one another to love and good works. These things are

with the *heat*. As this complaint is not known in northern climates, perhaps it will need some explanation. It is caused by a long course of extremely hot weather, and makes its appearance by thickly covering the skin with very small red pimples. If you should take two or three thousand needles, and force them at once through a person's skin, his sensation would be very similar to that of a person affected by the *heat*, whenever he is exposed to the rays of the sun, drinks cold water, or exercises a little too freely. When the hot weather subsides the pimples disappear, and the outer coat of the skin comes off; but the prickling continues for a long time afterwards.

Aug. 5. Spent the forenoon in Elias Boudinot's school, and was very highly gratified with the appearance of it. The scholars are under excellent discipline, and are learning fast. I think there are but very few schools in New England, that appear better. As the parents of the pupils had heard that I was to be there this forenoon, they came in, and after hearing the school read, they wished me to preach. All were remarkably attentive during the sermon. This was truly an interesting season. To witness the order and docility of the children, the manly appearance of the teacher, the attentive and approving countenances of the parents; and then to reflect that they were all Cherokees, and but a few years ago were heathens, and have been brought to their present state of improvement by means of the Gospel, was truly encouraging. After meeting, rode to brother Proctor's, at Hightower.

6. A number of the young converts came in, with whom I conversed and sung; and, in the evening, the people assembled, and we had a religious meeting.

7. Visited a number of people at their own houses: found several rejoicing in hope, and others seriously inquiring. In the evening, the people again assembled for religious service.

8. Sabbath. Had a very attentive congregation. In the evening, the people came in, and had a prayer meeting.

9. Visited the people again at their houses, and conversed with them individually. Some of them give very good evidence of a change of heart. Visited the school, and found the children making good progress in their studies.

Mr. Chamberlain called upon Mr. Hicks.

Brief Reasons for Missionary Effort.

In a Tract printed by the Prudential Committee, about a year ago, were some brief reasons, why the churches of our American Israel should send the Gospel of Jesus Christ to the heathen. That tract has been seen by comparatively few of the readers of this work. As, therefore, it is important, that every friend of missions should be well furnished with reasons for aiding this cause, especially since considerable pains are now taken to seek out and propagate reasons for doing nothing in its behalf; we here insert them, as they were then printed.

1. Christianity is designed for the religion of the whole human race. This is manifest on every page of the New Testament; and there is not a syllable which bears a contrary import. The spirit of the Gospel is universal love. It makes no distinctions of age or sex, of rank or condition, of nation or color, of intellectual endowments, or civil cultivation.

2. The character and circumstances of the heathen prove their need of the Gospel. Their general character, as it was 1800 years ago, is drawn with frightful accuracy, and in all its shades of guilt, by the great Missionary to the Gentiles, in the first chapter of his epistle to the Romans. And the populous nations of the pagan world maintain substantially the same character now. They as really need the Gospel as the Greeks and Romans did 1800 years ago. The commission given to Paul by Christ himself,* implies, beyond all possibility of denial, or evasion, that, without the Gospel, the nations of the earth would remain in the grossest moral darkness, in a state of entire alienation from God, and without any well grounded hope of the remission of their sins. In regard to temporal things, they are degraded, oppressed, rendered poor and wretched by their vices, and subjected to the domination of sinful passions; but their temporal sufferings would hardly deserve to be mentioned here, did they not furnish an awful exhibition of the tendency of human depravity, and did they not suggest melancholy forebodings with respect to that future state, for which the only actual preparation is a continually descending progress in guilt and turpitude.

3. Wherever Christianity has been introduced, it has proved an unspeakable benefit. The state of society has been immediately altered for the better. An elevated standard of morality has been formed. Multitudes have been actuated by a principle of enlarged benevolence. The female sex has been raised from its previous degradation. The people generally have been taught to think, and reason, and act like immortal beings. Schools have been established; equitable laws have been enacted and administered; the hand of violence has been restrained; industry has prevailed; and science has greatly improved the condition of all classes of the community. God has been worshipped as a holy, gracious, and merciful Being. Intercourse has been established between earth and heaven; and the sanctified spirit has been prepared for its everlasting residence in the mansions of the blessed.

4. The Gospel has been conveyed to heathen nations hitherto by missionaries only; nor is there any reason to suppose, that it will ever be conveyed in any other way. The efficacy of this method has been proved by a series of experiments, reaching from the time of Christ's ascension to the present day.

5. Gratitude for the Gospel received by our barbarous ancestors, from the hands of missionaries, urges that we should make the most suitable acknowledgment in our power, by sending the same glorious inheritance to those, who have at present no part in it.

6. The people of the United States are more able, than those of any other country, to make great and vigorous exertions in this cause. They sustain fewer public burdens; they possess a more abundant country; they witness more clearly the purifying and most powerful effects of the Gospel; and they possess at least equal facilities with any other people, for gaining access to the most distant nations.

7. The possession of these great and peculiar public blessings imposes correspondent obligations. We know the sweets of liberty, of good government, of well regulated society, of industry, and social intercourse, and mental cultivation. All these things have been conferred upon us by that religion which will infallibly impart the same thing wherever it is received in its purity.

8. The success of modern missions should excite to increased activity. Within a few years past the triumphs of the cross have been signal. They have proved the presence and favor of God as fully as any miracles could do. In India, proud and bigoted Brahmins have yielded to the

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* Acts 26:18.

power of divine truth; many converted Hindoos are now preaching the Gospel to their countrymen; and Christian churches have been formed in the very heart of the heathen world. The transformed Hottentots and Bushmen of southern Africa, and the Christianized negroes of Sierra Leone, have convinced hundreds of intelligent witnesses, that the simple preaching of Christ and him crucified, can accomplish wonders by the moral renovation of man in the most hopeless circumstances. In the islands of the South Sea, a change has been effected, which far surpasses any thing, which the most sanguine friends of missions had anticipated within so short a period. Among the Indians of our own wilderness, the same glorious process has been commenced, and most happy results have been experienced. The proofs of all this, and much more, are irresistible. For nearly thirty years, men of great intelligence, probity, public and private virtue, and general benevolence, have gratuitously, cheerfully, perseveringly, and at the expense of many sacrifices, attended frequent meetings to conduct the missionary concerns of large societies, and have felt themselves cheered, invigorated, and abundantly rewarded for all their care and responsibility, by what appeared to them the unquestionable success of their labors. Are these men deceived? Are their public and deliberate statements to be discredited by the random assertions of irresponsible men, who retail hearsay evidence at the hundredth remove from the original story, which was very probably itself a falsehood? When Mr. Wilberforce stands up in the metropolis of the British empire, and, in the presence of assembled thousands, exultingly gives thanks to God for the glorious displays of his power and grace in the conversion of whole communities, does he speak concerning a subject of which he is entirely ignorant? Does this illustrious benefactor of his species engage in wild and fruitless enterprises? Let the history of the slave trade answer. Are his intelligence and his judgment questioned? Look at his influence with the British public. How was it acquired and how sustained? Does any man suspect his integrity or his piety? Not an individual, to whom his character is known; and who is ignorant of it, either in Europe or America?

When Mr. Money, long a resident in India, now a member of the British Parliament and of the Court of Directors of the East India Company, bears a favorable testimony to the American mission at Bombay, from his own personal knowledge of the missionaries, and their plans of operation;—when Col. Sandys, after twenty years residence in India, declares to a vast concourse in London, that not a respectable man in Calcutta denies the good effects of missionary exertions; and when Mr. Newton, our countryman, now an eminent merchant of Calcutta, joins in the same declaration, and adds, in a recent letter, that there is an "*increase of labor and an increase of effect;*" are such men to be believed or not?

9. Within a few years past, there has been a vast increase in the number of fields already open for missionary labor. The course of things seems changed in this respect. Formerly it was difficult to obtain a hearing from any tribe of heathens; now many tribes stretch out their imploring hands, and utter the importunate cry, *Send us teachers; proclaim to us the message from God.* There is no doubt, that good men can find employment among the heathen, as fast as they can be sent forth. Schools can be established, as fast as the teachers can be furnished. Bibles, school-books, and tracts, can be printed and disseminated, as fast as the funds can be supplied. There need be no apprehension, that too abundant resources will be placed at the disposal of missionary societies. Here it should be added, that the variety of operations is so great, that no benevolent man can help finding some object, with which he will be peculiarly gratified. Does he delight to behold the messenger of God, having burst through the barriers of a strange language, wave his hand to a concourse of heathen auditors, and make known to them, in their own tongue, that proclamation of mercy, which brought the angels down from their celestial habitations? Let him turn his eyes to Bombay, to Ceylon, to the Sandwich Islands, to the American forests. Does he contemplate with pleasure multitudes of children, rescued from hereditary ignorance, placed in schools where the sublime truths of the Gospel are taught, and the gross and ridiculous fictions of their mythology exploded? Let him visit Bombay and Ceylon. Or does he imagine to himself, as a delightful picture, could it be realized, the infant savage taken by the hand of benevolence, and reared into the industrious citizen, the intelligent friend, the enlightened patriot, the well instructed Christian? This process he will find to be going on, as a matter of fact, and his own contribution may easily help it forward. Is he fond of reading? and does he regard the press as a mighty engine, by which, under the favor of God, the face of the world is to be changed? He is reminded that mission presses at Bombay, the Sandwich Islands, and Malta, are issuing school-books and tracts, and may continue to issue them, till all the children in the countries with which

these missions may hold intercourse, shall possess ample means of intellectual and moral improvement.

10. Exertions for the benefit of the heathen have a powerful tendency to promote religion among ourselves. This has been most amply proved, in the course of Divine Providence, and needs no illustration.

11. We have sent abroad some of our most beloved countrymen, and countrywomen, who have cheerfully undertaken to bear the burden and heat of the day. Shall they be deserted? Have we not bound ourselves by the most sacred pledges to sustain them in their labors? Shall these pledges be forgotten? Shall we not rather rekindle the zeal of our absent brethren by the alacrity of our own services? and enable them to increase their efforts by sending them powerful and often repeated reinforcements?

12. We pray, *Thy kingdom come.* To repeat this prayer, and withhold countenance and aid from the only means, by which the kingdom of God will be generally established among men, is a glaring inconsistency, and may be expected to provoke the displeasure of our heavenly Father.

13. The example of missionaries, who have finished their course with joy, impels to action. What would be the advice of Elliot and Brainerd, of Swartz and Martyn, of Johnson and Ward? They knew by actual residence among pagans, how awful a calamity it is, to be without God and without hope in the world. Their conduct spoke the language of their hearts. They thought no object too dear to be abandoned, that they might themselves preach the Gospel to the heathen.

14. The example of the Apostles brings us to the same conclusion. Not a single reason can be assigned, why Paul should have submitted to so many toils and dangers, for the sake of making known the will of his Lord, which does not oblige the ministers of the present day to encounter similar toils and dangers for the same glorious end.

15. The example of One, who was greater than the Apostles, comprises within itself the force of a thousand arguments. His labors, during his personal ministry, were those of a missionary to the house of Israel; and, in this character, he went about doing good, and manifesting his glory to the people.

16. When the same Divine Personage had finished the work of Redemption, and had risen from the dead, He gave this parting injunction to his followers, *Go ye into all the world, and preach the Gospel to every creature;*—a command not limited to any age or nation, but binding till it shall have been absolutely and perfectly obeyed.

ABILITY OF THE COUNTRY.

In the tract, which contained the foregoing reasons, was published a plan for systematic charity, with explanations, and considerations shewing the necessity of some such plan. The plan itself is known to our readers, having been published in vol. xix, pp. 365—367. It has since been carried into effect in many parts of Connecticut, and in several towns in Massachusetts; and, by leave of Providence, will be proposed pretty extensively during the next year. The concluding remarks, having respect to the *ability* of our churches to prosecute the missionary enterprise, were as follows:

New England contains a population of about 1,500,000. From this number, suppose we strike off one half, as composed of children, paupers, and persons incurably opposed to all charitable efforts of a religious character. There will then remain 750,000 persons, who acknowledge the importance of making exertions for the moral benefit of man.

But let us strike off half of these, as individuals friendly, indeed, to religious charities, contemplated as a very general, undefined duty, but averse to them in all their actual forms and modifications—or, as friendly to Bible Societies, and possibly to Domestic Missions, but opposed to sending the Gospel to those who have never yet been gladdened with its blessed light—or, as friendly to Foreign Missions, yet belonging to religious denominations, which cannot be expected to contribute much to the American Board of Foreign Missions.

We have now left but 375,000 persons, or one quarter part of the whole population of New England. These we suppose to be not only friendly to the operations of the Board; but ready to contribute to its funds.

But let us go a step further, and strike off half even of this number, as persons of whom, we will suppose, from the operation of a great variety of causes, nothing will, in fact, be obtained.

We have now but *one eighth part* of the population of New England left to us. From as many as 187,500 persons the regular and complete operation of the system will certainly obtain something.

Suppose one third of these to be males, and the other two-thirds females. Suppose the average donations of the males to be only two dollars a year, and of the females only half as much. This would give an income of 250,000 dollars; which is more than four times as much as the Board has received in any one year of its existence:—and this, too, where only one person in eight is supposed to contribute any thing; and where the average from this select multitude is only one dollar and a half a year, or about three cents a week!

In case any thing like a general application is made, it is not too much to suppose, that the collectors will obtain a far more general patronage, than is taken into the above calculation. Will not a respectful, personal application, in behalf of so good, and great, and glorious a cause, as that of evangelizing the world; than which none better, greater, or more glorious, has ever been recognized by the Christian church, or ever asserted its claims on the affections and aid of the people of God;—will not such an application, in behalf of such a cause, draw *something* from half the population?

And who cannot *afford* to give? In determining this question, we put out of view the men of large property; and also the men whose income considerably exceeds what, on Christian principles, would generally be allowed for a respectable livelihood. We rather have our eye on the numerous class, who depend on laborious occupations for the means of living, and whose income but little exceeds the yearly demands upon their resources; but who form the chief moral, as well as physical, strength of the nation. How much can each of these persons afford to contribute to an enterprise, which aims to save unnumbered souls from endless ruin?

Cannot each afford to spare from his ordinary income, the small sum of one dollar annually? Cannot each, by a little more than customary frugality and self-denial in the manner of living, save, during a year, another dollar? And cannot each, by a trifling increase of industry, obtain another dollar?* Here are three dollars, to be appropriated by each individual. And how easily obtained. Without either hunger, or thirst, or cold, or nakedness. Without perils of waters, or perils of robbers, or perils by the heathen, or in the wilderness, or in the sea. By only a small appropriation, and a little saving, and a trifling addition of labor, the amount is obtained. Is this a severe requisition? Is it a burden not to be borne? Who will cherish these feelings? Will you, for whom Christ died, and who are called by his name? Will you, who profess to believe, that yourselves, and your all, belong, rightfully, and wholly, to the Lord of Missions? But suppose the requisition were severe, and the burden were heavy. Are you determined to perform no duty, which involves self-denial? Dare you risk the consequences of this resolution? Will it not, like a leak in a ship, sink you into the abyss of darkness and despair?

No doubt one half the persons in New England, who have arrived at mature age, could each afford to give, in behalf of the heathen world, the small sum of *three dollars a year:*—and very many could give, and would give, much more. But this would cause the annual receipts considerably to exceed *one million of dollars!*

We have made the above calculation with reference simply to New England; but are not to be understood as implying, that the people of all parts of our country are not to be invited to distribute the Bible in eastern and western Asia, or to send the Gospel, as far as possible, to distant islanders, and to the remotest tribes.

Were only one quarter part of the adult population of our whole country, or only one-eighth part of our whole population, to make a similar offering, a yearly sum would be raised, which, though less than a fourth part of our national revenue, would, in two or three years, supply with the means of grace, all the countries, in which the Board has established missions. It would support more than 1,000 preachers of the Gospel, and more than 2,000 schoolmasters—would provide ample employment for numerous presses—would give a Bible to every family, school-books to every child, tracts to every social circle, and a library to every village—would establish a sufficient number of colleges, with suitable professorships, libraries, and apparatus—and would defray all the contingent expenses of this vast system of operations:—thus extending the blessings of a highly refined civilization to many millions of the human family. This is not conjecture. It is the result of sober calculation.

Behold the amount of good! "But," says some philosophical skeptic, "these enormous expenditures would impoverish the country." In our estimation, they would powerfully tend to increase the national resources, and that, too, by no very doubtful process. The ten thousand individual contributions, from which the receipts must arise, would elevate the tone of moral feeling through the community. Society would assume a more pacific and lovely aspect; and the political economist would perceive a principle abroad in the land, operating strongly on the side of law, justice, and humanity; and bringing the commercial transactions of the nation under that great law of Christian kindness, "As ye would that men should do to you, do ye also to them likewise."

On the excellent effects of enlarged, systematic, Christian liberality on human conduct, we quote the following paragraph from the Missionary Herald.*

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* See "Claims of Six Hundred Millions," pp. 20—24.

"Whoever adopts a system with respect to his charities, will be likely to do his other business systematically. Whoever is conscientious and exact, in complying with charitable claims upon him, will be so in his other concerns: and this will lead to the truest and best economy. He, who spends one part of every gain to promote the cause of God in the world, will not be inclined to spend the other part thoughtlessly, or extravagantly, or wickedly. 'There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.' Prov. 11:24. The blessing of Almighty God must be assigned as the ultimate and primary reason of this increase; but then there are are other proximate and secondary reasons. The bare fact of bestowing charity, provided it resulted from a proper motive, must have a moral influence on the heart, which shall be felt and exhibited in the whole manner of living. And if these Christian acts are carried into the common business of life, and are multiplied to the number of the gains in commercial transactions, they must so bring into view, and hold up before the mind, the Gospel motives and rules of purity, and honesty, and active diligence, as greatly to prevent poverty, and the numberless disappointments in pecuniary concerns, to which men are liable."

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* See vol. xix, p. 48.

Remarks on the Island of Cuba.

(Concluded from p. 322.)

Commerce.—Enough has been said with respect to the *amount* of exportations. The articles exported, besides sugar, coffee and tobacco, are chiefly these.—molasses, honey, wax, hides, *aguardiente de cana*, segars, and tobacco. In exchange for these, they receive linen, cotton and silk goods, woolens, earthen and glass wares, hard wares, naval stores, lumber, groceries, furniture, stationary, &c. The number of mercantile vessels, which entered the port of *Havana*, during the last year, was as follows:

From the United States,	708	From Holland,	19
From Spain,	274	From France,	18
From England,	96	From Denmark,	15
From Germany,	34	From Sweden,	4
		Total,	1168

In addition to these, 149 vessels of war entered that port during the same time.—At *Matanzas* on the 7th of February last, there were, according to a printed circular of a respectable mercantile house, 5 ships, 29 brigs, and 10 schooners, consisting of 6,800 tons burthen, *all from the United States!*

Intercourse between different parts of the island.—The law requires every man, going from one part of the island to another, to obtain a passport, which, however, costs nothing. Between the Havana and Matanzas, I remarked that there was considerable intercourse. But between these places and Santiago de Cuba, I should think there was comparatively little.

The roads are good, or bad, according to the nature of the ground, and the season of the year. Art and labor have done very little for them. They originated from paths through the wilderness, and have been brought into their present state simply by long use. On the plains, they are good in the dry season, but almost impassable during the rains. Over the high lands, they are often sufficiently rough.

The carriage in common use, is called a *volante*. It has a general resemblance to our chaise, or gig, and is drawn in the same manner. The diameter of the wheels is nearly six feet. The body hangs lower than the centre of the wheel, divides its weight about equally between the wheels and the animal, and does not rest upon springs. The shafts are long. These carriages are rarely upset, and are the easiest I ever rode in. The driver sits upon the animal. Sometimes two horses, or mules, are attached, and, when the case demands it, three; but all of them are abreast. The baggage is carried in a *seron*, or large frail, by a negro on horseback. The most frequent mode of travelling, is on the fine ambling horses of the country.

Of late, a steam-boat has passed every week between the Havana and Matanzas. The cost of a passage is 12 dollars. Another boat is contemplated between Matanzas and the Embarcadero at the head of the Canimar River, for the better conveyance of produce.

There are no houses on the road, corresponding with our inns, or hôtels. The traveller makes his calculations to lodge with planters on the way. But, after passing Villa Clara, (about 160 miles E. of Matanzas,) he must forego, in great measure, this privilege. At the Havana and Matanzas there are boarding-houses, at which the expense for food and lodging is from two dollars to two and a half per day.

The fashion of the country is to travel armed. No countryman would ride a league without his *machete*, or long sword. This must be owing less to fear, than to ancient custom, from which a Spaniard is not apt to depart. The higher classes and foreigners arm themselves with pistols: and it is prudent for all travellers not to be without at least a pair of holsters.

Attention to Literature, &c.—As I commenced with the resolution of giving the results of my personal inquiries only, I shall be brief under this head.

It is not the fault, but the misfortune, of the inhabitants, that education among them is in a low condition. Two or three years since, they established schools by law in all the principal villages, and ordained that every person, who, after certain years, could not read and write, should be deprived of the privileges of citizens. But the overthrow of the Constitution was fatal to all such attempts. A large proportion of the Creoles in the interior were represented to me as unable to read. Female education is specially neglected. The reading population of the island cannot therefore be great. Hence the price of books is nearly 400 per cent. greater there, than it is in the United States; though I found several well furnished bookseller's shops in the Havana. In that city, also, two small daily papers are published. In Matanzas there is one.

A college, connected with the Cathedral, has, under the auspices of the Bishop of Havana, become a valuable institution;—far more valuable, I apprehend, than the "Most Illustrious Royal and Pontifical University," in the convent of St. Domingo. The College was instituted in 1774, and the University in 1728. I am informed that the principal of the former, Don Justo Maria Velez, travelled in this country not long since. A school for drawing and painting, and, also, lectures on political economy, were both established, by the Royal Patriotic Society, in 1818. Vaccine Committees were, moreover, instituted by the same society in 1804, whose duty it is to preserve and distribute the virus. The Society itself was formed in 1793.

There are about 200 lawyers in the Havana, and nearly 300 physicians. This latter number does not include the barbers, whose official duty it is, nevertheless, to bleed and pull teeth. Of supernumerary priests, there did not appear to be many. I have reason to believe, that in each of these professions are learned men.

Manners, Customs, and General Character.—The inhabitants of Cuba are generally good-looking, cheerful and polite. Even the common class have scarcely any thing that is coarse and vulgar. Hospitality is among their cardinal virtues. If they have but a little, they will offer you a part of that. They discover a great fondness for the amusements of cards, dancing, cock-fighting, and the theatre. The women shew much kindness to sick strangers.

Children are respectful and attentive, and parents are indulgent. With one custom I was much pleased. At night, before retiring to rest, the child kisses the hand of the father, and receives from him a blessing in these words,—*Deus te haga buen santo,* "God make thee a good saint." In one instance I saw children, who seemed to be tenderly beloved, kiss their father's hand, as they rose from the dining table. Females go into society at an early age: indeed their mothers seldom go any where without them. They also marry young. I saw one married lady of only 13 years of age, and her case was not spoken of as singular. Children are always named after some one in the calendar of saints. My name not happening to be there, a Spanish friend, on giving me a letter of introduction to a Catholic gentleman, kindly provided me with another that was more orthodox, in order to ensure me a more welcome reception.

I understood that the death of young children was regarded rather as a matter of joy, than of grief, because they are supposed to have had a removal to a better world, without the contaminations and vexations, which are inseparable from a long residence here. Hence, at their funerals, their friends rejoice; though, human nature being every where substantially the same, parents can hardly fail to grieve in secret.

Those, who stand as the godparents of children, are so far their guardians, that, if parents neglect, or abuse their children, the godparents can take measures to secure them proper usage. Custom, also, allows a runaway slave to choose a *padrino,* or godfather, who intercedes for his pardon, and ensures his future good behavior. Padrinos, in this case, are often the parish priests. Upon such interference, the slave escapes punishment.

If a man abuses his wife, she is removed from his house, upon complaint being made to the *Alcalde,* or magistrate, and is placed in some respectable family, where she is kept at the expense of the husband.

The dead are buried without coffins. They are borne to the grave in what is called a *shell,* which is reserved for future use. The testator sometimes describes, in his will, the dress, in which he would be buried. At the Havana, quick-lime is thrown upon the body to consume the flesh. In some districts of the country, interments are very carelessly performed.

The churches being opened at a very early hour in the morning, the more zealous Catholics go to mass as their first business. Many take the first hours of daylight to walk or ride. Breakfast is served from 8 to 10, and is a more substantial meal, than is common with us. The usual hour for dining is, from 3 to 5, after which it is customary to indulge in a *siesta,* or short sleep. While the sun is setting, and while the brief twilight lasts, the ladies, dressed in good stylè, ride on the Paseo, at the Havana—about the city, at Matanzas—and over the plantations, in the country. This is the hour for going on 'Change, and the Mole at the Havana is then thronged with gentlemen. The inhabitants usually retire to rest at an early hour.

Trial by jury is not enjoyed on the island; and I heard frequent and loud complaints made of the want of sound principle in the judges. There are no oral pleadings in the courts. Every thing is done by writing. Lawsuits are frequent, tedious, and expensive.

When a man becomes insolvent, instead of seizing on his property, and dividing it among the creditors, a suitable time is commonly given him, in which to pay his debts; during which time his crops are *embargoed,* so much only being allowed the debtor, as will suffice to conduct the plantation.

Protestants, as such, cannot hold real estate on the island. Certificates of being good Catholics must first be obtained from some priest. These certificates, however, money will pretty easily procure.

The Catholic religion is the only one tolerated. I suppose a congregation of Protestants, worshipping according to Protestant forms, would be held an illegal assembly. Under the constitutional government, numerous copies of the Scriptures, sent from the United States, Great Britain and Holland, were sold or given away; and I am inclined to the belief that, by prudent management, a few might be disposed of now: though it may be doubted whether they would pass the Custom House.

The opening of Cuba to free commerce has occasioned considerable changes in the manners, customs, and condition of the inhabitants. They have since advanced rapidly on the scale of human life. How could they make progress before! Their houses and tables, especially in the interior, are much better furnished. I dare not state how deficient they were in this respect 15 years ago, lest I may have been misinformed, or should not gain full credence. No small progress has been made in liberal views and feelings, with respect to other religious denominations; and the attachment of the people at large to the forms and ceremonies of the Catholic church has been considerably moderated. I know that much of this is owing to the prevalence of an infidel skepticism, or, as I heard a good Padre call it, while mourning over the evil, "the new philosophy:" but something is to be attributed to an enlargement of views, consequent upon an intercourse with the world; and something, it may be presumed, to the influence of the Scriptures, which have been circulated.

It cannot be said, however, that morals have improved: neither am I aware, that they have materially changed for the worse. I enter with diffidence on this part of the subject, knowing that a traveller, but imperfectly acquainted with the language of a people, residing but a little while in a place, and passing as it were over the surface of society, is more likely to see the vices, than the virtues of the community; and of course is in danger of misapprehension. How great this danger is, all must have felt, who have been familiar with the accounts, which English travellers have given of the United States At the same time, the moral and religious character of a people is not to be passed in silence.

There are several causes, which operate unfavorably on the morals of the inhabitants of Cuba. The principal are these:—the ease, with which absolution is obtained, by confessing sin, without forsaking it—the want of public preaching—the disregard of the Sabbath—and the loose character of the clergy, as a body. To these might be added, the low standard of public opinion, with respect to moral character;—low, I mean, when compared with its standard in New England.

The *first* must operate most powerfully on the ignorant and credulous, going far to set them free from the restraints of conscience, and the salutary corrections of remorse; and thus breaking down one of the strongest barriers, which Almighty God has opposed to vice.—The preaching of the Gospel, another divinely appointed means of national virtue, is seldom heard on the island. I could not learn, that more than one or two sermons are preached in a year.—The observance of holy time in a holy manner, another ordinance of heaven designed for the same purpose, is also disregarded. Mass is said in the morning of the Sabbath, after which the churches are shut for the day. The markets are held as usual. Counting-houses are open. The places of amusement are unusually frequented. "Sunday," said a respectable Catholic to me, —"Sunday we regard as a day for enjoying one's self."—I have spoken favorably of two Catholic priests, with whom I became acquainted;* and I doubt not there are others quite as estimable. But I have painful reason to believe, that the Catholic clergy, as a body, are exceedingly corrupt, and exert an influence, as pernicious as it is extensive, on the public morals.—The standard of public opinion with respect to moral conduct, is, perhaps, rather an effect, than a cause: yet it cannot be doubted, that the moral character of every man is more or less influenced by a regard to public opinion. In this point of view, public opinion becomes a powerful agent. Were this agent as it should be in Cuba, the clergy (I of course speak of the irreligious portion,) would be obliged to reform, or retire from the sacred office.

I close these remarks—already, I fear, too much prolonged—by expressing my earnest desire, that a curiosity may be excited in our community to know more, than we have hitherto known, of the character and circumstances of our Catholic neighbors at the South. To us, as a Protestant people, it is a subject of very serious interest, that no less than six empires, *all holding the Catholic Faith,* —saying nothing of islands in the West Indies,—are growing up in the same hemisphere with ourselves!

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* See p. 232.

Donations

FROM SEPT. 21ST, TO OCT. 16TH, INCLUSIVE.

Alna, Me. Mon. con. by Mr. C. Dole,	$8 00
Andover, Ms. C. box of H. F. Bardwell, for Bombay miss. by Mr. S. A. Worcester,	1 00
Athol, Ms. G. Talbot, Jr. by Mr. T. J. Lee,	1 00
Athol and Royalston vic. Ms. So. for ed. hea. youth, 10; curiosities sold by Mr. W. K. Talbot, 2; for a child in the fam. of Rev. Mr. Thurston at the Sandw. Isl.	12 00
Bedford co. Ten. Rev. Mr. Hull's cong. for *George Whitefield* at Creek Path,	16 75
Bernardston, Ms., Mrs. L. Goodale, 1; Mrs. M. L. Newcomb, 1; a friend, 2; by Mr. Z. C. Newcomb,	4 00
Boston, Ms. United mon. con. for Pal. miss.	68 90
Eight young men of the Old South so. for *Benjamin B. Wisner* at Willstown, Cher. na. by Mr. J. Kent, 15; engraving, 25c. m. box of Miss Day, 3,61; do. of Miss C. Prentiss, for sch. at Hightower, 1,63;	20 49
Mrs. H. Breed, for Greek youths,	100 00
An indiv. for Sou. Am. miss. (prev. remitted, 662,18;) Rev. N. Patterson, 19; coll. by Miss B. Bartlett, *North Guilford*, Ct. 2; by Miss S. Davison, *Mercersburg*, Pa. 12,50;	33 50
Braintree, Ms. Fem. miss. so. Mrs. H. Storrs, Tr. (of which for *Richard S. Storrs* at Mayhew, 15;)	50 00
Brentwood, N. H. Fem. cent so. by Rev. C. Colton,	15 00
Bridgeport, Ct. La. sew. so. Miss J. E. Hawley, Tr. for Choc. miss. by Mr. G. Hawley,	30 00

Bridport, Vt. Fem. cent so. by Mr. E. Brewster,	11 00
Bristol, Ct. See *Farmington*.	
Brunswick, Me. Appleton so. for *Jesse Appleton* at Elliot, by Miss N. Stone, Tr.	8 00
Bucksport. Me. Mon. con. by Mr. B. Bledget,	15 00
Burlington, Ct. See *Farmington*.	
Butternuts, N. Y. Fem. miss. so. of 1st cong. chh. by Dea. A. Thomas.	11 02
Buxton, Me. M. f. Mr. H. Merrill, 2; Dea. S. Hill, 2,20; Mr. D. Wentworth, 2,44; Mr. J. Emery, 1,38; Mr. E. Wentworth, 75c. mon. con. 6,23; by Rev. L. Loring,	15 00
Cambridge, Vt. A. Brush, Esq. by Mr. N. Willis,	1 50
Champion, N. Y. Mon. con. by Dea. A. Thomas,	2 00
Charlemont, Ms. Fem. asso. by Z. Lyman, Tr.	19 00
Claremont, N. H. Mon. con. by Mr. J. Stevens Jr.	11 00
Columbia, Pa. Fem. juv. mite so. 4,09; colored fem. 73c. m. box in chh. 4,18; by R. Ralston, Esq.	9 00
Concord, Ms. Mon. con. by Rev. Dr. Ripley,	7 18
Cornish, N. H. Mr. B. F. Dorr, m. f. by Mr. N. Whittelsey,	2 50
Couteau du Lac, L. C. A friend, by H. Janes, Esq.	1 00
Courtland, Ala. Chil. of J. White, Esq.	1 00
Coventry, Ct. A friend,	1 00
Creek Path, Cher. na. A friend,	15 00
Dorset, Vt. Fem. cent so. by Rev. W. Jackson,	12 06
Douglas, Ms. Fem. char. so. by Mr. S. A. Worcester,	6 40
East Bridgewater, Ms. Mr. A. M. Porter, m. f. for wes. miss. by Rev. D. Thomas,	1 50
Ellington, Ct. Chil. of J. Hall, Esq. 1,52; a friend, a bal. 50c.	2 02
Exeter, N. H. Mr. J. Boardman,	1 00
Fairfield, Vt. A friend, by H. Janes, Esq.	1 00
Falmouth, Ms. Mon. con. by Mr. B. Woodbury,	10 00
Farmington and vic. Ct. Aux. for miss. so. Col. M. Cowles, Tr. *Farmington* (1st eccles. so.) gent. asso. 112,47; la. asso. 84,80; young la. so. for two Indian chil. to be named *Elizabeth Cowles and Susan Maria Strong*, 30; (2d eccles. so.) gent. asso. 9,79; ladies asso. 7,76; (3d eccles. so.) gent. asso. 17,01; la. asso. 24,40; *Southington*, gent. asso. 44,51; la. asso. 75,58; mon. con. 17,43; *Bristol*, gent. asso. 73,40; la. asso. 71,88; *Burlington*, gent. asso. 15,87; la. asso. 10; mon. con. 8,70;	603 60
Farmington, Ct. A friend,	10 00
Gilmanton, N. H. La. Jews so. for sch. for Jewish chil. in Bombay, Mrs. F. Moody, Tr.	27 25
Gloucester, Ms. Fem. miss. cent so. (of which for wes. miss. 8; and for miss. school, 3,60) by Mrs. E. Stevens, Tr.	26 80
Grafton, Ms. Fem. char. so. by Miss H. A. Wheeler, Tr. for Bombay miss. by Mr. J. Leland,	18 00
Hadley, Ms. Mr. N. Coolidge, Jr. for *Samuel Porter Coolidge* in Ceylon, 12; coll. in Miss P. Sullen's sch. for hea. chil. 1,18;	13 18
Hallowell, Me. Miss M. Gow, for hea. chil. 1; Mr. J. Gow, 2;	3 00
Hamp. Chris. Depos., *Hinsdale*, Ms. chh. by E. H. Goodrich, Tr. 9,14; *Springfield*, (Chicopee par.) C. Scheele, 2, *Cummington*, B. Torrey, a ring, 30c.	11 44
Hardwick, Ms. Young men's char. so. for ed. hea. youth, Mr. O. Rogers, Tr. by Mr. E. Cutler,	22 00
Hartford co. Ct. Miss. so. J. R. Woodbridge, Esq. Tr. *Marlborough*, la. asso. 20,09; a friend, 50c. *Wintonbury*, gent. asso. 32,73; *Hartland*, la. asso. 6,23; *Canton*, la. asso. 39,31; gent. asso. 27,85; *Lebanon*, fem. char. so. 3,73; *Granby*, gent. asso. 13,32; *Simsbury*, fem. benev. so. 20,10; *Berlin*, (North Briton so.) fem. asso. 15,83; *West Hartford*, Fem. asso. 14,31;	197 24
Hartford, Ct. A friend, 3d pay. for *Frederick Hall and Fanny Hall* in Ceylon,	24 00
Holliston, Ms. Fem. benev. read. so. for *Timothy Dickenson* at Mayhew,	6 66
Huntsville, Ala. Mon. con. 20,50; la. for *Henry Perott* at Creek Path, 15,75;	36 25
Jaffrey, N. H. Mon. con.	8 37
Keene, N. H. Mon. con. by Rev. Z. S. Barstow,	4 00
Kingston, Ms. M. box of Mr. N. Cushman, 3,08; mon. con. 2,12;	5 20
Ledyard, (*Aurora Vil.*) N. Y. Fem. cent so. by Dea. A. Thomas,	8 00
Lempster, N. H. Contrib. for Ceylon miss. 7,55; int. on do. 32c. by Mr. A. Smith,	7 87
Longmeadow, Ms. Mon. con. by Rev. B. Dickinson,	11 00
Madison, N. Y. Mr. J. Pratt, for Pal. miss. by Dea. A. Thomas,	3 00
Middlebury, Vt. A lady, by Mr. E. Brewster,	1 00
Middlesex co. Ct. Aux. for. miss. so. in eccles. asso. C. Nott, Esq. Tr. *Saybrook* (1st so.) gent. asso. 45,77; fem. asso. 30,51; *Pettipaug*, gent. asso. 40,85; fem. asso. 44.73; *Westbrook*, gent. asso. 15,53, fem. asso. 16,17; *Chester*, gent. asso. 7,04; fem. asso. 16; mon. con. for For. Miss. sch. 9; *North Killingworth*, gent. asso. 31,30; fem. asso. 31.88; *Killingworth*, (1st so.) fem. asso. 12,97; *Haddam*, fem. asso. 22,63; bal. fr. former aux. so. of Middlesex, 7;	331 38
Middletown and vic. Ct. Aux. for. miss. so. R. Hubbard, Esq. Tr. la. asso. (of which for sch. in Bombay 2d pay. 60;) 92.71; gent. asso. 86,13; (Upper houses) la. asso. 21,11; gent. asso. 4,50; la. so. for ed. hea. youth, 7; *Middlefield*, la. asso. 23,50; *Durham*, la. asso. 35; gent. asso. 33,81; Juv. so. 3,50; cent so. 17,04; mon. con. 2,53, *Chatham*, asso. 13,50; *East Hampton*, la. asso. 7,75; *Middle Haddam*, gent. asso. 22,20; la. asso. 25,17; *Westfield*, la. asso. 20,49;	415 94
Middletown, Ct. Young la. of the sister so.	12 00
Millbury, Ms. Fem. cent so. for *Joseph Goffe* in Ceylon,	12 04
Morristown, N. J. Mrs. C. B. Ardon, and Miss E. Woodruff, by Mr. J. P. Haven,	20 00
Mount Vernon, N. Y. Mon. con. by Dea. A. Thomas,	5 00
Newbury, Vt. Mon. con. by Dea. Buxton,	2 00
New Haven, Ct. A lady,	50 00
North Adams, Ms. Mr. A. Crittendon,	1 50
Northampton and vic. For. miss. so. Dea. E. S. Phelps, Tr. *Northampton*, mon. con. 3,44; *East Hampton*, benev. so. 10; *South Hadley*, la. miss. so. to constitute the Rev. ARTEMAS BOIES an honorary member of the Board, 50; *Cummington*, for miss. so. 12,53;	75 97
Norwalk, Ct. A friend, m. f.	3 00
Norwich, Vt. Mr. T. Emerson, 4th pay. for *Thomas Emerson, Thomas Emerson, Jr. Abel Curtis Emerson, Lucy Emerson, Mary Pomeroy Emerson and Elizabeth Emerson* in Ceylon.	72 00
North Yarmouth and vic. Me. For. miss. so. by Rev. C. Hobart,	16 96
Norwich Falls, Ct. Mon. con. by Mr. R. K. Gilman,	5 00
Otisco, N. Y. Mon. con. for Sandw. Isl. miss. by Dea. A. Thomas,	3 75
Palmyra, N. Y. (E. pres. so.) mon. con. by do.	3 00
Peacham, Vt. Mon. con. 11.24; contrib. 23,76; m. f. 50; widow's mite, 1; a friend, 2; (of which, to constitute the Rev. LEONARD WORCESTER an honorary member of the Board, 50;) by Rev. L. Worcester,	88 00
Philadelphia, Pa. Youths of Mr. A. Brown's acad. by Mr. J. Grant, 4,62; Mr. I. McMullin. 3,50;	8 12
Pittsfield, Ms. Mon. con. by Dea. I. Bissell,	20 00
Plympton, Ms. Aux. for. miss. so. by Rev. R. S. Storrs,	13 20
Pomfret, Ct. Fem. char. so. Mrs. A. C. Grosvenor, Tr. by Rev. O. Fowler,	38 28
Prattsburg, N. Y. Mr. D. Judson, 6; mon. con. 9; by Dr. N. Niles.	15 00
Quincy, Ms. Fem. evan. so. Mrs. H. Cutler, Tr.	14 16
Rehoboth, Ms. Fem. benev. so. by Rev. O. Thompson.	50
Rindge, N. H. Young la. in sch. for hea. chil. by Miss Newell.	3 50
Royalston, Ms. Fem. cent so. Miss L. Lee, Tr.	11 30
Salem, Ms. A sea captain in Tab. cong.	20 00
Sangersfield, N. Y. Fem. cent so. by Dea. A. Thomas,	11 50
Saratoga Springs, N. Y. Fem. miss. so. by Miss S. T. Wayland, Tr.	20 00
Saybrook, Ct. Miss S. J. H. for Pal. miss.	5 00
Scarboro', Me. Cent. so. Miss M. F. Tilton, Tr.	7 98
Sherburne, (N. so.) N. Y. Mon. con. by Rev. Dr. Porter.	10 75
Southington, Ct. See *Farmington*.	
St. Albans, Vt. Fem. cent so. Mrs. J. Hoyt, Tr. by H. Janes, Esq.	11 00
Stockholm, N. Y. Mrs. Daggett, 25c. L. Daggett, a prem. in sch. 20c.	45
Tolland, Ct. Mon. con. by Rev. A. Nash,	2 00
Tuscumbia, Ala. Mr. A. McKee,	5 00
[illegible], N. Y. Mon. con. by Dea. A. Thomas,	12 70
Uxbridge, Ms. Friends to missions,	5 00
Walpole, N. H. Cent so. Miss M. Bellows, Tr.	19 58

Wareham, Ms. Hea. friend so. Miss M. Crocker, Tr. by Rev. D. Hemmenway,	16	50
West Brookfield, Ms. Mr. J. Cary, m. box,	1	00
Westfield, N. H. Mr. H. Couch, for Bombay Chapel, by Rev. I. Oakes,	1	00
West Springfield, Ms. Benev. and miss. so. for Indians at the west, Mr. E. Eldridge, Tr. by Mr. S. Todd,	24	00
Wilmington, Ms. A friend,	2	00
Windham, Vt. M. f. by Mr. N. Aikin,	17	37
Windham, N. Y. Little girls in Miss Wheeler's sch. by Rev. Dr. Porter,	1	00
Worcester co. Ms. Relig. char. so. by Rev. J. Goffe, Tr.	74	36

Amount of donations acknowledged in the preceding list, $3,083,62.

LEGACIES.

Watertown, Ct. Mrs. Mary Nettleton, deceased, by Mr. Benj. M. Peck, Exr.	30	00

DONATIONS IN CLOTHING, &c.

Ashby, Ms. A box, fr. juv. so. 6; and sister so. 14; coll. by Mrs. N. Blood, for wes. miss.	20	00
Holliston, Ms. A box fr. fem. benev. read. so. for *Timothy Dickinson* at Mayhew, by Miss B. Perry, Tr.	23	34
Huntsville, Ala. Clothing, &c. by W. Leech, Esq. for Creek Path,	12	50
Middleborough, Ms. A box from la. in 1st precinct, by H. G. Wood, coll. for wes. miss.		
Middlebury, Vt. A coverlet, fr. chil. of Miss A. Woodsworth's sch.		
Plymouth, N. H. A bundle fr. indiv. by Hannah Worcester, Coll.	23	45
Wells River, Vt. A shirt pattern, fr. fem.		
Wilmington, Vt. A box, fr. E. W. S. for Cher. miss.		
Windham, Vt. A box, fr. fem. cent and Dorcas societies, by Miss S. Burnap; for wes. miss.	25	00
Wrentham, Ms. A small bundle, fr. Mrs. and Miss Colick, for wes. miss.		

Committed to the care of Dea. A. Thomas, Utica, N. Y.

Butternuts, N. Y. 12 1-2 yds. flannel, from Mrs. F. Heslop.		
Ledyard, N. Y. A box, fr. fem. cent so.		
Pompey, (W. hill,) N. Y. A box, fr. 3d pres. chh. and cong.	54	29
Verona, N. Y. A shirt, fr. Mrs. Cooper.		

Committed to the care of J. R. Woodbridge, Esq. Hartford, Ct.

Coventry, Ct. A box, for For. Miss. sch.		
East Windsor, (N. par.) Ct. Thread from fem. so.		17
Enfield, Ct. Sundries, by Dea. L. Pierce.	4	42
Hadley, Ms. Sundries, by Mrs. C. Porter, for For. Miss. school.		
Hadlyme, Ct. Clothing from fem. benef. so. Miss D. Rawson, Tr.	9	38
Hartland, Ct. Sundries, by A. Ensign and J. Gates,	2	00
do. by J. Foot, agent.	3	75
Manchester, Ct. 2 shirts, fr. fem. asso. Mrs. E. A. Olcott, Tr.	1	50
Marlborough, Ct. Tow cloth, 1,08, Sundries, fr. la. asso. 7,30;	8	38
Southington, Ct. Sundries, fr. fem. miss. so. Miss E. M. Woodruff, Sec.	59	87

Committed to the care of Mr. J. P. Haven, N. Y. city.

Bloomfield, N. J. A barrel, fr. fem. clothing so.		
Chatham, Ct. A box, (of which fr. *Middletown*, 16,72, and fr. *East Windsor*, 4;) for Brainerd,	67	70
Essex, Juv. ed. so.	40	78
Essex and Wellsboro, A box, from fem. miss. so.	30	00
Newark, N. J. A hhd. of clothing, fr. la. for Emmaus.		
Stillwater, N. Y. A box, fr. ladies.		
Westbrook, Ct. A box, fr. la. sewing so.	40	63
Westfield, Ct. A small bundle, fr. benev. so.	10	50
Windham, N. Y. A box.		

The following articles are respectfully solicited from Manufacturers and others.

Printing paper to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds.

ERRATUM:—The sum of $2,31, acknowledged in the Herald for June last, as from *Sidney*, was from the family m. box of Mr. E. Bond, *Hallowell*, Me.

Intelligence.

CASE OF REV. MR. SMITH.

NOTICES of the persecution and death of the Rev. Mr. Smith, a missionary, of the London Missionary Society, in Demerara, were given at pp. 158—160; also, 191, 192. The following is from the London Christian Observer.

A debate of two days' continuance on the case of the Missionary Smith has taken place in the House of Commons. A motion was made by Mr. Brougham, to express the serious alarm and deep sorrow with which the house contemplated the violation of law and justice, manifested in the unexampled proceedings against Mr. Smith in Demerara, and their sense of the necessity of adopting measures to secure a just and humane administration of law in that colony, and to protect the voluntary instruction of the Negroes, as well as the Negroes themselves, and the rest of his majesty's subjects from oppression. This motion was supported by Mr. Brougham with a power of argument and eloquence which has seldom been equalled; and he was followed on the same side by Sir James Mackintosh, Dr. Lushington, Mr. J. Williams, Mr. Wilberforce, Mr. Denman, and Sir Joseph Yorke. The motion was opposed by Mr. Horton, Mr. Scarlett, Mr. Tindal, the Attorney-General, and Mr. Canning, on the ground, not of the legality of the proceedings, or of the justice of the sentence, but that the motion went to condemn unheard the governor of Demerara, and the court that tried Mr. Smith. On this ground the previous question was moved and carried by 193 to 146, the largest minority in the present session. The division, under all the circumstances of the cases, may be considered as a triumph. Not an individual attempted to defend the proceedings. In short, nothing could have been more decisive of the innocence of Mr. Smith, and the injustice of his condemnation.

ATTENTION TO EDUCATION IN COLOMBIA.

A GENTLEMAN recently from Caraccas, informs, that Mr. Lancaster, the celebrated founder of the system of school instruction which bears his name, is now at that place, laboring to establish a school on the principles which have, elsewhere, proved so successful.

He is paid by the Colombian government a salary of $8,000 per year. He is accompanied by his daughter, and her husband, Mr. Jones. It was supposed that, after accomplishing the object which he had in view at Caraccas, he would proceed to Bogota. He had been at the former place about three months.

The present number of public schools at Caraccas is about a dozen. The average number of scholars attending them would not exceed 20.—The people are deplorably ignorant, and seem entirely indifferent to any improvement in the education of their children. *Rel. Ch.*

AMERICAN TRACT SOCIETY.

Call for Tracts.

The following are extracts of a letter from a young clergyman, who spent the last winter as a missionary in New Orleans. The letter was first published in the American Tract Magazine.

Our western states present a great field for the distribution of tracts. The truth of this is very plain to any one, who has only descended the Ohio and Mississippi rivers. The inhabitants along the bottom or interval lands of these streams are but partially supplied with the Scriptures, see but few churches except in the larger towns, hear only occasional sermons and these at uncertain intervals; they receive few tracts, and scarcely any of the Religious Periodical Publications, which are doing so much in the eastern and middle parts of our country. The tracts, which I had the pleasure to distribute among them, were received with apparent avidity, and the thanks which were invariably expressed, evidently came from the heart.

Before I proceed to remark on the particular spot, which all allow to be the key to the western world, permit me to suggest the propriety of establishing, as soon as may be, *a Depository at Wheeling, Va.* My stay there the last autumn, though very short, was sufficiently long to convince me that it was among the most favorable unoccupied spots on the "Beautiful River," as the French called the Ohio. A great many families, "movers," pass over the Cumberland road, and embark at Wheeling in flat boats, for Indiana, Illinois, Missouri, &c. They are for the most part destitute of money, books, and almost the necessaries of life; and are fast hastening beyond the present sphere of moral and religious instruction. At Wheeling, a few active Christians might do much good by the judicious distribution of tracts among this class of persons, as also among the boatmen, waggoners, and permanent population of the town and vicinity. The Rev Mr. Armstrong, of the Episcopal church, was evidently desirous that something of this kind should be done, and I doubt not would cheerfully cooperate in any measures you might see fit to adopt.

I pass to the consideration of that city, whose spiritual needs will awaken the sympathy of the benevolent and intelligent Christian, as much as its commercial relations and prospects will raise his wonder. President Jefferson has truly said, that "the position of New Orleans certainly destines it to be the greatest city the world has ever seen. There is no spot on the globe to which the produce of so great an extent of fertile country must necessarily come. It is three times greater than that on the eastern side of the Alleghany, which is to be divided among all the seaport towns of the Atlantic States. The Mississippi, that Father of Waters, with his two thousand tributary Sons, drains more than 1,400,000 square miles; a portion of country nearly equal in extent to the whole Roman empire in the days of her proudest Consuls.[*] The American population of this tract already exceeds 2,500,000. Of the 350,000, annually added to our population, a very large proportion is settling in this Valley. Were the population of this expanse only as dense as that of Connecticut in 1810, or 60 persons to a square mile, the aggregate would be 84,000,000. Were it as dense as that of Italy, it would be 514,000,000. Mr. Darby, in his work on Louisiana, says, "It cannot be rashness to assert, that, if the present order of things continue to operate, at a period not more than two centuries distant, more than 100,000,000 of human beings will send the surplus fruits of their labor to New Orleans."

The population of this city in 1803 was 8,000; it is now 40,000. In 1802, 20,000 bales of cotton were exported from Louisiana and Florida; this year intelligent merchants calculate on a crop of 200,000 bales from New Orleans alone. Already 1,200 vessels annually enter and depart from that port, freighted with the produce of all climates. The number of *seamen* there, every year, cannot be much less than 7,000. As far back as 1817, 1,500 flat boats and 500 barges came down the river, bringing every variety of produce. At the present time, there are 100 *steam boats* running from New Orleans in all directions over the western waters. In the barges, steam, keel and flat boats, there must be employed from 6,000 to 10,000 men. These are from every state and town and almost every settlement west of the Alleghany Ridge. Here are two large classes of men, who are, one of them for most of their lives, the other for a large portion of every year, entirely destitute of religious instruction, and beyond the sphere of ordinary moral restraints. Tracts appear to me not only the *best*, but almost the *only possible* mode of conveying the truths of the Gospel to these wanderers. Many of them will not attend any religious meeting, will not read the Bible or a sermon, who may still read a short tract, if thrown in their way. Another opening for tracts is in the Charity and Marine Hospitals, into the first of which in 1822, there were admitted 1,700 patients. The number annually in both is probably from 1,800 to 2,000. Among these classes of mariners, boatmen, and the sick, I can truly say, I have found only one feeling in regard to tracts, and that, a strong desire to receive them, and an evident regret, when told that there were no more to bestow.

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[*] There are said to be from 1,500 to 2,000 streams sending their waters to the Mississippi. Of these, 200 are larger and longer than the Connecticut, or the Hudson. Fourteen states contribute to swell the waters of one of these, the Ohio, among which are New-York, Maryland, North and South Carolina, Georgia, Alabama, and Mississippi. Each of these fourteen states, excepting Maryland and South Carolina, is larger than the four states united, which feed the Connecticut. Twelve of the principal western rivers have an average length of nearly 3,000 miles. Of these, four have a longer course, from their sources to the gulf of Mexico, than the Mississippi: viz. the Missouri, from the head waters of Jefferson River in the Rocky Mountains, 4,500; Yellow Stone 3,900; Bighorn, 3,800; Kansas, 3,400; Mississippi, 3,300. After journeying three or four months, the rise of the Missouri had just reached New Orleans when I left, the first of July.

The call and occasion for tracts among the boatmen of the Mississippi and its tributaries are peculiar and urgent; and the facilities for their distribution are much greater at New Orleans than at any other spot. The boatmen go up the river as deck passengers, from 50 to 300 in a steam boat. They are on board from 14 to 20 days, as the passage may be, either to Nashville, Louisville, Cincinnati, or Pittsburgh. They are idle, having nothing to do, nothing to read. "To kill time," they resort to card-playing; the next step, (a step soon taken by too many of the western people,) is gambling. I will here state one fact which may show the usefulness of tracts among these men.

Mr. B a pious young man was going to Louisville sometime in March last, in the steam boat Olive Branch. I gave him a parcel of tracts, requesting him to see them distributed. There were about 200 deck passengers. He received the tracts, and within a short time after leaving port took from the parcel one or two to read himself, and offered a few to others. They paid at first little attention to the offer, being engaged in gambling and various kinds of sport. After a day or two more, they grew tired of their folly, and were willing to receive the tracts. They became every day more and more desirous to obtain them, and of their own accord urgently pressed Mr. B. for "*more tracts.*" So that in about a week after leaving New Orleans, and a week before reaching Louisville, all his tracts were gone, and many more might have been most happily employed.

For five or six months in the year, such opportunities are not only of *weekly* but almost of *daily* occurrence. As to a supply for New Orleans this season, I can only say, with the exception of some French and Spanish tracts, *there are none*. There is a Female Missionary Society, which is also in part a Tract Society, but small and feeble. The few Christians in the city are either poor, or but in moderate circumstances. The calls upon their charity for the sick, the suffering, the widow and the orphan are numerous, constant and pressing. In these various ways their charities are called for, and cheerfully bestowed to an extent that would astonish even the more liberal and benevolent in our highly favored New England. In the great work of reforming their city, of giving religious instruction to the various classes of men of business resorting thither from all quarters, the clerks and youth generally, the mariners and the boatmen; of founding institutions, which shall affect the present and coming generations, which shall affect millions of our race in our own land, and in foreign lands, and onward till the end of time, they look for assistance to Christian benevolence in this part of our country. Shall they look in vain? *Will not the American Tract Society, by an appropriation of Tracts to the amount of at least seventy-five dollars, give encouragement and vigor to their efforts;* and thus send the word of life to multitudes who are now sitting in the region and shadow of death? Will not the Christian community at the north, aid the feeble band at New Orleans in the attempt soon to be made of erecting there a *Mariner's and Bargeman's Church?* Will not Christian parents in Bath, Portland, Portsmouth, Salem, Boston and Providence, remember their children when away from parental admonition, and exposed to a climate and *temptations* which sweep too many to an early grave? Do they not wish them, having been preserved from the perils of the sea, to render up praises in the sanctuary of God? When about to recommit themselves to its dangers, would they not wish them to ask the Divine protection and guidance, that they may again meet their parents and friends in the land of the living? But I must close. I will only add, that I am thoroughly persuaded, were the wealthy, benevolent Christians at the north properly aware of the immense influence already possessed, and the inconceivable influence soon to be exerted, by that city, no efforts, no expense, would be spared, to plant the Gospel where now its sacred institutions are generally profaned, and to proclaim its truths to thousands, where now but hundreds hear them.

Miscellanies.

THE ABBÉ DUBOIS AGAINST MISSIONS IN INDIA.

NOT long since, the Abbé Dubois, who had been, for many years, a Catholic missionary on the western side of India, published a number of letters on the state of Christianity in India, wherein he endeavors to shew, that the preaching of the Gospel to the natives of India, not only never has had any success, but never will have any. This work was quoted with considerable exultation, by a certain class of men, as justifying an opposition to all missionary efforts among the heathen.—During the past year an answer to the Abbé has appeared in England, from the pen of the Rev. Henry Townley, who had been, for six years, laboring as a missionary in Bengal. This answer is conclusive and satisfactory.

The following extracts are from the last chapter of the book, and are given as the results of Mr. Townley's reasonings and statements.

It has appeared, in the course of the investigation, that the author, as is evinced by the general tenor of his book, has almost entirely lost sight of the *concurrence* of *divine* and *human* agency in the work of evangelizing the heathen. The consequence of which has been, that by exclusively meditating on the inability of the merely human agent, he has arrived at the exceedingly erroneous conclusion, that there is no possibility "of making real converts to Christianity among the natives in India!"

The author has argued that the Hindoos will not embrace the Gospel, because of the persecutions to which a profession of Christianity would expose them; which argument is contrary, both to scriptural views of God's all-supporting grace, and to fact; many Hindoos having been enabled actually to undergo the persecutions referred to.

He has represented the Hindoos as a people *sui generis*, and incapable of conversion, because of their peculiarities; which is a virtual denial of the sufficiency of God's blessing to render the labours of his servants successful, and proved to be untrue by the several conversions which have actually taken place.

He has ridiculed the proposed plan of the Rev. Mr. Ward, to impart instruction to Hindoo girls, comparing it to the follies of Don Quixote. This plan, we have seen, has actually succeeded; and there are already upwards of seven hundred Hindoo girls enrolled as scholars.

He has gone the fearful length of asserting, that there is hardly a chapter in the whole Bible, which, if presented to an unconverted Hindoo, would not prove to be calculated to impede his reception of the Gospel; and, as it regards the Hindoos, virtually putting the Bible into the *Index Expurgatorius*, he has labored to his utmost to discourage the circulation of the Sacred Scriptures in India.

He has condemned a number of translations of the Sacred Scriptures, which he has never read; he has made no allowances for the necessary imperfections attending versions in their early stages; and has laid down the strange principle, that Indian versions of the Sacred Original ought to be written in "fine poetry, a flowery style, and a high stream of eloquence."

He has, in one part of his book, intimated that a missionary ought on no account to give up his professional undertaking, on account of any discouragement he might meet with, however formidable; notwithstanding which he himself has actually abandoned the work in which he was engaged; and, in other parts of his book, suggests that all other missionaries ought to copy his example.

He has asserted, as one of his fundamental positions, that there is no possibility of converting the Hindoos to *any sect* of Christianity, and then has pointed out, that above half a million of Hindoos have professed the Roman Catholic form of Christianity, and several thousands have professed the creed of Protestant Christians.

He has represented the interests of the Roman Catholic religion as quite desperate; and at the same time has pointed out one station, in which alone between three and four hundred Hindoos are yearly baptized into the Catholic communion; and stated that, with a suitable reinforcement of missionaries, this number might be increased.

He has stated, that the Jesuit missionaries, his official predecessors, upon their first arrival in the country, announced themselves as *European Brahmins*, come for the double purpose of imparting and receiving knowledge from their *brother Brahmins* in India. This gross imposition and criminal violation of the truth, the Abbé likens to the conduct of St. Paul himself; quoting the well-known text, "I became all things to all men," as a proof in point.

He has argued that the substantial, yea, extravagant idolatry of the Hindoos, ought not to be opposed, and needs only to be pruned of such excrescences as are monstrous! And, in harmony with this sentiment, he has returned unfeigned thanks to the Brahmins, for the honor they have done him by inviting him to go in and join them, during their acts of worship in the idols' temple! He has, in a word, avowed, that he himself became *almost a Hindoo*.

He has, by his assertion, that all the labors of Protestant missionaries "have terminated in nothing," virtually impugned the numerous printed reports and publications issued periodically by the Church Missionary Society, the Baptist Missionary Society, the London Missionary Society, and other respectable bodies of associated Christians; and virtually ascribed falsehood to the testimony of numerous devoted missionaries, and other individuals, of acknowledged probity, on whose communications these reports and publications are principally founded.

The wisdom of the Royal Letter, and of the subsequent contributions from the various parishes of Great Britain, amounting to five and forty thousand pounds; the propriety of the operations of the British and Foreign Bible Society, with respect to India; the propriety of the Mission College established in Calcutta, by the late bishop of that city; and of the efforts made for the evangelization of India, by the numerous missionary societies, of all denominations, in Europe and America; and of the active efforts and liberal subscriptions of European residents in India: all these does the Abbé Dubois, with a boldness suited to a better cause, venture virtually to deny.

He has asserted that the Hindoo children go to the schools opened by Europeans for their instruction, influenced by the sole object of obtaining a knowledge of the English language; when, in point of fact, in nine-tenths of the schools in Bengal, the English language has not been taught.

The Abbé has, in one part of his book, represented the Moravian missionaries as so appalled by the difficulties which presented themselves, that they had not the heart even to make an effort for the conversion of the Hindoos; and in another part of his book, he represents the Moravian missionaries as having made the best possible effort for the conversion of the Hindoos, by preaching to them the gospel in all its unadorned simplicity.

He has represented that the Hindoos are inaccessible, incapable of acquiring new ideas, in a state of everlasting reprobation, and that their conversion is an utter impossibility; when, in point of fact, many thousands of them have professed the Christian faith, and there is even now a native missionary society at Serampore, the committee of which is composed almost entirely of converted natives.

He has represented that, for a long period, all missionaries who have arrived in India, have discovered, upon their arrival, that they had previously been deceived; and that the hopes indulged in Europe, of converting the Hindoos, vanish, after an entrance upon the actual work;—a representation which is disproved by the writer's own experience.

He has, in one part of his book, represented the Bibles and tracts circulated by the missionaries, as having produced a very unfavorable excitement of mind among the natives; and in another part of his work, he states that these Bibles and tracts are perused by no one, and are above the comprehension of all.

He has, in one part of his writings, asserted, that the putting a stop to Suttees by coercion is a measure too dangerous to be attempted; and in another part of them, he has declared that the Mahomedan rulers, when in power, did actually suppress the Suttees, and that he is persuaded that the Europeans will not endure them, wherever their power extends.

The foregoing are some of the wrong principles, misrepresentations, and contradictions, contained in the Abbé's book, against missions in India, and animadverted upon in this Reply. The remainder are not recapitulated, and some others have not been at all adverted to partly for the sake of brevity, and partly because it was deemed unnecessary; enough, it is presumed, having been said to satisfy every candid person of the badness of the Abbé's cause.

ANDOVER THEOLOGICAL SEMINARY.

From the Triennial catalogue of the Theological Seminary at Andover, just published, it appears that the whole number of young men who have completed their education at that institution from its establishment in 1809 to the present time, is 335. Of this number there were from

Yale College,	83	Union,	9
Dartmouth,	53	Bowdoin,	9
Middlebury,	53	Princeton,	8
Williams,	48	Burlington,	4
Brown,	24	Jefferson, (Pa.)	1
Harvard,	20	Glasgow, (Scot.)	1
Hamilton,	10		

The remaining nine were not educated at any college.

Of the whole number, 165 are marked in the catalogue as settled ministers in different parts of the United States, eight as professors in our colleges, 25 as missionaries in foreign countries and among the American Indians, and 24 as missionaries to our destitute settlements. The residence and occupation of the remainder, were principally unknown to the compiler of the catalogue.[†]

The following is a list of the missionaries to foreign countries:—

Gordon Hall,	Bombay.
Adoniram Judson,	Rangoon,
*Samul Newell,	Bombay.
*James Richards,	Ceylon.
*Edward Warren,	do.
Benjamin C. Meigs,	do.
Daniel Poor,	do.
Alfred Wright,	Choctaws.
Allen Graves,	Bombay.
Cyrus Kingsbury,	Choctaws.
John Nichols,	Bombay.
*Levi Parsons,	Palestine.
Pliny Fisk,	do.
Miron Winslow,	Ceylon.
Levi Spaulding,	do.
Hiram Bingham,	Sandwich Islands.
Jonas King,	Palestine,
Asa Thurston,	Sandwich Islands.
Isaac Bird,	Palestine.
William Goodell,	do.
Daniel Temple,	Malta,
*Samuel Moseley,	Choctaws.
John C. Brigham,	South America.
William Richards,	Sandwich Islands.
Edmund Frost,	Bombay.

The following table shows the number of graduates each year, from the establishment of the Seminary to the present time:—

1809— 4.
1810—32.
1811—21.
1812—12.
1813—14.
1814—24
1815—18.
1816—10.
1817—20.
1818—17.
1819—22.
1820—28.
1821—30.
1822—28.
1823—24.
1824—32.

[*New-York Obs.*

BOMBAY.

From a recent volume of Travels, by "A Field-officer of Cavalry."

I will not quit Bombay, although so well known a capital, without noticing one striking peculiarity connected with it; and that is, the evident general opulence, industry, and independent manners of the native inhabitants, so far beyond what I have seen in any place belonging to the Presidency at Madras. There are more natives actually riding in their carriages, than Europeans; and many of the very best and most comfortable houses are the property of the former. The principal and most respectable among them, are also occasionally invited to the European parties and amusements; nor do they seem to be treated by our countrymen with their usual ridiculous pride and hauteur. The most respectable class of all is certainly that of the Parsees, with two or three of whom I became slightly acquainted, and was pleased with their appearance and manners, so far removed from the usual Indian meanness and servility. Of the present Governor of Bombay, as a gentleman and man of enterprise and talent, it would be difficult to speak in terms too high: he is generally, I may almost say *universally*, esteemed and admired by all who know him: nor can any one gifted with the most moderate share of penetration, pass ten minutes in his society, without feeling the superiority of his understanding, as well as remarking that easy politeness, and gentlemanly freedom of manner, which is alike distant from repulsive haughtiness and unbecoming familiarity. So desirous is he of picking up what information he can collect from all with whom he converses, that his acute and pertinent questions at times almost press themselves forward into a kind of ingenious cross-examination, and require care and collectedness of mind to answer satisfactorily: but his gentleness of manner, and at the same time, evident wish to oblige, easily reconcile his hearers to this slight shade in him, if indeed, in his situation, it can be considered as any shade at all.

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* Dead.

[†] As it is desirable that a document of this kind should be completed, the alumni of the institution are requested to communicate the necessary information respecting their residence and occupation, to some member of the faculty before September 1827, when a new catalogue will be published.

ALEXANDER LEITH ROSS.

A LATE number of the Literary and Evangelical Magazine contains a memoir of Alexander Leith Ross, drawn from a Review of his life, in the Edinburgh Christian Instructor, for Nov. 1822. As the example of this young man, in connexion with his success as a scholar, must greatly encourage all, whose duty it is to acquire foreign languages, and may hence be of great use to the missionary and the translator of the Scriptures, we shall, by means of selections and abridgments, give a brief view of his character and acquisitions.

ALEXANDER LEITH ROSS was born in Aberdeen, in 1797. He was the only son of Dr. James Ross, senior minister of that city. By the death of his mother, when he was between four and five years old, he was cast on the care of his father alone. He attended the grammar school of Aberdeen, and enjoyed, at the same time, the advantage of a private tutor. Though his health was delicate, his progress was very respectable. Especial care was taken that he should not be pushed forward beyond what he could completely master. At the age of fifteen he entered Marischal college. He there gained the first prize in Greek. At an early age, he discovered a fondness for natural history, and gradually formed a considerable museum. His progress in mathematics and other sciences was entirely satisfactory. But he formed a decided predilection for the languages.

At the age of sixteen, the Review of Sir William Jones' Persian Grammar in the Eclectic, turned his attention to oriental literature. With no assistance but this Grammar and Richardson's Persian and Arabic Dictionary, he prepared himself for an extensive course of reading in the Persian language. While he was going through the natural philosophy class, he began the study of Hebrew. In 1817, he entered on the study of divinity; and in the year following, he was engaged by professor Stuart to teach the two Greek classes in the college, to which he voluntarily added a third. In this occupation, he met with distinguished success and acceptance. He early entered on the study of the Chinese language, and pursued it with great eagerness. Having mastered the Latin and Greek, and several of the oriental languages, he next entered on those of modern Europe. The French, Italian, Spanish, Portuguese and German, were an easy acquisition.

In the year 1817, he made a tour in Holland, Flanders and France; and another in 1820, in France, Italy, Switzerland and Germany. Of these he kept journals, which are said to be very interesting. The fatigues which he underwent in the last of these tours, were so great as to overcome his constitution. He caught a severe cold in Germany. As he was returning home, the coach was overturned near Chatham, and he sustained a severe injury. He reached home in a very exhausted state, where he languished about six months, and died on the first of April 1821, when twenty-three years of age.

This extraordinary young man might be said to have known seventeen different languages, besides many others of which he had only a superficial knowledge; and all of these, except Latin and Greek, were acquired in the short space of seven years! Such progress in knowledge is well-nigh unexampled. But it ought to be observed, that his mind did not seem to be a mere store-house, where learning was laid up, without order and arrangement: nor was this wonderful youth a mere prodigy of memory, such as we have sometimes heard of. His faculties appear to have been all in due proportion, and well balanced. Of this, sufficient evidence is afforded by the following extracts from the Diary of his studies.

"1817. Jan. 18. I have been looking at Hindustanee lately: it is very similar to Persian. Indeed a person who is well grounded in Persian and Arabic, may also say that he is master of Hindustanee and Turkish. Some of the sonnets of the Hindoo poet, Souda, are really very pretty, and have much of the fire and energy of Hafiz, the famous bard of Schiraz, though they want that elegance and simplicity which so much distinguish the writings of the Persian poet.

"Jan. 23. I have now almost finished the first book of the Gulistan of Sady, in the original Persian. He is an excellent moral writer; and from all the numerous stories which he gives in his works, he never fails to draw some moral conclusion. Take his works as a whole, he is one of the most elegant and pleasing of Persian writers. A person must know Arabic before he can peruse his works with any pleasure, as he blends this language frequently with his native Persian. His style is simple and unaffected, and, at the same time elegant in a high degree. Near the end of the first book of the Italia Liberata of Trissino, a scene occurs which resembles much the genius of Ferdusi's poetry, &c.

"March 3. I have carefully read Marshman's Dissertation on the Chinese Language and I find that the acquisition of it, is by no means so formidable, as I have been led to imagine. Indeed, Mr. Marshman says, in the conclusion of his work, that instead of the most difficult, it will be found amongst those most easy of acquisition. A good deal, it is evident, must depend on a knowledge of the two hundred and fourteen keys, of one or other of which every word of the language is compounded. After these are perfectly mastered, and a knowledge of about thirty prepositive and auxiliary characters is acquired, the language lies open to the student. The Chinese language is more adapted to speak to the understanding and the eye, than to the ear; and a sentence in the written character of China, may possess a considerable degree of force, on account of the expressive nature of the character, which loses its beauty in a great degree, by the disadvantage of the translation. Thus the Chinese character expressing *to inquire*, is compounded of two characters, signifying a door and the mouth —literally, mouth-door.

"April 16. I have now gone over Lumsden's Persian Grammar, in two volumes, folio, and Gladwin's Persian Munshee. I have also read twice the Poeseos Asiaticæ Commentarii, by Sir William Jones. All succeeding writers have borrowed from Sir William.

"April 25. I have read in Hebrew the whole book of Joshua, and have now begun Judges. I have read a chapter of the Hebrew Bible, and of the Greek New Testament regularly before breakfast, for a considerable time, and hope, by adhering to this plan, to get through, in time, the whole Bible. My studies in Persian have been directed to Hafiz of late. I read some odes every day if possible. In Italian I have been reading a translation of Paul and Virginia; and in Greek the Anabasis of Xenophon, which I have nearly finished. In Latin I have read a book of Cicero De Natura Deorum, and am busy at present with Virgil.

"Nov. 21. This day was employed in reading Tasso, (Gerusalemme Liberata,) and the Persian translation of the New Testament by the Rev. Henry Martyn, printed at Petersburgh; which, from what I have read of it, appears to be very elegant, and far superior to what we find in Walton's Polyglot. Part of my time was also devoted to the Greek.

"1818. Feb. 21. Read the 24th chapter of first Samuel; continued the Greek exercises; read upwards of fifty lines of the Iliad. The time that remained before breakfast was occupied with the Estelle of Florian. The greatest part of the forenoon was spent in reading the odes of Hafiz; the remainder was devoted to Tiraboschi and a few odes of Horace. In the afternoon I resumed the study of the Chinese, and finished the elementary characters, which, I think, I have now mastered pretty accurately. I intend, however, to write them over very frequently, to impress them more strongly on my memory. The whole of the evening was devoted to Homer, and the Greek grammar."

The diary of studies is followed by a number of pages of illustrations of Scripture from the Persian, and from ancient traditions and eastern customs. Next is a neatly written essay, *On the Literature of the Arabs, and the influence which it had on that of Europe.* Then follows an *Account of the Wonders of Creation*, a work originally written in Arabic, by Zechariah Al Carvini. The next article in order, is *Verbal Resemblances between the Oriental Languages and those of other nations.* The following are extracts from this work.

"Sira and Syr, (Icelandic,) signify Lord.
Sar, (Hebrew,) a Prince.
Tsar, (Russian,) title of their Prince.
Sar or Sir, (Persian) Head, Chief.
Σειρ, and, with a Greek termination,
Σειριος, signifies the Sun.
Sira or Syr, name given to the Supreme Being in some Runic monuments.
Sirr, Arabic, any thing pure, excellent, also incomprehensible, mysterious.
Sunya, Sanscrit, the Sun.
Khur, Persian, } The Sun.
Κυρος Greek, }
Karn or Kern, Arabic, }
Kerne, Tigri in Abyssinia, } A Horn.
Κερας, Greek, }
Karn, in Arabic, and Charn in Gaelic, the Top of a Hill.
Tundur, Persian, Thunder.
Dokhter, Persian, } Daughter.
Dochter, Scotch, }
Shal, Persian, Shawl.
Kamis, Arabic, }
Chemise, French, } A Shirt, or inner garment of men."
Camicia, Italian, }

The Reviewer remarks, that in these *Resemblances*, the young writer quotes *sixty-six* different languages and dialects!

We have room for but one of the extracts taken from the Journals kept by Mr. Ross, of his Tours on the Continent. It presents a very striking picture of a Dutch village.

"This little village [Broek] is the most remarkable thing we have yet seen in Holland: every corner of it is kept as clean as it is possible to make it, and the streets are paved with bricks of various colors, which are arranged in the most fanciful figures imaginable. Broek exhibits the Dutch character in perfection. The inhabitants are generally opulent; and here they live separated from the world, and having scarcely any intercourse with society. They have no wish but to continue always in the same state of indolence and inactivity. All the windows that look into the little streets, if indeed they can be called streets, (for a carriage is never allowed to enter them, lest they should be made dirty,) are covered with blinds or closed up by window-shutters. Every house has two doors, one of which is opened only on three occasions, a birth, a death, or a marriage; and no stranger is ever allowed to see the inside of these singular hermitages. With great difficulty we procured access to the garden of one of the principal inhabitants, which we minutely examined. In every direction we found canals, the banks of which were covered with flowers, &c. The trees in the village are cut in the form of fans, and into various other fantastical shapes. In one little garden we observed the boxwood cut into the shape of tables, foxes, peacocks, &c. The doors of one of the houses was finely gilded, and richly embossed. Mr. Ogg told us that a clergyman, who had been but a short time settled in the village, found, to his regret, the number of his auditors gradually diminish, till at last but a few remained. He redoubled his application to his sermons, and made them as perfect as he could; but all to no purpose. Finding his endeavors to bring back the people ineffectual, he at last asked one of the deacons, what detained his parishioners from church, where, in former times, their attendance used to be so regular? The deacon replied, Our former clergyman always took off his shoes when he went to the pulpit, and if you follow the same plan the people will soon return. The remedy was used, and proved effectual."

It does not appear that Mr. Ross's first promise was very extraordinary. It is then a very interesting question, How did he acquire, in so short a life, a degree of knowledge that would be thought great in an old man? The biography as reviewed does not formally take up this question. A hint, however, is given in the beginning, which throws some light on it. Young Ross doubtless had acquired a *passion* for learning. The *Diary of Studies* proves this. His mind was continually excited, and carried all its force into every study. This is the true secret of rapid improvement. Under this excitement the student will press on with untiring alacrity, and be surprised at his own progress. It is the remark of the Reviewer that "He [Ross] had a strong passion for almost every useful species of reading, and *allotted stated hours for every occupation*. He acquired, also, the two excellent habits of *early rising*, and of *copious writing*. Of this latter habit, the manuscripts he left behind him furnish a striking proof. Besides those inserted in the "Remains," there are among his manuscripts, Fragments of Natural History, two small volumes—Extracts from Hyde's Religio Veterum Persarum—Miscellaneous Fragments, containing the Chinese Decalogue, the names of the Hindoo Constellations, and Days of the Week, the names of the Persian and Attic Months, and Collections on the affinity between Latin and Greek, and between the two languages and Sanscrit—several volumes and sheets of Translations from the Persian—Persian Idioms, a large volume, the commencement of a work alphabetically arranged—Selections from the Gulistan, in Persian and English, with notes, apparently the beginning of a work intended for publication—several volumes, with Translations and Analyses from Greek Authors. He had also translated, (with the exception of a few of the last pages,) from the German, Professor Bouterwek's volume on the History of Spanish Literature. This he intended to publish with notes of his own."

On the whole it may be said, that a passion for learning—order and method in study—and indefatigable industry, combined, were the cause of the wonderful attainments of this lamented young man. But these were not his highest praise. He made no parade of his learning; he was meek, modest and unobtrusive; and never exhibited his astonishing stores of knowledge, unless when *drawn out* by his company. It is recorded of him, as unequivocal evidence of an amiable disposition, that "acquaintances of his own standing, not only heard of and witnessed his decided superiority without envy, but seemed to take pleasure in speaking well of him, and in adding always another wreath to his increasing honors."

In short, Mr. Ross was a *decided and zealous Christian*. The following expressions of his religious sentiments and feelings are adduced by the Reviewer in evidence.

"May all my studies and pursuits be directed from above."

"As this day has been set apart for humiliation and prayer, on account of the funeral of our beloved princess Charlotte, I thought it proper to limit my studies to the Hebrew Bible and Greek Testament. May her early and melancholy death make a lasting impression on my mind. May I also be ready; and, when I am called hence, may I be able to exclaim, "Even so, come Lord Jesus."

He thus writes at Geneva. "May that gracious Being, who has hitherto extended over me his protecting arm, still continue to preserve me from the danger to which I may be exposed; prevent me from being seduced by the corrupting influence of foreign manners; and grant me a happy meeting with those friends whom absence has rendered doubly dear unto me! Blessed be his name that I have the privilege of drawing near to him in prayer; and that I have the delightful assurance that he will never forsake those who trust in him."

At Potsdam he says, "This day is the communion in Aberdeen. I could have wished to be present on that interesting occasion. May the everlasting Father strengthen the hands of his ministering servants; and may both they and their flocks derive much consolation from the solemn services in which they are engaged! May this be a day of the right hand of the Most High; and may both pastors and people be washed in that blood which was shed for the remission of the sins of many.

"As one proof (says the Reviewer,) of his decision as to personal character, we reckon it of importance to mention, that, from principle, he was never at a theatre in his life, though he was on some occasions urged to go. His doctrinal opinions were those held by the Protestant Reformers, to whose excellence he bore distinct testimony."—He was also a warm friend to the cause of Christian charity, and held in admiration the sublime object of the Bible Society.

POWERFUL AGENCY OF THE CHRISTIAN RELIGION.

Extracted from Irving's Orations.

It may be proper to remark that, in the following paragraphs, the writer uses the phrase *divine constitution*, as synonymous with the *Christian religion*. His object is "to show, by three several instances, upon the largest, broadest scale," the perfect sufficiency of this religion "to regenerate the most benighted and the most brutalized of mankind."

Our first instance is taken from the origin and first plantation of our faith in the most luxurious and vicious quarters of the earth—Rome and Greece, and Jerusalem and the lesser Asia; where it broke the bands of personal interest, and made men generous to the highest pitch of selling all they had, and pouring the price at the apostle's feet; laid low and levelled the dear distinctions of rank and place, bringing the richest with the poorest, the highest with the lowest, to be served at the same tables, and supported out of the same common purse. It nerved afresh the Corinthian dissolved in pleasure, humbled the towering pride of the Athenian, tamed the boldness of the warlike Roman, straightened the crooked ways of the cunning Asiatic, opened the selfish heart of the vain-glorious Jew, and knocked off the fetters of superstitious idolatry from them all, unsealing the darkened eye and restoring the abused mind of religion; in doing which it peacefully set fraud and opposition at nought, until it fairly overran the nations, and seated itself in the high places of their hearts, of their lives, and of their laws.

Our second instance is taken from the Reformation, when the divine constitution smote asunder religious and civil bonds, and set many nations free, as it were, at a single stride; in little more than the lifetime of a man, restoring England, Scotland, Holland, half of Germany, and the Scandinavian nations, to a free use of the faculty of thought, which ten centuries of cunning arts had been employed to shackle. The nations shook themselves as from a sleep; the barbarous, ferocious people, took on piety and virtue, and the sacred sense of human rights. The Hollander roused him from his torpid life amongst his many marshes, and beat the chivalry of haughty Spain from his shores, defeating the conqueror of a new world. The German burgher braved his emperor, though followed by half the nations, and won back his religious rights. The English, under their virgin queen, offered up the Armada, most glorious of navies, a sacrifice to the Lord of Hosts. And of my beloved native country—whose sufferings, for more than a long century, do place her in a station of honor second only to the Waldenses in the militant church, and whose martyrs (alas! that they should have been to Episcopal pride and Protestant intolerance!) will rank on the same file with those of Lyons and Alexandria in the primitive church—of her regeneration by the power of religion I can hardly trust myself to speak. Before that blessed æra she had no arts but the art of war; no philosophy; no literature, save her songs of love and chivalry; and little government of law. She was torn and mangled with intestine feuds, enslaved to arbitrary or aristocratic power, in vassalage or in turbulence. Her soil niggard, her climate stern, a desert land of misty lakes and hoary mountains. Yet, no sooner did the breath of truth from the living oracles of God breathe over her, than the wilderness and the solitary plain became glad, and the desert rejoiced and blossomed like the rose. The high-tempered soul of the nation—the "*ingenium perfervidum Scotorum*"—which had roused itself heretofore to resist invasions of her sacred soil and spoil the invader's border, or to rear the front of rebellion and unloose warfare upon herself, did now arise for the cause of religion and liberty—for the rights of God, and the rights of man. And, oh! what a demonstration of magnanimity we made. The pastoral vales, and upland heaths, which of old were made melodious to the shepherd's lute, now rung responsive to the glory of God, attuned from the hearts of his persecuted saints. The blood of martyrs mingled with our running brooks; their hallowed bones now moulder in peace within their silent tombs, which are dressed by the reverential hands of the pious and patriotic people. And their blood did not cry in vain to heaven for vengeance. Their persecutors were despoiled; the guilty race of kings were made vagabonds upon the earth. The church arose in her purity like a bride decked for the bridegroom; religious principles chose to reside within the troubled land; and they brought moral virtues in their train, and begot a national character for knowledge and industry and enterprise, for every domestic and public virtue, which maketh her children ever an acceptable people in the four quarters of the earth.

Our third instance of the power dwelling in the divine constitution to renovate a people, and make them great and good, is taken from the present times, and may be seen in almost every missionary station over the earth. These, the apostles, the true dignitaries of the modern church, have addressed their undertaking to the lowest and most degraded of their species; the West Indian slave, who is bought, and sold, and fed for labor, and differeth only from the ox, in that he is not stalled for the butcher's knife; the Greenlanders, in whose misnamed region the green of nature doth rarely bloom; the treacherous islanders of the South Seas; the Hottentots, whose name hath grown proverbial as the extreme limit of ignorance. I speak to the dispassioned and well-informed, not to self-sufficient bigots, who will not stoop to peruse the narratives of such low-bred men, nor degrade themselves to turn from the magazines of wit and fashion to the magazines of methodism and religion—I speak to honest hearted men, who love the improvement of their species, however promoted, and crave of their justice to acknowledge how the constitution of divine truth, when adopted by these rudest people, hath brought out the thinking and the feeling man from the human animal, as pure metal is brought out of the earthy ore, or pearly honey droppeth from the waxen comb; how the souls of the converts become peopled with a host of new thoughts and affections, and the missionary village with a hive of industrious, moral, and peaceful citizens, dwelling in the surrounding wastes of idolatry and wickedness, like the Tabernacle of God in the wilderness of Sin. Also, how the missionaries have come into contact with the high places of power, and reformed the palace of the king, and pacified the spirit of warriors, and made bloodshed to cease. Also, how, in our colonies, the planters, whom long residence among slaves, had dispossessed of British spirit, have come at length to acknowledge the humble missionary, and honor him for the sake of the good fruits of his labors. Thus, as in the first ages, this constitution which God hath given to the earth is still continuing to advance its subjects into a new sphere of being, from the animal to the spiritual, to disarm the opposition of its foes, and to triumph peaceably over the earth.

That religion, pure and undefiled, if brought into the same contact with the ignorant and degraded classes of our country, would work the same humanizing and dignifying effects, we do therefore consider as established by both methods of proof, from the nature of the thing, and the frequent experience of the fact. In those three instances, there is every degree and form of human society which the world hath seen. The refined luxury of the classical, the feudal wildness of the Gothic, the darkness and ferocity of the savage, all brought under, pacified and meliorated by the spiritual arts of the divine government. And if there remain any one so unreasonable as still to misgive of its prevailing equally against the abounding ignorance and iniquity of our lower classes, I have the very fact to appeal to, the successful experiment in the hands of the Wesleyan Methodists. They have grappled with the most irreducible case of the problem, and fairly resolved it. Not in England—perhaps not in the wide world—was there a more ignorant, dissipated and ferocious people, than the colliers of the West and North, to whom the Wesleyans addressed the Gospel of Christ with the most distinguished success; in every case working a reformation upon every individual who joined himself to their communion. And not only amongst them have they succeeded, but amongst the lower classes, in general, through all the varied conditions of their life, and all the varied aspects of their ignorance.

American Board of Missions.

LETTER FROM THOMAS HOPOO TO REV. HERMAN DAGGETT.

From the New Haven Religious Intelligencer.

Kiruah, (*Owhyhee*,) *Dec.* 22, 1823.

To my much loved and revered Father, who taught me to know Jesus Christ, the God of heaven. Great is my affection towards you, my best friend in America; but greater is my love to Jesus, who is in heaven. I remember and regard what you said to me, when I was at your house; 'Thomas, be patient, be faithful, be much in prayer to God, that your benighted countrymen may be saved by Jehovah.'

Jehovah has heard our prayers to him, that this land of darkness might be enlightened by him, and that this people might know the salvation of Jesus Christ. I am here patiently, and I hope faithfully, laboring among them, and teaching them the Gospel of salvation, that their souls may be quickened by Jesus from the dust of sin and death.

It rejoices my heart very much, to speak often to them about the salvation of Jesus Christ, that they also may behold the glory of Jehovah, the everlasting God. Is there any other business of life so good and so great as this? No: there is no other service like that of Jesus Christ our Lord. Through him we must be saved: through him we shall arrive at heaven: there we shall see his glory, in the kingdom of his Father.

I am here, on Owhyhee, diligently publishing the word of God to the people, that they may understand the Gospel of Jesus Christ, the Redeemer of men. I was at Woahoo some time, teaching the palapala (reading and writing) to the people of one of the chiefs. After this, I was sent to Owhyhee by the missionaries, to teach Kuakini, (or Governor Adams, as he is sometimes called,) the principal chief on the island, and to teach his people, the men, and the women, and the children of Kiruah.

I had been on Owhyhee a little more than a year, when Mr. Thurston arrived at Kiruah, with his family. The governor of Owhyhee has built a meeting-house at Kiruah, and on the tenth of this month, it was solemnly dedicated to the worship of Jehovah. On this interesting occasion, the Rev. Mr. Thurston preached from this text—Haggai 1:7,8. "Thus saith the Lord of hosts, Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord."

All the chiefs of these islands are pleased with Mr. Thurston, because he preaches to them the good word of God. He is very faithful and diligent in telling the people about the great God of heaven. He is a very good preacher in the language of Owhyhee, and points out to us the straight and narrow way, that our souls may arrive at heaven, through Jesus Christ. He is the only minister on Owhyhee, at the present time. The governor likes Mr. Thurston, because he understands the native language; and he also speaks it almost as well as one of the people.

In a few days, I expect to commence a school in the native language. Some already know how to read and write. The number of my scholars, at Kiruah, the last year, was 120. By and by, I shall have 40 more scholars at Kiruah, which will make 160. There is one of my scholars, who, I think, is born again. His name is Kelou, or Kamakau.—He is a chief, and lives at Kaawaroa Bay, at the place where Captain Cook was killed. I have instructed him in the word of God. By and by, perhaps, he will be a minister. He is a good chief. He prays continually to God for you all, who live in the Christian land, that you may all be saved through Jesus Christ.

I will tell you something about the governor of Owhyhee. His desires after God are not very great. By and by, perhaps, he will turn his thoughts to Jesus. I pray with him and his family every night and morning. He wrote to Mr. Thurston, to send Thomas to pray with him, that he might be saved through Jesus Christ. I think also that Kapiolani, a chief woman of Owhyhee, loves God, and loves Jesus Christ. She is continually hoping to go to heaven through Jesus Christ.

My old father too, loves the Lord Jesus Christ. He thinks much about the great God. He rejoices at the thoughts of going to heaven when he dies. Jesus Christ is the continual object of his desires. He thinks about him by night and by day. He is almost the only object of his heart's desire, in these his last days. He wants very much to go to Jesus in heaven, that he may quickly see the glory of Jehovah. I am satisfied that he finds evidence of piety in his own heart; and I rejoice also that he has found Jesus. I call on my friends to rejoice with me.

By and by, the eyes, and limbs, and bones, of the missionaries will be worn out, in laboring for the good of this people. By and by, perhaps, the people of these islands will go before some of the people in America, who have the Gospel and believe it not. Perhaps they will get to heaven, and leave some of you behind. What will become of you, if you do not love Jesus, when the great day of judgment shall come, when Jesus shall come in the clouds of heaven, with his angels! What will you do then? What will you say? Lord Jesus, have mercy on the unbelievers in America.

Mr. and Mrs. Thurston send their kind regards to Mr. and Mrs. Daggett, wishing to be prayerfully remembered, with their little ones.

I am yours, the same as ever,
THOMAS HOPOO.

ANNIVERSARIES.

In the course of the week succeeding the annual meeting of the Board in September, the Corresponding Secretary attended the meetings of Societies auxiliary to the Board, as follows:

On Monday afternoon, Sept. 20th, a special meeting of the Hartford County Foreign Mission Society was held in the conference room of the North Church, Hartford, at which the Treasurer, James R. Woodbridge, Esq. made a report of the monies, which had been received by him and remitted to the Treasurer of the Board the past year. As the annual meeting of this Society was near at hand, it is thought best to omit the list of officers, and the amount collected and transmitted, till the accounts for the year shall be closed.

Addresses were made by the Corresponding Secretary, and the Rev. Mr. Linsley, of Hartford.

The annual meeting of the Farmington Branch of the Hartford County Society was held at Farmington, Tuesday, Sept. 21st. The account of the Treasurer was exhibited and the sum collected; viz. $603:60 was then paid over. This Branch embraces twelve associations in the towns of Farmington, Southington, Bristol, and Burlington. The officers for the year ensuing are

Rev. William Robinson, *President.*
Rev. Messrs. Noah Porter, Harvey Bushnell, Bela Kellogg, David L. Ogden, Jonathan Cone, and Erastus Clapp, *Vice Presidents.*
Horace Cowles, Esq. *Secretary.*
Col. Martin Cowles, *Treasurer.*

On Wednesday afternoon, Sept. 22nd, the annual meeting of the Auxiliary Foreign Mission Society of Middletown and the Vicinity was held at Middletown. The Treasurer exhibited his account. The amount remitted to the Board, in the course of three months, was $462:02.

The officers elected were

Rev. John R. Crane, *President.*
Rev. Messrs. David Smith, Joel West, David Selden, Harvey Talcott, Joshua L. Williams, and Stephen Hays, *Vice Presidents.*
Richard Rand, Esq. *Secretary.*
Richard Hubbard, Esq. *Treasurer.*

The annual meeting of the Auxiliary Foreign Mission Society of the Middlesex [Clerical] Association, was held at Saybrook, (parish of Pettipaug,) on Thursday afternoon, Sept. 23rd. The Treasurer's account was exhibited, and the collections paid over; viz. $331:38.

The returns were not complete. It was supposed that the sum raised by the Society the first year would be not far from $500. The President introduced the business of the meeting with an appropriate address.

The officers for the year ensuing are,

Rev. Frederic William Hotchkiss, *President.*
Rev. Joseph Vaill, and Joseph Silliman, Esq. *Vice Presidents.*
Rev. Aaron Hovey, *Secretary.*
Clark Nott, Esq. *Treasurer.*

The Foreign Mission Society of Tolland County, held its annual meeting at Hebron, Tuesday Sept. 28th, in connexion with the meeting of the Consociation of that county. The Rev. Diodate Brockway preached an impressive sermon from Gal. 4:18. *But it is good to be zealously affected always in a good cause.*

The Society expressed its entire approbation of the plan of the Prudential Committee, which agents of the Board are now employed in executing.

At each of the above-mentioned meetings the Corresponding Secretary made an address. The following topics, with others, were introduced into some one or more of these addresses; viz. the *obligations* of Christians to send the Gospel to the heathen, arising from the nature of Christianity, the dictates of benevolence, the example of Christ, the example of the Apostles, the commission of Paul, and the command of our Savior;—the *encouragements* to send the Gospel, as derived from the promise of Christ, the early propagation of Christianity, its subsequent extension, the actual success of modern missions, the peculiar facilities of the present day, and the inviting calls of the heathen themselves;—the *need* of the Gospel to the heathen, as apparent from Scripture, and from the present condition of the world; and the *manner* in which Christians of America were to show their attachment to this cause.

The Christian public, so far as can be gathered from the experiment already made, are gratified with the attempt to enlist all friends of missions and of the Bible, in the great design of preaching the Gospel to every human being.

The Auxiliary Society of the Western district of New Haven County, Con. held its annual meeting at Woodbridge, Oct. 7th. The receipts for the year (exclusive of clothing, valued at $30,95,) were $229,55. The officers for the ensuing year, are as follows:

Rev. Jeremiah Day, D. D. LL.D. President of Yale College, *President.*

Rev. Bezaleel Pinneo, Dea. Frederick Hotchkiss, Hon. Abel Wheeler, and Nathaniel Richardson, Esq. *V. Presidents.*

Rev. Erastus Scranton, *Secretary.*

Rev. Jason Allen, *Treasurer.*

Col. William Fenn, *Auditor.*

Rev. B. Pinneo, Rev. E. Scranton, and Col. Wm. Fenn, *Directors.*

Two or more Agents were chosen from each of the ecclesiastical societies within the limits of the Auxiliary Society.

FORMATION OF ASSOCIATIONS.

MASSACHUSETTS. *Worcester County*, Sutton, Gent. Asso. Rev. Edmund Mills, *Pres.* Stephen Stockwell, *V. Pres.* Dr. David Marsh, *Sec.* Palmer Marble, *Treas.* 5 coll.—Lad. Asso. Mrs. Edmund Mills, *Pres.* Miss Lucy Morse, *Sec.* and *Treas.* 4 coll. Formed Sept. 1.

Northbridge. Lad. Asso. Miss Sarah Fletcher, *Pres.* Miss Arespy Parsons, *V. Pres.* Miss Lydia Tuft, *Sec.* and *Treas.* 4 coll. Formed Sept. 2.

Oxford. Gent. Asso. Rev. Ebenezer Newhall, *Pres.* Peter Butler, *V. Pres.* Abisha Larned, Esq. *Sec.* Peter Shumway, Jr. *Treas.* 7 coll. Formed Sept. 23.—Lad. Asso. Mrs. Ebenezer Newhall, *Pres.* Mrs. Abigail Plummer, *V. Pres.* Mrs. Stearnes Witte, *Sec.* Mrs. Ira Barton, *Treas.* 6 coll. Formed Sept 30.

Uxbridge. Lad. Asso. Mrs. Sylvia Willard, *Pres.* Miss Sophia Whipple, *V. Pres.* Miss Elizabeth Judson, *Sec.* Miss Sarah Judson, *Treas.* 6 coll. Formed Oct. 3.

Western. Gent. Asso. Rev. Munson C. Gaylord, *Pres.* Oliver Bliss, *V. Pres.* Levi Brown, *Sec.* Edmund Mayo, *Treas.* 7 coll. Formed Sept. 16.—Lad. Asso. Mrs. M. C. Gaylord, *Pres.* Mrs. John Patrick, *V. Pres.* Miss Lucy Bliss, *Sec.* Miss Mary Patrick, *Treas.* 7 coll. Formed Oct. 5.

Shrewsbury. Gent Asso. Rev. George Allen, *Pres.* Nathan Pratt, *V. Pres.* David Brigham, Esq. *Sec.* Joseph Nurse, *Treas.* 7 coll. Formed Oct. 5.

West Boylston. Gent. Asso. Rev. John Boardman, *Pres.* Paul Goudale, *V. Pres.* Alpheus Fisher, *Sec.* Francis Davis, *Treas.* 4 coll. Formed Oct. 8.

Ward. Gent. Asso. Rev. Enoch Pond, *Pres.* Joseph Stone, Esq. *V. Pres.* Alva Drury, *Sec.* Dea. Israel Stone, *Treas.* 4 coll.—Lad. Asso. Mrs. Elizabeth Bailey, *Pres.* Mrs. Jonathan Rice, *V. Pres.* Miss Mary Rice, *Sec.* Miss Eliza Cary, *Treas.* 4 coll. Formed Oct. 12.

Hampshire County. Ware. Lad. Asso. Mrs. Samuel Ware, *Pres.* Mrs. Rufus King, *V. Pres.* Mrs. Thomas Snell, *Sec.* Mrs. Eli Snoe, *Treas.* 11 coll.

Enfield. Lad. Asso. Mrs. Eleazar Pomeroy, *Pres.* Mrs Nathan Weeks, *V. Pres.* Mrs. Hosea Hooker. *Sec.* Miss Rosetta Lyon, *Treas.* 5 coll. Formed Sept. 13.

Greenwich. Gent. Asso. Rev. Joseph Blodgett, *Pres.* Joshua Pomeroy, *V. Pres.* Maj. John Warner, *Sec.* Amos Teaney. *Treas.* 7 coll.—Ladies Asso. Mrs. Joseph Blodgett, *Pres.* Mrs. Andrew Sears, *V. Pres.* Mrs. Joshua Pomeroy, *Sec.* Mrs. Amos Tenney, *Treas.* 7 coll. Formed Sept. 14.

Hampden County. Wilbraham. *South parish.* Gent. Asso. Rev. Moses Warren, *Pres.* Dea. John B. Morris, *V. Pres.* Dea. Wilder C. Pease, *Sec.* Mr. Robert Sessions, Jr. *Treas.* 4 coll.—Lad. asso. Miss Lydia Warren, *Pres.* Miss Hannah Sessions, *V. Pres.* Miss Hermonia Wood, *Sec.* Miss Sarah Morris, *Treas.* 4 coll. Formed Oct. 4. *North parish.* Gent. Asso. Rev. Ebenezer Brown, *Pres.* Dea. Aaron Woodward, *V. Pres.* Maj. William Clark, *Sec.* Dea. Moses Burt, *Treas.* 6 coll. Lad. Asso. Mrs. Ebenezer Brown, *Pres.* Mrs. William Clark, *V. Pres.* Mrs. Chester Moody, *Sec.* Mrs. Moses Burt, *Treas.* 6 coll. Formed Oct 7.

Longmeadow. Gent. Asso. Rev. Baxter Dickinson, *Pres.* Dea. Gideon Burt, *V. Pres.* Mr. Jonathan Ely, *Sec.* Mr. David Booth, Jr. *Treas.* 6 coll. Formed Oct. 11.

Springfield. Gent. Asso. Rev. Samuel Osgood, *Pres.* Hon. John Hooker, *V. Pres.* Frederic A. Packard, *Sec.* Hon. George Bliss, *Treas.* 21 coll.—Lad. Asso. Mrs. John Hooker, *Pres.* Mrs. Solomon Warriner, *V. Pres.* Miss Margaret Bliss, *Sec.* Miss Catharine Lombard, *Treas.* 15 coll. Formed Oct. 17.

DEATH OF MR. MOSELEY.

It has become our duty, in the all-wise, though mysterious, providence of God, to announce the death of Mr. SAMUEL MOSELEY, at Mayhew, in the Choctaw nation. He died of a bilious fever, on the 11th of September.—Mr. M. completed his theological studies at the Seminary in Andover, three years since, and had spent most of the past year on missionary ground. He died happily, in the faith of the Lord Jesus, to whom he was eminently devoted.

Poetry.

From Cunningham's Morning Thoughts.

THY KINGDOM COME.

WHEN my sad heart surveys the pain
Which weary pilgrims here sustain,
As o'er the waste of life they roam;
Oppressed without, betrayed within,
Victims of violence and sin,
Shall I not cry, 'Thy kingdom come?'

And when I know whose strong control
Can calm and cheer each troubled soul,
And lead these weary wanderers home;
Can lodge them in a Father's breast,
And soothe this weary world to rest,
Shall I not cry. 'Thy kingdom come?'

O rise, the Kingdom of the Lord!
Come to thy realms, immortal Word!
Melt and subdue these hearts of stone.
Erect the throne which cannot move;
Stretch forth the sceptre of thy love,
And make this rebel heart thine own.

THE

MISSIONARY HERALD.

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American Board of Foreign Missions.

CHOCTAW MISSION.

DEATH AND CHARACTER OF MR. MOSELEY.

JUST as the closing sheet of our last number was going to press, the melancholy intelligence was received of the death of Mr. Samuel Moseley, one of the missionaries in the Choctaw country. This event took place at Mayhew, on Saturday, Sept. 11th, after an illness of some weeks, which had assumed a dangerous aspect only a few days.

Mr. Moseley was a graduate of Dartmouth college, and had received a regular theological education at the Seminary in Andover, which he left at the examination in Sept. 1821. He was employed during the subsequent winter, as a missionary in South Carolina; and, in the summer of 1822, as an agent of the Board in New Hampshire and Vermont. The greater part of the year 1823 was spent by him in the service of domestic missionary societies; particularly in preaching to a destitute congregation in Gloucester, (Mass.) where his labors were very acceptable, and where the people would gladly have made great efforts to settle and support him, if he had not been devoted to the missionary work. This he had kept constantly in view, as the great object of his desires, for several years, if not from the commencement of his preparations for college; and his intermediate engagements, from the time of his leaving Andover, had been made by permission of the Prudential Committee, and with reference to his joining the Choctaw mission last autumn. Leaving New England in October, he arrived at Mayhew in December, and faithfully discharged the duties of a missionary, so far as his health permitted, till he was removed to his rest. Though licensed to preach more than three years ago, he had not been ordained. It was expected that the impressive solemnity of a missionary ordination would have been witnessed on mission ground, some time last winter or spring; but as the clergymen in Tennessee, who had been requested to visit the missions, were necessarily prevented from attending, it was thought best that Mr. Moseley should apply for ordination to the Presbytery of Alabama. This he intended to do, had his life been spared, at the meeting of that body in November.

A long and particular letter, addressed to the Corresponding Secretary, has been received from Mr. Byington, giving an account of his beloved fellow-laborer's sickness and death. From this letter we shall make extracts, and continue the narration by an abridgment of some passages.

"*Mayhew, Choctaw Nation,*
Sept. 22, 1824.

"Very dear and respected Sir,

"I well remember a remark of your worthy and much loved predecessor, while passing through this great wilderness, with his face set toward Salem, and, as he hoped, toward heaven, *that the providence of God, which he had been called to observe, while acting as Corresponding Secretary, had been to his own soul among the most affecting and precious means of grace;* and, as he said this, it was with emotions that were not fully uttered, not even with tears. You remember his countenance on such occasions. Doubtless you already have learned to appreciate this remark, having been called to take part in the same ministry. Is your own heart so fixed on God, and your soul so hid with Christ in Him, that you are not afraid of evil tidings? I trust that God is your refuge. A painful and mysterious dispensation of Providence has called me to this place.

"I was at Mr. Wright's, near Capt. Folsom's, on Sabbath the 12th of this month, when, early in the morning, a note was brought me from Capt. Folsom, saying, "Our dear friend Mr. Moseley is dead.

Yes, he is gone—as we hope, to heaven." The note mentioned the time of his death, and that Mr. Kingsbury and Mrs. Wisner were sick, and that Mr. Kingsbury wished me to come hither, and stay a week, if I could. Our little family was greatly distressed by this sudden and painful news; for, until the evening previous, we had not even heard of Mr. Moseley's illness. As soon as I could leave my studies and labors, I came hither. I entered our great prairie, this vast garden in the wilderness, just before the sun went down, and soon reached the little inclosure,* which may be called the "*pilgrim's rest;*" and there I paused, and gazed at two new graves, those of my dear brother, and his infant son. Oh how inexorable did the grave appear. Solemn and torturing to the heart was the sight. After a short season spent in such exercises, as this scene prompted, I came, just at dusk, to the dwellings of the servants of God who yet live."

Mr. Byington next describes his meeting several members of the family, and especially the bereaved widow. On expressing his hope that God was with her, she replied in a manner strongly evincing her confidence in the divine favor. Being overwhelmed with grief, Mr. B. proposed prayer, "knowing," as he says, "that if he could not pray, he could do nothing, and if he could pray, he could do any thing." Prayer was therefore offered "in the same little room, where Mr. Moseley, when in health, had been accustomed, morning, noon, and night, to join with his consort in supplications to God—a place which had been to them both a house of God, and to him the gate of heaven."

The same evening, Mr. Kingsbury returned, faint and weary, from a short excursion to which the business of the mission had impelled him, though he had been lately confined with a fever himself. Being deeply engaged in preparing his annual report to the government, which requires no small time and labor, he requested Mr. Byington to make the communication, from which these notices are taken. The nature of the disease, by which the fever was induced, and which terminated fatally, is stated as follows:

"As you probably know, our friend was for years affected with a pulmonary difficulty. He suffered severely from it, in consequence of his labors while at Gloucester, in the summer of 1823. He probably brought with him to our mission the seeds of death. From a perusal of his journal, it is obvious, that his lungs were often more seriously affected, than his fellow-laborers were aware. Soon after he arrived at Mayhew, in December last, he went to Emmaus, in the south part of the nation, where he labored much as a preacher of righteousness. In February he returned. While on his return, he was much exposed. Two nights he slept, or lay out, in the woods. But he remarks, respecting one night, "I slept very little, by reason of nervous excitement." The night previous he was lost. His circumstances were distressing. He was unable to procure fire from the apparatus, which he had with him. He therefore went back on foot a mile and a half in search of some fire, which he recollected to have seen, as he passed. In coming to his horse, he lost his way, and wandered till near midnight."

Mr. Moseley appears to have suffered considerably from the fatigue of this journey. Early in March, he and Mrs. M. rode to Bethel, about 60 miles. They were exposed to heavy rains, and suffered in passing creeks and swamps, "the water sometimes filling their waggon-body."

While at Bethel, Mr. M. was able to preach but a part of the time. He returned to Mayhew in April, and appeared much better, preaching pretty frequently, and with a good degree of strength, and great earnestness. During the summer months, he had returns of weakness, and pain; but, at intervals, was able to preach, not only to the missionary congregation, but to the people in the neighboring white settlements. The last time that he delivered the divine message was on Sabbath, August 22d, when he spoke "with much detriment and difficulty, on account of extreme weakness of lungs." Two days after this, he had symptoms of fever; and continued gradually to decline till Monday, Sept. 6th, when it was but too evident, that his life was drawing to a close. He was visited by physicians from Columbus, and received the kindest and most unremitted attentions of his associates in missionary labor.

On Wednesday, some one repeated the line,

"Diseases are thy servants, Lord,"

to which he replied, in a very cheerful and submissive manner, "Justice and judgment are the habitation of his throne:"

"O glorious hour; O blest abode;
I shall be near and like my God."

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* A little grave yard, recently inclosed by a neat paling, on the crown of a small eminence, about fifty rods from the mission houses. *Ed.*

On being asked, if he enjoyed the divine presence, he readily answered, "I have had a good degree of holy confidence in God."

In the course of Thursday night an ulcer broke, by which he was much distressed, and it was some time before he could breathe. Though exceedingly weak on Friday morning, his mind was at liberty, and he was quite happy. His countenance was peculiarly placid and solemn, as it had been, indeed, through all his illness. He expressed much joy that he should be disposed of by infinite wisdom; repeated, with much feeling, "O glorious hour," &c. and added, with a look, which could not be described, "Bright seraphs, strike your harps." This day he had interviews with several persons, who came to see him, which are described as follows:

"A member of the mission family entered the room, took him by the hand, and sat down by him. After a few moments, he began to pray for himself thus: "O Lord, I have trusted in thee. My confidence has been in thee. And now, whilst passing through the valley of the shadow of death, wilt thou be with me, support me, and guide me." This prayer was often repeated. Our friend, captain Folsom, came to see him, and entered the room about this time. They held each other by the hand; and, as captain Folsom has since told me, our dying brother talked to his friend with as much earnestness, as a minister in the pulpit. Among other things he said: "I pray you seek first, and continually, an interest in Christ. Seek that love of God, which many waters cannot quench. It is stronger than *death*. He then prayed with much fervor and strength of voice for captain Folsom, his family, and nation. In praying for this people he hardly knew how to stop. To a man who attended him, he addressed the question, "Do you love the Savior?" This was said with a look so solemn, that it seemed to *speak out* eternity. The man replied only by shaking his head. Mr. Moseley then added, "Oh, how you will need a Savior, when you come into this situation." On being inquired of, whether he knew the person who spoke to him, he said, "Yes, my dear sister, I know you, and am glad to see you." She said, "You are going home, I think, are you not." "I hope so, dear sister," was his reply. He then prayed for her aloud, with great affection, desiring that she might make progress in holiness, and in doing good. As she was about leaving the room, he repeated the verse,

"Jesus can make a dying bed
Feel soft as downy pillows are, &c."

And at another time,

"Sin, my worst enemy before,
Shall vex my eyes and ears no more."

He then prayed particularly for Mr. Kingsbury, and for the two other brethren, whose labors, as ministers of the New Testament, he came to share. His heart was much set on the salvation of the Choctaws.

"Once, when observing his dear wife in tears, he intreated her not to weep, as it was painful to him; adding, "I wish you not to feel distress any more on my account." She replied, that she would do all she could to please him; "but you know," said she, "when one half of the heart is torn away, the other part will bleed." To her answer he seemed to assent, with a peculiar look of affection. For her he often prayed, and intreated her to give him up cheerfully, to put her trust in God, and walk with him all her days; and added, "Oh Lord, be thou the sanctuary of my dear wife." The last passage of Scripture, which she read to him, was in Matt. 11, beginning with, "Come unto me, all ye that labor, &c." It was peculiarly refreshing to his soul.

"In the evening, as his strength failed, his nerves were much excited. Some of the time he was delirious. Then, and then only, he was in despair. But near his last moments, when he was held by the hand, and asked if the Savior still appeared precious? he replied, by a motion of his hand, that he was so. He continued to linger till four o'clock next morning, when he fell asleep, in the 34th year of his age, and at the close of a mission, among this people, of only nine months.

It was necessary, on account of the season, that the funeral should be attended in the afternoon of the same day. Mr. Kingsbury was just able to leave his room, and go through a short religious exercise; when the body of this beloved missionary was "intrusted to the care of Him, who is the Resurrection and the Life."

Mr. Byington expresses "his unfeigned grief that he could not, at an earlier day, have come to the aid of the afflicted family," and especially to stand by the dying bed of one, "with whom, in former years, at the best of schools, in the best of lands, he had taken sweet counsel." Had he known, however, of Mr. Moseley's sickness, there were pressing duties, which would have detained him at the station where he was.

The following character is expressed principally in the words of Mr. Byington, though with some abridgment.

"I could speak of the greatness of our loss, and the grief which this event may you, and of the lessons of wisdom, h we should learn from such providences. I could tell you of his labors, studies, and prayers. In prayer he was abundant; and I do hope his life, labors, and death may not be lost. He possessed excellent qualities, which he had received at the hand of God.

"It is but just and proper for us on mission ground ever to remember that *delicacy of feeling*, which marked all his intercourse with others; that pure *wisdom from above*, which preserved him from rashness in action, and folly in speaking; that *simplicity* and *godly sincerity*, with which he had his conversation in the world; that *modest reserve*, which led him to avoid every thing like ostentation and display; that *fidelity* as a friend, which he possessed in a remarkable degree; and that spirit of *kindness* and *love*, which pervaded his conduct in the domestic relations. His *calm confidence* in God, and his *child-like resignation* to the will of his Heavenly Father were very observable; and many facts might be mentioned in illustration of these traits of character. After he was taken ill, some one who was going to Goshen, (a new station,) spoke to him about going thither; intimating, that he would be expected. Mrs. Moseley said to him, that she hoped he did not feel unreconciled to being withheld from going. "O no, my dear," said he, "I feel as willing to die as to live, and to live as to die, if I may be stayed on God." When one of his attendants expressed her surprise, that he should be so calm, when suffering under a raging fever, he said, "I exert myself all I can to keep calm: God requires me to be peaceful, and I think it will be more for his glory." The expression of his countenance was so clearly indicative of a sweet composure, that it could not be mistaken.

"This tribute would I render to the memory of one, whom I once beheld in a little room at Andover, consulting and praying with respect to the extension of the Redeemer's kingdom over the world, in company with our beloved Parsons, (now no more,) and with Winslow, Spaulding, Bingham, Thurston, Fisk, and the other Palestine brethren. Since that day how changed the scene! What further changes ere we all meet again! Be not discouraged, my dear Sir, because our brother is not. We trust that God, with whom he walked on earth, has taken him.

"On Sabbath, the 19th, a sermon was delivered, with reference to the occasion, from Amos 4:12. *Prepare to meet thy God.* The closing hymn, which begins with "In the floods of tribulation," had a peculiar effect to soothe the heart of her who is most bereaved. The arms of everlasting love and mercy uphold her, though in the short period of two weeks, she has felt those strokes, which have sundered the two tenderest ties, which bound her to this world. She speaks of the wisdom and mercy, which chose this place as the scene of her trials, and feels deeply grateful for the kindness and sympathy which she experienced from her brethren and sisters of this mission family.

"My dear Sir, you have been in the midst of us. You daily sat and consulted with us, in the room where I now write respecting scenes, which we contemplated in a general manner when you were here, but which none of us knew to be so near, or so painful. We feel assured of your sympathy, and that of all those servants of the Lord, who take counsel with you respecting the interests of the Redeemer's kingdom. We request the prayers of the friends of Christ, and ask you to accept the affectionate and grateful remembrance of our family."

It can hardly be necessary to add any thing to what is contained in the preceding communication. The basis of Mr. Moseley's character, so far as the human eye could discern, was solid piety. He engaged in the work of missions from a sober and settled conviction of duty. The object had been distinctly before his mind for years; and he longed, with the yearnings of genuine benevolence, for the deliverance of heathens from the load of guilt which they are accumulating, and the oppression of Satan by whom they are held in cruel bondage. To aid in this deliverance he cheerfully consecrated his talents and attainments, which were very respectable. In the various consultations respecting the concerns of the Choctaw mission, while the Corresponding Secretary was present in May last, the judgment and good sense of Mr. Moseley were manifest. The prospect then was, that he would labor many years for the spiritual benefit of his fellow men. This prospect has been suddenly overclouded; and of this devoted servant of Christ it may be said, that his sun has been quenched in darkness ere it reached the meridian. Though human agents are removed, the Lord of missions lives, and is able to carry all his glorious designs into ample execution. To his wisdom and power let all the concerns of his unlimited empire be joyfully confided. "May we ever keep in mind," says Mr. Kingsbury, in a late "communication, that after all our care, our wisdom is folly, and our strength weakness, and that in God is our hope."

MISSION AT THE SANDWICH ISLANDS.

EXTRACT FROM A LETTER OF MR. LEVI CHAMBERLAIN.

Addressed to the Corresponding Secretary, and dated Jan. 9, 1824.

The Christian public need to be informed, clearly and fully, respecting the necessity of pecuniary supplies, in order to the effectual prosecution of the missionary work. With this information before them, it is not to be supposed that the multitudes of pious and generous individuals in our country will hesitate to bear a liberal part of the labor, which is indispensable to the communication of the Gospel to a heathen people.

Mr. Chamberlain holds the office of *Superintendent of Secular Affairs,* by the designation of the Prudential Committee, and with the cordial approbation of the missionaries.

"I have been greatly disappointed in my expectations, as to what it will cost to support the mission in these islands. Before I left America, I had received the impression, that the first missionaries had been supported almost entirely by the people; and that other missionaries who might go out would be supported with comparatively little expense to the Board. I had not, it is true, thought much upon the pecuniary concerns of the mission; nor of the numerous wants of an extended missionary establishment; nor of the resources, which the advantageous prosecution of the work would demand. It must be evident, that to support eleven families; to furnish each with a separate house; conveniences for eating at separate tables, and cooking at separate fires; and only so much furniture as would be absolutely necessary for the accommodation of each:—to provide fuel, provisions, and the means of comfortable subsistence, will, during the term of a year, amount in the aggregate to no small sum. And the more so, when it is taken into consideration, that all foreign commodities cost, upon an average, twice as much here, as they would cost in America. Every article of furniture and clothing, is from a foreign source:—as are flour, rice, groceries, beef, pork, bread, &c. Timber and boards, which are seldom to be obtained, must also be sought from abroad. The natives, it is true, have afforded much aid, which has been a saving to the mission; and they will doubtless afford us much more. They have built several grass houses. To some of the stations they have furnished a supply of potatoes, and taro—also a partial supply of hogs and goats. Still, the greatest part of the expense for the support of the mission, has been drawn from the general funds. The most durable of the common thatched houses, built by the natives, will last but a very few years; and none of this kind will ever be regarded by any family as eligible for a *permanent residence.* Even as a temporary residence it will be considered suitable, only so long as circumstances prevent the building of a stone house, or the erection of some more convenient and more durable building than one covered with grass.

As a reason for building permanent houses, it may be stated, aside from the inconvenience of living in a thatched cottage, during the rainy season, that the expense of keeping old ones in repair, and of building new ones every three or four years, would, before many years had elapsed, exceed the cost of a stone building.

There are many difficulties in the way of erecting stone houses; some of which are the difficulty of procuring materials, particularly the wooden part; obtaining men qualified to do the work; finding sufficient time from missionary labor to maintain a general superintendence over the work while it is going on; and not the least important, the meeting the expense of building. It is calculated, that a convenient dwelling may be erected for a family, at an average expense of $500 each. The mission has no intention, however, of incurring *all the expense* of building immediately. It will be several years probably before any considerable number of the families will be accommodated with these habitations. If the friends of missions in America knew to the full extent how much the mission needs boards, shingles, window-sashes, glass, &c.; they would strenuously exert themselves to forward such articles. I doubt not, if there was a depository of some kind or other at Nantucket, that not a few whaling captains might be found, who would cheerfully bring out a house frame, or boards, shingles, or timber.

Since the arrival of the reinforcement I have drawn upon the Treasurer for $5,051:79.

Mr. Chamberlain here particularizes the drafts, and then proceeds:

I regret the necessity of drawing so frequently on the Board, particularly on account of the very high price of every thing of the nature of supplies, and the great difference of exchange.

I am sorry too, that bills to so large an amount are going home at the same time, liable to be presented for acceptance on the same day. It was a circumstance unavoidable. We are under the necessity of giving bills to the traders, with whom we have contracted debts, at the time, when it is most agreeable to them, and most convenient for them to transmit bills: which is usually when a vessel is returning in which they have an interest.

The mission is now nearly clear of debt, and it is my expectation, that with about one thousand dollars more, we shall be able to meet all the expenses of the year, ending with next April.

I feel most sensibly the importance of economy in the expenditures of the mission, and shall strive to maintain, in our domestic regulations, the principles inculcated by the condescending Redeemer: "*Gather up the fragments, that nothing be lost.*" Prudence I regard as no unimportant ingredient in missionary qualifications; nor less a disposition to engage in any work, either manual or mental, which may be necessary to advance the general interests of the mission, and the cause of Christ in a heathen land.

"I find it no small labor to discharge the duties of the station, which has been assigned me; and no ordinary task to give satisfaction to the different members of the mission,—to acquit my own conscience,—and to meet the expectations of the honored patrons, and directors of missionary operations in America. Never have I experienced so great a burden of care; never felt myself so near sinking under the load imposed upon me, as I have since the duty of superintending the secular affairs of the mission devolved upon me. I would not have it inferred, by any expression which I have used, that my brethren will be unreasonable in their requirements or expectations. My concern arises from another quarter, and has its origin in the sense I have of my own unfitness and incapacity. Were it not for the conviction I have, that I fill the place evidently designed for me by Providence, I should be very unhappy in my present circumstances: but I have the satisfaction of knowing, that I have asked counsel of the Lord, and have had my service pointed out to me by his finger. I am contented; and rejoice to be where the Lord would have me.

"I shall probably find it less convenient to pass from one island to another, and visit the different stations, than it was supposed before I left America; and shall probably be more confined to this place, than any other member of the mission, with the exception of the printer."

Though the natives of the Sandwich Islands are in general kindly disposed toward the missionaries, yet the style of living among the people, and their poverty, render it vain to expect from them any thing like a regular support for persons, who have been accustomed to civilized society; at least this is not to be expected, till the influence of Christianity shall have introduced habits of laborious industry, and impressed upon the minds of all classes of natives a just value for religious institutions. This has been done, to a great extent, at the Society Islands; and the London Missionary Society has been relieved of much of the expense attending the mission there.

The occasion of the high price of provisions at the Sandwich Islands, is the great resort of ships for the purpose of obtaining refreshments after long voyages. A few years ago, it was easy to purchase large hogs for one or two axes each; but latterly, the same animals have been dearer at the islands, than any where in the United States. It is, however, a small matter for the friends of missions among us to furnish a comfortable subsistence for their brethren, who have cheerfully entered upon a life of severe personal labor, that they may preach Christ to the heathen.

SOUTH AMERICA.

LETTERS FROM MR. PARVIN.

In a letter dated May 14th, and addressed to the Corresponding Secretary, Mr. Parvin states, that much of his time had been devoted to the acquisition of the Spanish language, though he had not neglected seeking for such information respecting the country, as had been suggested in the instructions of the Prudential Committee. Mr. P. was of course a good deal occupied in teaching the school, which he commenced on the 8th of March, and which has been already mentioned, at p. 285 of this volume. He thought it the less necessary to communicate the result of his inquiries, as Mr. Brigham had possessed more leisure than himself, for the purpose of obtaining information. The following facts, respecting the state of education in the Province of Buenos Ayres, had fallen in his way, and they will doubtless be thought interesting.

"Soon after our arrival, I was informed that a Lancasterian school could probably be obtained, should application be made for it. On further inquiry, however, it appeared that the Lancasterian Society of this city was not able to support an additional teacher and school. Besides the school dependent on the society, there are in this province several Lancasterian schools, established and supported by government.

"The following is taken from an official list of appropriations for 1824, proposed by the executive government, and sanctioned by the junta of the province of Buenos Ayres, Dec. 1823.

Education.

Department of first letters, for the support of schools for boys,	$16,000
for girls,	5,000
Preparatory studies in the University of this city,	4,500
Exact sciences,	2,000
Medicine,	3,000
Jurisprudence,	2,000
Chair of political economy,	1,000
Chemistry,	1,000
Agriculture and expenses of a garden,	2,000
Construction of a laboratory, instruments, cabinet of chemistry, preparations for the study of mineralogy, and geology,	10,000
Minor expenses,	850
College of moral sciences,	12,277
Do. ecclesiastical studies,	4,040
Education of 84 young men of the provinces formerly united, at $220 annually,	18,480
Printing of elementary works,	3,000
	$85,147

"By way of explanation of the item relating to the education of the 84 young men, I would remark, that partly for the purpose of bringing about and cementing the union of all the provinces, the government of Buenos Ayres has resolved to support, at the colleges of this city, six young men from each of the independent territories of the Rio de la Plata.

"In July 1823, (the latest statements I have seen,) there were in the University, engaged in preparatory studies 247, in the exact sciences 9, medicine 19, jurisprudence 16. In the convent of Franciscans, there were 36 Latin scholars, four studying philosophy, and one theology. In the city, there were 54 schools, containing 2,213 boys, and 939 girls. In the country 10 schools, composed of 425 boys, and 11 girls. In the schools, no more is taught than to read and write half a dozen rules of arithmetic, and sometimes grammar. In the university things are somewhat better; but this institution is in fact but just beginning to exist."

In the private school, which Mr. Parvin had opened, he proposed to teach Greek, Latin, English, and Mathematics. Nearly all his pupils were of Spanish descent, and belonged to families of the first respectability. It did not appear, that the fact of his being a Protestant preacher created any scruples in regard to these children attending his school.

"The importance of having the Greek taught in the university of the city is beginning to be felt. Hitherto this language has received no attention here. There is not, to the best of my knowledge, (and I have made inquiries on the subject,) a man here, who has any knowledge of the Greek or Hebrew. Dr. Mareno has encouraged me to expect, that application will be made to me by the government to teach Greek in the university. As yet my knowledge of the Spanish is too limited to justify such an application. Besides, in the university there are two halls, in which the French is taught by one or more professors. The English language I was told, an evening or two ago, by an intelligent person in whose statements a good deal of confidence may be placed, is now beginning to receive more attention than the French. Another person informed me, that it was the want of a suitable person, rather than any thing else, which had prevented the government from appointing a Professor of English in the university. And from all that I have hitherto been able to learn, the circumstance of a man's being a Protestant clergyman, would not hinder him from receiving the appointment, were he in other respects qualified for the office.

"As yet I have spoken merely of teaching. A little society is in existence here with which Mr. B. or I meet once or twice every Sabbath. There is no question but that its increase depends, under the divine blessing, very much on the character of the preaching, and upon the kind and frequency of the visits of the preacher to those who are, and those who might be, members of the society. That there are materials for the formation of a very large society is well known; the number of Protestant foreigners amounting probably to not less than 3,000. From the best information that I have been able to get, no obstacles would be thrown in the way of the formation of such a society. This is at least the opinion of some of the most wealthy and influential foreigners here."

Mr. Parvin adds, that the Bible Society, which has for some years been in existence at

Buenos Ayres, lately remitted 200 or 300 dollars, as the avails of Bibles sold for the British and Foreign Bible Society, and of donations to that society. This would imply, that the Bible is in considerable demand, as the people are partly supplied from other sources.

Mr. Parvin expresses a strong desire, that another missionary may be sent to join him, as there are many ways, in which the cause of Christ may be promoted, not only in that city, but in the neighboring provinces. The introduction of Lancasterian and other schools, for which the way is preparing, will lead to inquiry, to liberal views, and ultimately to religious toleration. Mr. Brigham intended to commence his journey across the continent in September, after which Mr. Parvin would be alone, with an increasing school, the opportunity of preaching every Sabbath, and other means of doing good, provided he had time to use them. In short, no man could fill all the spheres of usefulness, which there invite spiritual cultivation. If a missionary could be sent, with the design of employing a part of his time in teaching, there is little doubt that the whole expense of the mission, with the exception of the outfit and passage, could be borne by the missionaries themselves. Of course we do not include the expenses of Brigham's exploring tour, which is altogether a distinct object.

Very recently a letter has been received from Mr. Parvin, dated Aug. 28th, from which it appears, that his school of boys has increased to 25, all of whom are learning English. As very inadequate views respecting education prevail, he had prepared and was circulating a short address, giving an account of the studies either actually pursued, or about to be pursued by his pupils.

In consequence of the pressing solicitation of several Spanish gentlemen, Mr. Parvin had consented to give lessons on the English language, in the evening. A class of more than 20 gentlemen have attended; some of them literary men, others engaged in commercial pursuits. There is a great scarcity of English books. All learners are therefore, glad to obtain English New Testaments. The following extracts are subjoined.

"The Sabbath school has been suspended, during a part of the winter. It will be commenced again, as soon as the weather shall become a little more mild. We have had one of the severest winters ever known in this part of the country; yet I suspect you will think the cold could not have been very intense, when you learn that I have done without a stove, or fire of any kind, the whole winter, and that at times I have been even troubled with mosquetoes. In the course of the last week, I received a very acceptable donation of books, from the Philadelphia Sunday and Adult School Union; so that we shall now be able to conduct the exercises of the school to better advantage.

"Our meeting on the Sabbath remains pretty much in the state, in which it was when I last wrote. Partly on account of the cold weather, it was for some weeks rather thinner than it had been. It now begins to be better attended. Within a few weeks the men, who attend this meeting, have formed themselves into a missionary society: and I think you will hear from it before long."

It is understood, that the British consul has addressed a note to the government, to know if Protestants generally would be allowed to assemble for public worship, and that the answer was satisfactory.

In a postscript, dated Sabbath evening, Aug. 29th, Mr. Parvin writes as follows:

"I have just returned from performing a very pleasing service. In the course of the last week, the captain of an English vessel just arrived, and who has brought with him a Bethel flag, called and gave me an invitation to hold public worship on board his vessel this afternoon. After addressing our little meeting on shore in the morning, I complied with his request. The vessel was about two miles from land. The flag was immediately hoisted, and a few persons came from the shore and a few from a neighboring vessel. These, together with the brig's crew, amounted to about twenty. Probably more would have come, had the weather been more pleasant. The circumstances were interesting. I was preaching the first sermon, under the Bethel flag ever hoisted in this port. I spoke earnestly, because I felt strongly. The captain wishes me to preach next Sabbath, when he thinks more will attend."

Mr. Parvin thinks, that a well educated female, if sent out as attached to the mission, would be able to open a school for young ladies, under very promising circumstances, both as it respects usefulness to the people, and advantage to the mission.

LETTERS FROM MR. BRIGHAM.

It has been already mentioned, that Mr. Brigham was expecting to cross the continent in September and the following months, the spring and summer of that climate. A letter has been received from him, dated Aug. 6th, in which he speaks of the great want of an elementary geographical work, in the Spanish language, there being no work of that kind to be had in all South America. Such a work might be very serviceable to the interests of religion by its indirect influence.

The following letter from Mr. Brigham is inserted, not only for the reasons, which induced him to write it, but because it is quite interesting in itself.

Buenos Ayres, *Aug*. 12, 1824.

Dear Sir,

I write you at this time respecting an occurrence, which, for the sake of feelings it may give my friends, I could have wished for the present to keep from their knowledge. But, as many of my countrymen are now here, and have been considerably excited by the event, it is probable that you will through them see allusions, perhaps mistaken representations, and be anxious to know the whole truth. On this account I send you a faithful history of the occurrence, that, in addition to your own satisfaction, you may be able to correct any statement which should differ materially from the present.

The occurrence to which I allude is a *robbery*, which young Mr. Edwards* and myself experienced, near this city, on the 9th inst.

As we were expecting soon to take a long and swift ride across the country to Chili, we thought it prudent, and were advised by our friends, to have some previous practice on horseback. Accordingly, on the morning of the 9th, in company with a member of the family in which I live, and a gentleman from Baltimore, we started for *San Jose de Flores*, a small village, four miles from Buenos Ayres. After stopping a short time at *San Jose*, where I made some inquiries about a school, (of which you will hear more hereafter,) we concluded, as the day was fair, to extend our ride a few miles into the unfenced *pampas*,† which stretch beyond that village. Passing numerous herds of half tamed cattle and horses, and the rude tents of those who guarded them, we began to bend our course to the left, thinking to return home by a different route. As the spires of the city, from the levelness of the country, were continually in view, we were not particular to keep in a compact body; and Edwards and myself at length became separated from the other two. Without any apprehensions, however, of being lost or injured, in a road of much travel, and where I had been before, we pursued our way unmolested, until within two miles of the city. At this time, a *gaucho*, (a rude country peasant) passed us, travelling the same way, and on the usual gallop of the country. There was nothing uncommon in his appearance; and with a few remarks by Edwards, in relation to his flowing *poncho*,* he was forgotten. He was soon seen, however, returning with three others, one of whom passed us a short distance, doubtless to guard the road behind us; another halted a few rods in front, while two rode up and stopped suddenly by my side. One of the two, a person of appearance better than ordinary for a *gaucho*, says to me in mild accents, "*adónde se va, senor?* (Which way are you going, Sir?) I at once suspected their object, as it is rare for one of this class to address a foreigner; and said to him in Spanish, "why do you ask me that question?" They sat in silence a few seconds, waiting doubtless to see if we were armed, when instantly the comrade of him who addressed me, a person whose countenance told me was ready for any crime, drew a knife 18 or 20 inches in length, and presented it at my breast, saying sharply, *no habla nada, ninguna palabra;* (don't speak a word, not a single word.) I sprang from my horse, endeavoring to pass a partial opening in the aloes hedge; Edwards, at the same time, attempting to escape on horseback. Both, however, were quickly stopped; when the one, who drew the knife, held it over me, while the leader drew out my watch, and the few dollars, about six, contained in my pocket. He then ordered me to give him my frock-coat, pulling it himself at the same time, as he afterwards did my vest, hat, boots, and the *poncho*, which was lying on my saddle. I then offered him my cravat, remembering it contained my name in full, and might perhaps lead to detection. During these anxious moments, the other two, who had acted at first as outguards, rode up and seized Edwards, pulling him from his horse, and taking from him his coat, hat, vest, pocket-book, gloves, handkerchief and five keys. As it was now midday and houses near, kept from our view only by the hedge, and a narrow grove of olive and fig trees, we had fearful apprehensions, that, when they had robbed, they would next murder us, as the only alternative for preventing a speedy detection. We were the more fearful of such a result, from knowing that a band of ruffians had come to Buenos Ayres from Banda Oriental, and that two English commercial houses had, the very night previous, been violently assailed, and that the assailants were yet uncaught.

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* This youth is a South American, who spent several years in the United States, for the purposes of education, under the care of Mr. Hill, Treasurer of the Board. He embarked from Boston about a year since, and will accompany Mr. Brigham across the Andes. *Editor*.

† Open plains, resembling the *prairies* of North America. *Ed.*

* A garment, which is made by cutting a slit through the middle of a large piece of woolen or cotton cloth. Through this slit the head is inserted, leaving the cloth to fall from the neck over every part of the body. *Ed.*

But they were better than our fears. Gathering up their booty, and stripping from our horses their bridles, that we might not use them in giving the alarm, they hastened with great speed towards the city; and as it was now the lazy hour of *siesta*, none but ourselves witnessed their flight. One of the robbers, after taking Edwards's hat, left his own on the ground. Taking this, in hope it might aid in finding its guilty owner, we followed back the road we had recently travelled, about half a mile, where we found a dwelling house, borrowed *ponchos*, and bridles, and procured two men to aid us in catching our horses. Offering to reward those who would apprehend the robbers, or find our property, and taking with us a boy to bring back the borrowed articles, we hastened to the city, where our gaucho dress, and the story of the attack, and our preserved lives, drew forth both the tears and the smiles of our waiting friends.

This occurrence, painful as it was to us, will, I hope, like many other painful events, be productive of obvious good. It has taught foreigners what they had, through the uncommon order of the last three years, too much forgotten, the absolute necessity of carrying arms, when they go beyond the bounds of this city. Had we rode with our pistols, or even our holsters, we should, no doubt, have passed these men without receiving more than a cringing bow, which *gauchos* always pay to these emblems of power. Swords are no defence against them; for with their poncho on the left arm for a shield, and their long knife, (with which they are familiar from their oxhide cradle,) in the right, they are said to be more than a match for the proudest of the war profession. But pistols, which they never use, are their greatest terror. With these every foreigner goes in safety. By the aid of these, unnatural and unpleasant accompaniments as they are to one of my profession, I hope yet to pass through the country uninjured; and to be in some measure instrumental in bringing about a state of things when defensive weapons will be unnecessary to him, who travels over these rich and beautiful plains.

Asking your supplications for my preservation and usefulness, I subscribe myself yours respectfully,

John C. Brigham.

Aug. 15. I have now to inform you that *three* of those who robbed us have been caught, and a part of our things returned. I saw this occurrence would be productive of good, as it would make foreigners more cautious. I then thought and now say that it will probably do greater good in awaking the *police* to a more vigilant discharge of duty. As Edwards was living with Col. Forbes, our public Agent, and I had formed many friends among persons of influence here, a very thorough and successful effort was made to arrest the offenders, and they will doubtless be severely punished.

I have just seen the Minister of State, Mr. Garcia, at Col. Forbes's. He said the government were now preparing an important decree in relation to robberies. One Englishman was robbed two days before Edwards and myself; and soon after, another was attacked, but, he drawing a pistol, the robbers fled with great speed.

SLAVE TRADE ABOLISHED IN MEXICO.

The following important article of intelligence is copied from the newspapers, and seems naturally to claim attention in connexion with South America. The Christian philanthropist will always look with great interest upon any public measures, which have for their object the diminution and final extinction of the evils of slavery.

The General Constituent Sovereign Congress of the United Mexican States, have decreed as follows:

1. The commerce and traffic of slaves is for ever forbidden, in the territory of the United Mexican States, from whatever nation they may come, and under whatever flag.
2. Any slaves, who may be introduced contrary to the tenor of the preceding article, shall be free as soon as they touch the Mexican territory.
3. Every vessel, whether national or foreign, by which slaves have been transported, or introduced into the Mexican Territory, shall be immediately confiscated with the remainder of its cargo; and the owner, and the purchaser, the captain, the sailing master, and the pilot, shall suffer the punishment of ten years imprisonment.

FOREIGN MISSION SCHOOL.

LETTER OF A-SEE, A CHINESE YOUTH.

One of the most agreeable sights, which meet the eye in this age of improvement, is the progress made by heathen children and youth in useful knowledge; especially in the knowledge of the Gospel, and the practice of its holy precepts. Wherever those, who were born heathens, have been brought within the reach of Christian instruction, there has been a most gratifying improvement; and, in many instances, there has been evidence of hopeful piety.

The young man, who wrote the following letter, is a native of China. Being thrown upon our shores, he supported himself for some time in Boston, by making various trifles, which he sold as curiosities. When he was told of the Foreign Mission School, he became very desirous of going thither, for the purpose of acquiring an education, that might enable him to be useful to his countrymen. After giving proof that he was capable of learning, and after manifesting a persevering inclination to study, he was sent to Cornwall in the spring of 1822. He soon learned to write a beautiful hand, and has kept up a correspondence with the Rev. Mr. Jenks, of Boston, from whom he received many kind offices, and to whom he feels an affectionate attachment. In a letter to this gentleman, dated Sept. 8th, he expresses a wish that the subjoined letter may be shown to his Christian friends in Boston. In copying it for the press, one or two clauses, of which the meaning was not very apparent, are omitted, and some other small corrections made. The candid reader will bear in mind, that it is extremely difficult for a native of China to express himself according to the English idiom.

My dear Christian Friends,

I wish to write these first letter to let you all know, how the providence of God brought me here from heathen darkness to the land of marvellous light. I have been once worshipper of dumb idols, which cannot speak, who are the work of men's hands. The whole inhabitants of Chinese, they have no Sabbath, and living without hope in this world, they do not know Christ: I am very sorry for their souls. I thankful to God who has bring me here in this seminary; I came and joined the school about two years and four months; to getting my education, where I learn, and to read that blessed book, I found great God is in it. Oh, I am well persuaded that they are words, which God has given to us. God can sanctify our hearts; can sanctify us with the truth: *thy word is truth.* The Lord he has done much for my heart. He has opened my blind eyes to see that I feel a great sinner. I feel that I have done wicked, and have broken thy law's command. Oh wretched man that I am, who shall deliver me from this body of sin? I recollect some passage of the Scripture saith, "Verily I say unto you," saith Jesus Christ himself, "except ye be converted, and become as little children ye shall not enter into the kingdom of heaven." Matt. 18:3. Again, "Verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." John 3:3. "If a man," saith St. Paul, "be in Christ, he is a new creature." 2 Cor. 5:17. If thou be one that believest the word of God, here is surely enough to satisfy thee, that thou must be either converted or condemned; that thou be born again, or excluded the kingdom of heaven; and these sacred declarations ought to excite thee to the most earnest serious examination of thy state in the sight of God. O my friends, these things should assist us in going to Jesus Christ, that he may renew our hearts to believe, and feel more anxious in the cause of Christ; that is, for the heathen youths to have new hearts to serve God. Certainly this is all true that I can say, there is no other name under heaven given among men whereby we can be saved but the name of Christ. My dear friends, "now is the accepted time, now is the day of salvation." May we by faith lay hold on the Lord Jesus Christ, who alone is able to save us from the wrath of an offended God: Oh how it my heart gladdens, when I hear and see what is now doing in the Christian world for the salvation of immortal souls: may none who have named the name of Christ be idle in his vineyard. My friends, our Savior saith, Proverbs 8:17, "I love them that love me: and those that seek me early shall find me." O friends, the Lord, he calls us: Matt. 11:28,29,30. Saith Christ, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest to your souls. For my yoke is easy; and my burden light." My Christian friends, we ought to feel more willing to lend our aid in the glorious work in spreading the Gospel to those who are sitting long time in the region of darkness, in the shadow of death. Surely my friends, if we have the love of God as it is in Jesus Christ, O let us continually then be prepared doing our Master's works. The Master has much work for us to do; O be diligent now, for in a little while the grave will receive us, it may be that many years might be appointed us on earth; but our days at longest are few to work out our own and others salvation. I still in the Gospel land of living; I hope that I may doing good, and might be faithful in service of our Lord. I long to finish my education; wish to go back, tell my countrymen how Christ have done so much for my heart, and tell them the great salvation to their immortal souls. I have reason to be thankful to God, that I have the opportunity take up my pen to write to you all. My dear friends, now I am enjoying the blessed privilege of the Gospel of Christ: I think my privilege is not so great as yours respecting the knowledge of the Gospel; it is hard for me to understand, to get the definite idea in English. I have made but little improvement. I thank you all, Christian friends, for your goodness to me. I shall never forget you all; I hope you all friends will remember me and please pray for us; pray for me, that I may be bold and strong in the Lord. O pray to the omnipotent Jehovah, that he might pour out his divine Spirit in us, that all may be faithful and useful in the cause of our Lord Jesus Christ. I wish to write to you all friends; but I forget their names. Please write to me, I should be very glad to hear from you all. My dear Christian friends, when you close reading these letter, I wish you to take your Bible, read the 22d Psalm, that you will feel, and bring near all your mind. And hope the Lord bless you all; and guide you all by his counsel; and that the Spirit of God may strengthen you all, often go to the throne of grace, that you all might find happiness and rest in your souls to enjoy. I bid you all, Christian friends, farewell.

I am your sincere friend, in our common Savior,

William Botelho, } *A native*
or, *Lieaou A' See,* } *of China.*

Christian Friends in Boston.

Gentle strangers, fare you well,
Heavenly blessings with you dwell!
Blessings, such as will impart,
To us all a bleeding heart:
Gentle Christians, fare you well,
Heavenly blessings with you dwell.

Miscellanies.

LETTER OF CAUTION TO THOSE WHO EXPECT TO BECOME MISSIONARIES.

It is a prominent duty of the Directors of missionary concerns to guard those, who offer to enter the field of active service, against the numerous evils to which they are exposed. Before engaging in the work, every missionary should examine himself thoroughly, not only as to his motives, but as to his constancy in trials, his self-possession in arduous circumstances, his perseverance, and his habits of self-denial. And all, who take upon themselves the very high responsibility of recommending persons for missionary employment, should deliberately consider the various qualities which are needed, and which must be possessed, in order to authorize a hope of being useful among the heathen.

The following letter was prepared as a circular from the Scottish Missionary Society, and is addressed to each person, who offers himself to be employed as a missionary, in the service of that Society. The reader will not fail to perceive the frankness, the plainness, and the earnestness, with which the Directors lay before each candidate the difficulties which he must expect to find, and the evils against which he is to guard.

Dear Sir,—When our blessed Lord commissioned his disciples to go and preach the Gospel of the Kingdom, he said to them, "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves." With that frankness and honesty which were peculiarly characteristic of him, he proceeds to portray the difficulties and dangers which they would have to encounter in the prosecution of this important work; and with these faithful representations he mingles the most solemn warnings, and the most affectionate counsels, to animate them to zeal and activity in his service. The Directors of the Scottish Missionary Society, having received the offer of your services, would, in imitation of our blessed Redeemer, solicit your serious attention to some points connected with the work of a Christian Missionary, which they deem it of peculiar importance to bring under your consideration, before you fully make up your mind to engage in this great and arduous, yet interesting work.

First, Let us intreat you to reflect on the importance of the work. In aspiring to be a Christian Missionary, you indulge in no common ambition. You seek to be employed in an office than which there is not a higher or more honorable upon earth. To go as an ambassador from the mightiest monarch of this world to another of his fellow-potentates, and that in relation to affairs of state of the greatest magnitude, shrinks into insignificance in comparison of being an ambassador from God to guilty men. To be a minister of Christ in a Christian country, is, in some respects, even less important than to be a missionary to the heathen: for if a minister, in a land of Gospel-light, prove unfaithful, the people have other means of acquiring a knowledge of divine truth; but if a missionary is unfaithful, who shall supply his lack of service? Without any to care for their souls, the poor heathen must remain buried in their native ignorance, without God, without Christ, and without hope in the world.

To impress your mind with the magnitude of the work, consider what a solemn thing it is to have the charge of immortal souls; to have their everlasting happiness or everlasting misery suspended in some degree on you, a poor feeble worm! If you should be successful in turning some of the heathen from darkness to light, and from the power of Satan unto God, you will be the honored instrument of rescuing them from a greater sum of misery, and of conferring on them a higher degree of felicity, than tongue can utter, or heart conceive. But, on the other hand, if, through your negligence or unfaithfulness, the souls committed to your care should be lost, how awful will be the consequences! You would shrink at the thought of being accessary to the death of a fellow-creature, whether by your apathy in not warning him of the danger to which he was exposed, or by your violence in pushing him into it: but how much more dreadful the idea of being accessary to the ruin of immortal souls, by carelessly leaving them to go on in sin without instruction and reproof, or by propagating erroneous principles, and encouraging delusive views! You would not choose to be instrumental, either by your supineness in neglecting such means as might have warded off the danger, or by your positive agency, in laying waste your native land, in burning her cities, and towns, and villages, destroying the inhabitants, and involving the whole country in one general ruin: yet, vast as would be the wretchedness of which you would in that case be the author, how does it dwindle into insignificance compared with the misery of a soul perishing, through your negligence or unfaithfulness, in the world to come,—a soul for ever banished from the presence of God to that place where hope never comes,—"where," in the emphatic words of Him whose infinite compassion prompted the impressive warning, "their worm dieth not, and the fire is not quenched!" How awful the thought that the fate of many souls—each destined to exist through a mysterious eternity in happiness or misery, as incalculable in extent as in duration,—each comprising, in its spiritual and immortal being, the seeds of happiness or misery larger than the whole amount of joy or sorrow felt by the countless individuals of our fleeting race in all the succeeding ages of this world's existence,—that the fate of these souls may be suspended on your fidelity; that, if you prove unfaithful, many may be left in impenitence, exposed to that "wrath of God which is revealed against all unrighteousness of men," who, by more faithful and fervent exertions on your part, might have been saved in the day of the Lord! With what holy caution, with what fear and trembling, should we enter on an office involving such responsibility!

Indeed, on your faithfulness will, in some degree, be suspended the everlasting destinies, not only of the present generation, but of generations that are yet unborn. The missionaries who first plant the Gospel in a heathen country, are not to be considered as the instruments merely of that fruit which it produces during the short period of their life: to them may be traced indirectly the whole of those fruits of righteousness which it shall bear through successive ages, to the end of the world. If, on the other hand, they slumber at their post; if they prosecute their labors in a cold, languid, heartless manner, they will not only have the souls of that generation required at their hand, but the souls of all those successive generations, who, if they had been faithful, zealous, and active in their work, might have had the knowledge of salvation transmitted to them, and have become partakers of divine grace, and heirs of eternal glory.

But as the consequences of the faithfulness or unfaithfulness of a missionary are not confined to his own age, so neither are they limited to the country which is the scene of his labors. The extension of the Gospel to other quarters of the world is dependent, in no small degree, on the zeal, activity, and success of missionaries previously in the field. Whether heralds of mercy shall be sent to the tribes of Africa or of Australasia, is intimately connected with the conduct of missionaries in the wilds of Tartary and the plains of Hindostan. The labors of Elliot and Brainerd, of Ziegenbalg and Swartz, of Carey, and Marshman, and Martyn, have given a mighty impulse to the Christian world,—have fired the hearts of others to carry the standard of the cross to heathen lands,—have animated the several Missionary Societies to embark in new undertakings, and to conduct them on a scale which they once would have deemed presumption and folly. But unfaithful missionaries, by their inactivity, worldly-mindedness, unhallowed tempers, and unholy practice, grieve the hearts of the friends of missions, chill their zeal, and paralyze their efforts for the conversion of the heathen. Oh! how incalculable is the mischief done by a faithless missionary! He is chargeable with the ruin of souls, not only in the country which is the scene of his labors, but in countries perhaps thousands of miles distant. Had it not been for his negligence, ambassadors of salvation might have been sent by the

Christian world to many other lands, to proclaim the glad tidings of "peace on earth, and good-will towards men."

Such considerations as these may well impress your mind with the transcendent importance of the work of a Christian missionary;—there is, however, involved in it not only the salvation of men, but the glory of God. Among the heathen, his honor lies prostrate in the dust. They practise the cruellest rites, the grossest superstitions, the most abominable idolatries. They have "changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things; and worshipped and served the creature more than the Creator, who is blessed for ever." What an important trust, then, is committed to the Christian missionary! It is his office to vindicate the honor of God; to maintain his injured rights; to display his glory in the eyes of the heathen. What trust can you conceive equal to this! To have the fate of empires suspended on your single arm is nothing at all, in comparison of having in charge the glory of Him, who is the King of kings, and the Lord of lords.

Secondly. Consider the trials and difficulties of the work. Of late years the character of a Christian missionary has been invested with a splendor, which is calculated to dazzle the eyes of the young and inexperienced; while, on the other hand, the sufferings, the hardships, the disappointments, the temptations, and the dangers to which he is exposed, are comparatively thrown into the shade. The Directors of the Scottish Missionary Society, though not entirely ignorant of the nature of the warfare, feel themselves unequal to the task of describing its trials and difficulties: these, none can delineate but one who has been in the field of battle, and who has himself engaged in the conflict. We shall say nothing of your taking farewell of your native land, never perhaps to behold it more; of your parting with your nearest and dearest relatives, to whom you feel your hearts knit by the tenderest ties. We shall pass in silence your voyage across the stormy ocean, and your journey through a wild inhospitable country. We shall suppose you arrived at the scene of your future labors. There you find yourself surrounded by men of a strange language, and, notwithstanding all your assiduity, you find it no easy task to acquire such a knowledge of it as to be able to read, and write, and speak it with correctness and fluency. When you go out and make known to them the message of salvation, you are struck with their *ignorance.* With whatever truths you begin, you find you take for granted others as known by them, of which they have not the slightest conception. You are surprised at their *stupidity.* Though you labor to make the truths of religion level to their comprehension, and to express them in the simplest language, yet your attempts are vain; they seem not to have the understanding of children. You are astonished at their *insensibility.* You address them concerning their sinfulness; you speak to them of death, and judgment, and eternity, of the joys of heaven, and the torments of hell; you point them to the Savior; you tell them of the wonders of his love; you beseech them, by his incarnation in the manger, by his agony in the garden, by his passion on the cross, to be reconciled unto him: but you are scarcely able to win their attention, or, if they listen to you, they treat the whole as if it were but an idle tale. You are amazed at their *obduracy.* In reasoning with them you employ incontrovertible arguments; you expose, in the clearest manner, the falsehood and absurdity of their system; you show the futility of their objections; you involve them in contradictions: but though silenced, they are not convinced; and the very next time you meet with them, they return to the combat with the same arguments and the same objections in their mouth. You are shocked at their *credulity.* While they treat with neglect and contempt the sacred truths of Christianity, though supported by the clearest and most satisfactory evidence, they receive, not only with confidence, but with reverence, the most frivolous stories, and the most irrational opinions, which an artful priesthood has chosen to impose upon them. When you first thought of becoming a missionary to the heathen, you perhaps represented them to your imagination, as listening with transport and with joy when you told them of the wonders of redeeming love: but when you reach the scene of your labors, you meet with so discouraging a reception from them, that you are ready to conclude nothing can be effected with the present generation; you sink into a state of apathy and inactivity; or if you go through the external routine of duty, it is without that zeal and energy which hope inspires, and even without that faith in the divine promise, and that prayer for the divine blessing, which are essential to success.

Your difficulties, however, will not arise merely from the heathen; even your fellow missionaries may prove a fruitful source of trial to you. You perhaps imagine that all who embark in this sacred work possess those various endowments which are requisite to it; that nothing prevails among them but peace, and harmony, and love; that jealousy, and envy, and bitterness, and evil-speaking, are unknown; that the only strife among them is who shall be most holy, and most humble, and most heavenly minded, and most devoted to the service of Christ, and most active in winning souls to him. But as among the disciples of our Lord there was a traitor, so among missionaries there have not been wanting men who were altogether unworthy of the high office with which they were invested. Some have "made shipwreck of faith, and of a good conscience;" while others, by their proud, overbearing, disputatious, irritable, obstinate tempers, have been as briars and thorns in the sides of their brethren; have ruined their peace, and damped their zeal, and paralyzed their exertions in the cause of the Redeemer.

You have often heard that missionaries must lay their account with many personal hardships: but it is one thing to anticipate these at a distance, and another actually to struggle with them. In respect of external accommodation, some, no doubt, are placed in comfortable circumstances; yet even with these, if they are faithful, it is a life not of ease and pleasure, but of labor and toil. Others, indeed, have been destitute of every thing which the world calls comfort. They have had to take up their residence in some miserable hut, which scarcely sheltered them from the wind and rain; they have lived in a wilderness, banished from their friends and countrymen, and all civilized society; they have seen from day to day the faces only of barbarians and savages, and have often been exposed, through their caprice and cruelty, not only to danger, but to death. In journeying among the heathen, they have had to take many a weary step through uninhabited wilds, over stupendous mountains, amidst trackless woods, or along fields of ice and snow: when assailed by a storm, they have had no shelter but some solitary rock: when overtaken by the night, they have had no bed but the bare ground: cold, and hungry, and thirsty, they have lain down to sleep, until the sun arose, and warned them to proceed on their journey. In the midst of sickness, the situation of a missionary is often peculiarly trying: without medical advice, without suitable remedies, without even a friend to sympathize with him, or to perform for him the most ordinary offices, he has to pass many a weary hour in solitude, trying to think of Him who has a fellow-feeling with his people in all their trials, and endeavoring to pour out his heart to him in prayer. Many, indeed, have scarcely reached the scene of their labors, when a period has been put to their life, all their desires for the conversion of the heathen, all their plans of usefulness, all the anticipations of their friends, have in one day been buried in the tomb. Though the examples have not been frequent, yet some have even been massacred by the savages: the very men whose salvation they sought have taken their lives. We mention these things that you may fully count the cost before you engage in this arduous undertaking: you may not meet with the precise trials which we have enumerated; but you may lay your account with others, perhaps not less distressing; and even though there was little probability of this, it may still be useful to inquire whether you are prepared to make these sacrifices, to endure these privations, and to suffer these trials, for the sake of Christ. "If any man come to me," says our Savior, "and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. And whosoever forsaketh not all that he hath, cannot be my disciple."

For the Missionary Herald.

THE INFLUENCE OF THE SPIRIT OF FOREIGN MISSIONS ON DOMESTIC PLANS OF BENEVOLENCE.

THERE is one fact supported by a thousand proofs, which the friends of benevolent enterprise may contemplate with delight, and repeat with triumph. It is this. In every case, which has fallen under observation, the deeper the tide of compassion, which an acquaintance with the wants and woes of any one class of *foreign objects* has produced, and the more strenuous the efforts which have been made to relieve and bless the sufferers, the stronger the hold, which *every other* class of sufferers, foreign and domestic, have obtained on the heart. Review the movements of the church for twenty years past. While she contemplated millions of the human family, weltering in their own blood, and perishing for the aid, which she was able, and was bound to afford, the view touched her heart. She wept; she prayed; she arose to energetic action. Her influence, her treasure, and her strength were placed in requisition, and to some extent expended, in missionary efforts. And in this general view of the subject, let me ask, did these efforts turn off her eyes from other sufferers? Did they close her ears to the cries of humanity, afflicted in other forms. Did they so completely absorb the charities of her heart, that she had no pity, no kindness for woes in other shapes? On the monuments, which her benevolence has every where erected, read an answer to these inquiries!

Take a more limited field of observation. Our own churches have done something to evangelize the heathen. And what in regard to *domestic* objects of distress has been the consequence? In one city, an asylum, where the treasures of intellectual and moral life are poured into the bosoms of the deaf and dumb, has been erected. In another, the doors of a refuge for penitent, abandoned, helpless *Magdalens*, have been opened. In a third, a retreat for those, who are subject to the nameless horrors of insanity, is provided. In all our large towns, efforts more or less strenuous and costly are made, to enrich the minds, and cultivate the hearts, of the children of the poor. Here and there, a house of worship for the religious instruction of mariners has been built. The interests of domestic missions have been cherished and promoted. And Christian kindness has found tears to shed over the wretchedness and wrongs of the poor African; and a hand, to lead him to the shores of his own beloved country.

Now I will not say, that precisely the same agency, which has given life and activity to missionary efforts in foreign lands, has in every instance reared and now supports these benevolent institutions. But may I not safely say, that these institutions grew out of an order of things, to which such efforts gave rise? May I not say, that the spirit of foreign missions is the very fountain, whence they are watered? That it is the seat of life, the mainspring of effort? May I not say, that if in every instance they do not owe their *existence*, they owe their *prosperity* to the prevalence of this spirit? May I not say, that their most cordial friends, and most powerful supporters, are among the patrons of foreign missions?

If your field of observation be still more limited, the benign and powerful influence of the missionary spirit will be more manifest. In our own beloved New England, select two towns, with the same number of inhabitants, equal in wealth and respectability, enriched with the same religious privileges. In one, the flame of missionary zeal has never been kindled. Apprehensive that the "time of their conversion has not come," the church prays little and does nothing for the salvation of the pagans. In the other, the claims of the heathens on Christian compassion and exertion have been examined and admitted. Frequent and fervent prayers for their salvation ascend to the ear of God. Large contributions are made, to place in their hands the bread of life. A single glance at these towns thus distinguished and described, will convince any mind, that a missionary spirit has a peculiar living potency. In the former, you will be forced to hear bitter complaints about the burden, which the support of religious institutions places on the shoulders. Let no wretched sufferers come here for relief. Here, is not food for the hungry, no garments for shivering nakedness. Here, is no hand to bind up the widow's heart, or to wipe away the orphan's tears. The deaf and dumb cannot make signs, to express their wants and implore relief, which can here be understood. The maniac had better wander "among the tombs," than come here. And woe to the man, who comes here to plead the cause of domestic missions, or of colonization efforts! A thousand mouths will be open, to convince him, he has come on an idle errand. It is enough for this people, that they have their poor rates to pay, and their minister to support. More than this, they cannot do—ought not to attempt! And even this is a burden, they know not how to bear.

If on the very points, specified or involved in the above statement, you turn your attention to the people, in whose bosoms the flame of missionary zeal has been kindled, the mighty difference will force itself upon your notice. Even here you may observe, that the whole amount of influence and ability are not exerted, which humanity in its various forms of ruin may affectingly demand. But this demand, issuing from a broken heart, in the language of prayer, is much more carefully examined —much more readily admitted. Not a few individuals, you will find, who are even eager to search out and bless the subjects of want and wo; who regard it, as the grand business, the delightful employment of their life, to do good—to scatter benefits around them. And in no place, are the domestic institutions of religion supported with more promptness, alacrity, and liberality.

If you confine your attention to individuals, you will be brought to the same result. If you inquire who are the men, whose unostentatious zeal leads them within the walls of a sabbath-school room; who submit to unrewarded toil to bless the children of the poor;—if you inquire, who are the men, who traverse dark lanes and enter wretched hovels, to dispense the "bread and the water of life;" if you inquire, who are the men, that are enriched with the blessing of the orphan and the widow; if you inquire, who are the men, who in the hospitals kneel by the bed-side of the sick; and in the prison lift the eye of the poor criminal to the bleeding cross, you will be pointed, with few, very few exceptions, to the very men, whose bosoms glow with missionary zeal.

The statement, that a *spirit of missions is a most powerful spring of benevolent effort in every shape*, is supported by a thousand facts. This statement admits of explanation, easy and satisfactory. It must to the slightest observer be obvious, that the scarceness of the fruits of benevolence on the earth is not owing to the want of *occasion*, on which they might be exhibited. I shall use no very extravagant hyperbole, if I say, that the world is a vale of tears—a mighty hospital—a field of blood. Contemplated in a *moral* point of view, a gloom like the "shadow of death" rests upon it. This simple statement, which none will controvert, evinces that there is occasion, large and affecting, for the exercise and expression of benevolence.

Nor is there, on the earth, a want of *ability* to improve such occasions. Luxury can load her table with the most sumptuous dainties; avarice finds means to fill her coffers; pride is able to deck herself with expensive baubles; and ambition, when she thirsts for blood, can collect millions of treasure. Let benevolence, firm and exalted, lay her hand on these means, and she will pour rich blessings into the bosoms of every class of sufferers under heaven. The scarceness of the golden fruits of benevolence on the earth, is to be attributed to the controling influence of selfishness. It counteracts, as far as its influence is felt, every movement of kindness. Frost and hail, drought and fire, are not more deadly foes to the hopes of the husbandman. Men in general "seek their own." Their personal gratification, or emolument, is the grand object of their attachment—the "chief end" of their pursuits. Before they can be expected to "bring forth the fruits" of benevolence, their eyes must be lifted to a higher end; their hearts must be occupied with a nobler object. The influence of selfishness, that frost of the soul, must be counteracted. But this influence, so entire, habitual, and long-continued, can never be counteracted, unless an object can be presented, grand and commanding. "The strong man, armed," will never quit his hold, till he feels the grasp of a more powerful hand.

Within the whole compass of human thought, no subject can be selected and presented to the mind, which, in interest, importance, and grandeur, equals the object of missionary toil. Who can calculate the price, who can estimate the value, of the present welfare and immortal felicity of hundreds of millions of our brethren? A new language must be invented, and a new rhetoric taught, before any adequate statement on this subject can be made. I ask the mighty soul and flaming lips of an angel; and what could even Gabriel say? Would not the thought of the immortal felicity of unnumbered deathless spirits fill and expand his exalted mind? Nor will this object interest the mind, only through the medium of the judgment. Its superlative importance cannot indeed fail, to arrest and secure this cool, calculating faculty. But motives are not wanting to give life and influence to the dictates of the understanding. It will find powerful allies in the sympathies of brotherhood—the mournings of pity—the yearnings of charity. Nor will hope, encouraged by the looks and the language of Christ, and faith, leaning on his almighty arm, refuse their aid.

Let this object, in all its magnitude, and with all its interest, be fairly and fully presented to the mind; and if it be not utterly subject to the almost invincible control of selfishness, it will be aroused. It will make strenuous and repeated efforts to grasp the object, which fills the field of vision. These efforts will expand its faculties. They will let in the sunshine on the frosts, with which selfishness has benumbed the heart. A sacred warmth will visit, and refresh, and melt the soul. With these and nobler interests than "its own," it will be delightfully occupied. Nor will the mighty object, which has seized upon the heart let go its hold. A transforming influence it will continue to exert, till it has wrought the man into the image of the Savior.

To liberate the mind from the control of selfishness, an object must be presented, not only grand and commanding, but an object, which will carry away the man from the neighborhood of his own interests. The soul must travel abroad, to enjoy a warmer sun, and breathe a purer air. If the object of benevolent toil lies in the immediate vicinity, and especially if it be more or less intimately connected with our own interests, we shall be eminently exposed to the foul spirit, which reigns predominant in the natural heart. If you would escape the plague, flee from the infected atmosphere. It cannot be denied, that to any people, the support of religious institutions among themselves is an interesting and important object. Benevolence, pure and exalted, prompts them to uphold and strengthen the pillars, by which these institutions are sustained. And yet, such is human nature, a reference to these institutions seldom counteracts, in a high degree, the influence of selfishness. They contribute so largely to our personal comfort and temporal welfare, that the selfish principle itself often lends them its support.

The object of foreign missions, when it seizes the mind, carries it away from home. The miseries of men, whom you never saw, and whose welfare has no bearing on your personal interests, affect your heart. For those, who occupy the other side of the globe, you feel the sympathies of brotherhood. The yearnings of charity in behalf of those, who are separated from you, by oceans and continents, will bring you on your knees in prayer for their salvation; will constrain you to exert your influence and expend your property, to enrich them with the "bread of life." As you walk abroad, under the influence of the missionary spirit, the chains of selfishness will fall from your limbs. Your whole soul will exult in its emancipation. Your heart will be warmed, expanded, refined. New principles, with a delightful energy, will subdue you to their control. New motives will touch the springs of life. You will feel, that "you are not your own," and may "not seek your own." You will rise to labor for the welfare of others, with a zeal and an energy, which your own interests could never command. And every step, you take in this course, will bring you nearer the vision of the Savior.

Such does reason, standing on the substantial ground of fact, declare to be the influence of the missionary spirit. It is no wonder, then, that the very men, who are sending Bibles and missionaries to the wretched pagans, are the men, on whose influence and aid, we must chiefly rely for the promotion of *domestic* plans of benevolence. Their souls are occupied and moved by the spirit of kindness. And while ability remains to bless, no sufferer, at home or abroad, shall appeal to this spirit in vain.

And with ability to bless, the high Possessor of the universe will continually enrich them. Their liberal souls shall be made fat. While they scatter, they shall increase. The "bread, they cast upon the water," shall return to them; and the same loaf, a thousand times dispensed, shall bless a thousand sufferers. Fear not, with a spirit of wisdom, to multiply your plans of benevolence. Bring forth from his concealment every object of distress. Every plan may be supported, every object relieved.

These thoughts address themselves with impressive emphasis to the ministers of Christ. If they long to see their flocks breathe the spirit, and pursue the course, of the gracious Savior, let them fairly fully, frequently, present the claims of the pagans on the compassion of their people. Let the hallowed flame of missionary zeal be kindled in their bosoms. Let the pastors, as examples to the flock, stand foremost in these holy labors. They cannot fail to realize the sovereign efficacy of the missionary spirit. They will then understand the full import of that wonderful declaration of the Lord Jesus, *It is more blessed to give than to receive;* and while the fruits of holiness cluster upon the vine, while they are bound to water and protect, the wretched around shall exult in its shadow, and be refreshed from its boughs.

G.

QUALIFICATIONS FOR A MISSIONARY SCHOOLMASTER.

At one of the missionary stations among the Indians a schoolmaster is very much needed, in order that the present teacher may be relieved from that employment, and thus be able to devote his time to the work of the ministry. With a view to obtaining a suitable teacher, several conversations were held on the subject, when the Corresponding Secretary was in the Indian country last May; and the missionary, who now has the charge of the school, was requested to write a description of such qualifications, as he judged important in a teacher of Indian children. In a letter received not long since, he complied with the request; and the principal part, which relates to this subject, is comprised in the following extracts.

My dear Sir,

Since the personal interview I had with you, and the conversations which took place on the subject of a teacher to take permanent charge of the school here, it cannot, at this time, be necessary that I should say any thing of our necessity in that respect. It may, however, be proper, agreeably to your suggestion, that I should state some of the qualifications requisite in an instructor for this school.

It will be taken for granted that the man, who expects to fill this station, must be a religious man. Nor is it enough that he be a pious man, or one whose Christian character, in a Christian country, has stood unchangeably fair; he must be *eminently* pious, must have *much* of the mind that was in Christ Jesus, and be able, with facility, to impart religious instruction to children. Nor is it enough that he have a competent education, and be habituated to the instruction of children; he must possess a peculiar aptness to teach.

To be more particular, *the instructor of an Indian school should be fond of his employment.* It is vain to hope that children will be greatly profited by the instructions of a man, who feels his duties a painful drudgery, and occupies his station with continued reluctance. The instruction of children is an interesting and delightful employment; that of Indian children is peculiarly so.

He ought to feel a becoming modest confidence in his competence to the station assigned him, and a settled conviction that he is in the sphere of his duty. Without the first he will be timid, hesitating, and indecisive, in all his measures; and, without the last, he will either not be

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conscientious, or he will be unhappy, and ever wishing a release from his post.

He ought to be religiously conscientious. A sense of the preciousness of the charge committed to him, and of his awful responsibility, should take an abiding, an almost overwhelming hold of his mind. In all his instructions, his discipline and corrections; in a word, in all his conduct *towards* his pupils, and in *their presence*, he should act as in the clear and immediate view of judgment and eternity.

He ought to feel a lively sense of the worth of immortal souls, and a tender concern for their salvation. If he have such feelings, his conduct will evince unequivocally, that he is seeking the good of his pupils, and this will give them that confidence in him, and affection towards him, which will render his situation pleasant, and theirs profitable.

He ought to possess patience which can scarcely be exhausted. To instruct and govern children, as it ought to be done, in a civilized and Christian country, requires much patience; but the instructor of Indian children will need a tenfold share. Without a great stock of patience, he will find his situation insupportable, and his labor unsuccessful.

He ought to possess mildness of disposition and manner. Many teachers, well qualified in other respects, have ever failed of doing much good for want of the *suaviter in modo.* Without this, it would be next to impossible to keep an Indian school together, and would be utterly useless, if it could be done. If a man possess mildness of temper, a little effort will infuse it into his manner, but if his temper be morose, his manner will be marked with asperity.

He ought to be a man of unyielding decision and inflexible firmness. Such should be the property of his mind and judgment, and such, when called for, should be the character of his action. If he be mild and patient, he will not be likely to judge hastily, or to decide prematurely, and when he has decided accurately, nothing should swerve him or cause him to retract.

He ought to be stable, persevering and thorough. A man may possess many excellent properties, and yet never be able to do much good, if he lack stability. Should he engage in many laudable and useful pursuits; yet he will never realize any permanent good from any of them, if he have not perseverance to carry him through. He should never undertake what he is not able to accomplish; and what he has undertaken he should never abandon till it be accomplished.

He ought to possess an extensive knowledge of mankind, or of the human heart. In every different member of the school of considerable size, there will be a variety of character and temperament. A school may contain all, or nearly all, the variety of human temperament. It can at once be seen, how desirable it is that an instructor be intimately acquainted with this variety, that he may be able, on a little acquaintance with his pupils, to judge to which variety each pupil belongs. This will give him a facility in suiting his discipline to the temperament of each. Such knowledge will preserve an instructor from many errors and immense perplexity. A man, who possesses a facility in reading the human heart, and who has had considerable experience in the management and instruction of children and youth, will be likely to possess this knowledge.

He ought to be industrious. This property can only be acquired by a long habit of persevering exertion. He ought to feel that mankind are not naturally industrious; and that it will require a constant effort to make and keep them so. He should regard industry as a Christian duty, and feel that every hour spent in unnecessary sleep, every hour not diligently and usefully employed, is sinfully wasted. One very important object of schools among Indians is to form the children and youth to habits of industry; but this object will never be attained, if the teacher be not himself industrious.

He ought to possess much activity or alertness of body and mind. If his movements be slow, his pupils will become slow also; and will form a habit, which will last them through life; and though they may be always diligently employed, they may never be able to accomplish as much in a day, as an active man would perform in half the time. Alertness of mind is still more necessary than bodily activity. He should be quick to perceive and quick to execute.

He ought to be punctual. Nothing can be more unpleasant and perplexing, and a heavier tax upon the patience, than a dilatory, tardy school. But such inevitably will be the character of every school, if the instructor be not punctual. An example of promptitude and punctuality in the teacher will be incomparably more efficient, in forming the same habit in his pupils, than all his instructions and corrections.

He ought to be willing to labor, at any kind of business. He ought not to feel above laboring in any department, or calling, which may be necessary; and he ought not to think that his filling the place of a schoolmaster exempts him from other labors. Schoolmasters, in a civilized country, are a kind of gentlemen, who feel as though it would be degrading to engage in many kinds of manual labor; and their clothing is generally unsuited to such employments: but such must not be the feeling, or the dress, of the teacher of this school.

He ought to be able to labor. He must therefore enjoy good health, be acquainted with all branches of agriculture, and accustomed to manual labor. If he be healthy, and knows how to perform all kinds of labor, yet if he have, for considerable time, been unused to work with his hands, he may find it difficult, if not impossible, to recover the habit.

He should expect to labor with the boys, when out of school. Sometimes, it will be convenient, without doubt, for other members of the family to direct the labor of the boys; and sometimes it may be expedient to divide the boys into companies to be placed under the direction of the family; but generally it will be expected that the teacher will take the oversight of the boys out of school, and direct their labors. They ought never to be sent to work by themselves, or left alone while in the field.

He ought to be a good singer. He should not only be able to practise music, but also be tolerably versed in the science. He ought, of course, to be able to teach his pupils to sing. On this subject, it is, perhaps, not proper for me to say much. I think, however, when it is considered how interesting, edifying, and useful a part of the worship of our heavenly Father is singing his praise, the subject must be acknowledged to be important. If it be considered how much good has been done among the heathen, by the singing of sacred songs; and that there is no one belonging to this mission, who is capable of instructing in music, it will, I think, be felt to be peculiarly important, that the permanent teacher here should possess this qualification. To me it would seem desirable that he be without that fastidiousness of musical *taste*, which would cause him to be opposed to the use of any other tunes, than those of the highest merit, and which would very much disturb his feelings, if the tunes should not always be performed with perfect accuracy. I should think it desirable for him to be ready to adopt such tunes, as are generally sung in the southern congregations; and especially such as might be easily caught by children, and with facility, adapted to Cherokee hymns. Instead of trying to make his pupils perfect performers in music, he should strive, in this way, to do as much good, as a missionary, as possible; that is, he should endeavor to make singing the instrument of conveying as much religious instruction and of making as much religious impression as possible.

It is desirable that he be a single man, and that he remain so, at least for a considerable time. The care of a family will render it very difficult, if not impracticable, to devote as much time and attention to the boys, while out of school, especially in the morning and evening, as seems indispensably necessary.

There are two clauses, in the foregoing document, which may appear inconsistent with each other, and may therefore require explanation. It is said, that 'the instruction of children is a delightful employment, and that of Indian children *peculiarly so:*' and yet that 'the instructors of Indian children will need *a tenfold share of patience.*'

The instruction of Indian children is a *peculiarly delightful employment,* because these children usually possess very amiable tempers, and because the improvement of a mind never before cultivated is a most interesting object; especially when viewed in connexion with the anticipated result of the whole process.

The instructor of these children must have *a tenfold share of patience,* because they are ignorant of the English language, and therefore the elements of learning possess few charms for them; because they have never been subjected to restraint, and need to be treated with great judgment and delicacy, or they will desert the school; and because their parents are fickle, and, for a slight reason, will take them away. It may be added, that a peevish, or reproachful word makes a very deep impression upon the mind of an Indian child, or an Indian parent.

MISSIONARY NECESSITIES.

The following paragraph is extracted from a letter, written by an assistant missionary at the Sandwich Islands, and addressed to the Treasurer of the Board.

We must have food;—we must have shelter;—we must have the means of doing something for the heathen. I feel most sensibly the importance of economy, and trust shall ever practise, so far as my personal comfort is concerned, upon the strictest principles of frugality; and I shall not fail to exert my influence, that like principles be acted upon throughout the mission. I am willing to fare as coarsely as any common sailor on board any of the ships that touch at these islands—to lodge in the cellar, as I have done some of the time since I have been here—to assist the natives in drawing the cart by hand—to labor as long as I have strength, at the hardest work necessary to be performed for the mission. I did not devote myself to the missionary cause to be supported in idleness. It was not a *maintenance*, that I sought, as it sometimes has been slanderously said of missionaries, when I embarked for these islands. It was to work—to toil—to exhaust my strength in efforts to advance the cause, that I left my native shores.

Though the foregoing lines were probably written without the most distant thought of their being published; yet it seems proper that the feelings of missionaries, as expressed in their own language, with reference to their own labors and sacrifices, should sometimes be laid before the Christian community. In doing this, their most unreserved letters, and those which they least supposed would meet the public eye, may be selected as likely to be read with peculiar interest. After this brief explanation, the following remarks, on the short extract above quoted, are subjoined, from a belief that they may be useful.

From the writer's intimate acquaintance with the Treasurer of the Board, he was led to speak of *himself* particularly. This was the most natural manner of writing; especially as he had been led, by the subject of the letter, to express his own views respecting economy. But, in a subsequent passage, he expressly disclaims any peculiar willingness to serve, or to suffer; and, beyond a doubt, there are individuals, attached to most missionary stations throughout the world, possessing the same self-denying spirit.

The circumstances of the writer had enabled him to evince his attachment to the missionary cause, in a somewhat different manner from what is common. Entering upon active life without any property, by the time he was 25 or 26 years of age he found himself, by the blessing of Providence on his own industry, in a safe and regular business, with ample credit and an acquired capital of about $4,000. His prospects of a rapid accumulation of capital, and of ultimately obtaining wealth, were as inviting, as the nature of human affairs will permit. In a word, considering the manner in which his business was conducted, and the advantages he possessed for prosecuting it there would have been but one opinion that, if life and health were continued, he would be almost certain of worldly prosperity and affluence. But he thought there were objects more desirable than ease, wealth, and respectability. Having devoted all his powers and faculties to the service of God by a profession of religion, he was desirous of being more directly employed in benefitting the souls of men, than he could be while engaged in active business. He had received a very good common education, and now resolved to apply himself to study, with a view to future and more extensive usefulness. Having settled his affairs, he applied himself most industriously to the acquisition of knowledge; and, at the close of a year offered his services to the Board, as an assistant missionary, to be sent wherever he might hope to be useful, either as a teacher of an Indian school; or a laborer in any other part of the work. His offer was accepted, and he consented to stay at the Missionary Rooms, as an assistant in the Treasurer's department; though he would have preferred going directly upon mission ground. His health failing under the severe labor, which devolved upon him, it was thought expedient that he should join the reinforcement of the mission to the Sandwich Islands, where his services would be greatly needed, and a tropical climate might probably be favorable to his constitution.

At the close of the thirteen months, which he spent at the Rooms, he declared that, although he had never before labored so hard, he had never spent his time so happily. For his services during this period, he received from the Board only the reimbursement of his expenses, which were graduated upon a scale of the strictest economy; and, with respect to these expenses, it was a matter of entire indifference with him, whether he paid them himself, or not. It was thought, however, more becoming in itself, and more consonant to Scripture, that they should be defrayed from the Treasury.

On leaving the country, he fitted himself out for the voyage at his own charge, and left directions that the income of his property, (now in stocks, which cost about $3,700,) should be applied toward the payment of certain contingent expenses at the Missionary Rooms, which he knew to be very important. This he did entirely unsolicited; and the income for two years has been applied according to his request

Is it possible that the young men and young women of our country, when they see what sacrifices are made by their companions and friends personally engaged in the missionary work, should not come forward with alacrity, and furnish every thing which is really needed for conducting it advantageously? Is it possible, that there should be so much hesitation, and halting, and waiting one for another, as to render it doubtful whether the laborers in the field are to be sustained, or not? It would be easy to support the missions now in existence, and to multiply them tenfold, if the young men and women of our country would come forward with that zeal and activity, which so well become their age, their advantages, and the cause, to which their efforts are so urgently invited.

Foreign Intelligence.

LONDON JEWS SOCIETY.

Extracts from the Journal of Mr. Wolff, in Palestine.

Antoora, Sept. 6th, 1823.—Brother Fisk and myself went with Mr. Aubin, formerly the French, but now the Neapolitan consul at Beyrout, to visit the Catholic Syrian convent. The old Patriarch was there.

The Syrians baptize their children in the following manner. The child is placed in the fountain, so that a part of the body is in the water, then the priest three times takes water in his hands, and pours it out on the child's head, repeating at each time the name of one person of the Trinity, after this the body is immersed.

Sept 16. The Rev. Mr. Jowett arrived at Beyrout, and came the next day to Antoora. He is an excellent gentleman, and I am fully persuaded we ought to adopt his method in forwarding the cause of the Society.

Sept. 20. Hannah Marone called on us: he said that the image of a calf has been found among the Druses. As Hakem Bamerhe, who seems to be the author of the religion of the Druses, was in Egypt, it should seem that they received this idol from that country. Mr. King suspects the Druses to be descendants of the ten tribes.

Sept. 23. Brother King arrived from Dir Alkamir, where he resided for some time, to learn the Arabic tongue. I have never regretted one single moment having made the acquaintance of those two American brethren, and having labored with them.

Oct. 9. We took a view of Balbec, and its mighty ruins. The Arabs believe that the devil was the builder of that mighty castle, the ruins of which have defied the revolutions of so many centuries. And the Arabs may not be very wrong in their belief. It was a mighty temple, but it is now deserted, and thus all temples built of stone shall be deserted and broken down: but there was a temple which was broken down, and built again in three days!

Oct. 15. Leaving Antoora, I went to Beyrout, and there met dear Mr. Jowett, with whom I had some truly edifying conversations. I conversed in the night time till 12 o'clock with the Europeans, about the necessity of being born again in Christ, and by Christ. I sold all the Bibles I had taken with me from Antoora on the same day.

Oct 16. I dined with Mr. Jowett, and had a conversation with him upon the outpouring of the Holy Spirit.

Oct. 21. I set out for Damascus. I met a Turk in the road, who knew me when in Egypt; he told the others that I travelled about in the world, to give the Gospel to the whole world; one of the Turks, who was then present with his little son, desired me to give him an Arabic Gospel for his son. I slept the first night in the open air, near the khan called *Akhshan.*

Oct. 23. In the morning we were near the village called Damas. I observed Arab shepherds in the road, who uttered a rough sound, and the sheep at hearing it, came one after the other. It reminded me of the parable in John 10:1—4.

Friday, Oct. 24. I reached the fanatic town of Damascus, by the gate of Mecca. It is sin in whatever place we proclaim the Lord's name, if we trust in our own strength, but it were both sin and madness to do so at Damascus.

I heard at Damas (six hours' journey from Damascus,) the news that the high priest of the Jews, Joseph Abulafia, and R. Farkhi, prime minister to the Pasha, both of whom I knew at Aleppo, with twelve others of the principal Jews at Damascus, were put in prison by express order of the Sultan, from Constantinople. It is left to them either to pay 40,000 purses of piastres, or to lose their heads. A renegado was appointed prime minister instead of the Jew, and the Turks began to shout: saying with smiles, "Praise be to the Lord! a curse upon Raphael, their Khakham! a curse upon all the Jews, their fathers, mothers, grandfathers, grandmothers, their children, and their children's children."

I arrived at Damascus in the morning, much tired with the journey. I was advised at the gate to put on a colored turban, and to enter the town on foot, for no Christian is permitted to ride into the city, not even on an ass. The Turk, (to whom I was recommended by Mr. Abbott,) at length sent an ass driver with me to the convent of the Capuchins, to the superior of which I had a letter of introduction. I was received civilly, and a room in the convent assigned to me.

In the evening, Monsieur Sciama, a Jew, for whom I had a letter of introduction, called on me. He seems to be a gentleman, and he is the only respectable Jew who ventured to remain in this city, in a moment so direful, not only to the Jews at Damascus, but to those of all Palestine. Sorrow was expressed in the countenance of Sciama. He wept. And I said to him: "Your priests sigh, your virgins are afflicted, and you are in bitterness."

Sciama. "Yes, for our high-priest and our prince is in captivity." He invited me to come to him next Sunday.

You will be surprised to learn that the superior, and all the other priests of Terra Santa honored me with a visit, and told me that they had heard of me two years ago, and that they expected to see me in their convent. They were very polite. I know not yet, however, how far I may take this unexpected visit for good coin, and how far I should consider them as false brethren, who come in privily to spy out our liberty which we have in Christ Jesus, that they may bring us into bondage. O Lord! let the truth of thy Gospel continue with me, that I may give place to them by subjection, no, not for an hour.

The superior of the Capuchin convent is to give me lessons in Arabic; but he affords me no encouragement in my views: he tells me that the Jews are now too much in confusion to think of Moses and the prophets. I tell him in reply, that now is the time to remind them of Moses and the prophets. Another Capauchin tells me, that the Christians at Damascus are decidedly against the object of the Bible Society, and that no Christian at Damascus will ever purchase the Bible from Englishmen. I did not think it a proper time to enter into discussion with them, but I shall try to go on with the Jews of this place. I go to the Pasha to-morrow morning, and if I find him kindly disposed I shall beg of him the lives and liberty of my brethren in prison. Oh, that they might find life and liberty in Christ and his Gospel.

Damascus, Oct. 25, 1823. I went this afternoon in the Jewish street; I hoped at least to find the nephew of the high priest Rabenu Abulafia, but even he was put in prison. It was an awful sight. I saw weeping women, crying children, and old men trembling who were praying. An old Jew turned his face towards Jerusalem, and prayed in a weeping melody:

"O Lord, open thou my lips, and my mouth shall declare thy praise!

"Blessed art thou, O Jehovah, our God and the God of our fathers: the God of Abraham, the God of Isaac, and the God of Jacob. O God, great and terrible one! O God, most high abounding in mercies!

"Thou, who dost possess all things—who rememberest our fathers, wilt send a redeemer to their children's children, for thy name's sake in love!

"Sustaining by thy benevolence the living, and by thine abundant mercies quickening the dead, raising up those that fall healing the sick, setting at liberty those that are in bonds, and establishing thy faithful word unto those that sleep in the dust.

"Who is like unto thee, O Lord of might; or who may be compared with thee; the King who killeth and again restoreth to life, and causeth salvation to flourish. We will sanctify and shew forth thy strength, with the mysterious words of the holy seraphim, in holy song as written by the hands of thy prophets.

"Holy, holy, holy, is the Lord of Hosts, the earth is filled with thy glory.

"The Lord shall reign for ever, thy God in Zion, from generation to generation!"

I then said thus before them, "Our Father! our King! Cause the salvation of Israel to flourish for them speedily. Our Father! and our King! exalt the horn of Israel once thy people. Our Father! our King; bring them back by perfect faith before thee!"

The weeping congregation replied, "Amen!"

On going home, I was taken ill with fever, and went to bed. Sciama the Jew, called on me, and I had the satisfaction to tell him on my sick bed, that Christ was the Angel who had redeemed me hitherto from all evil; and the Lord enabled me, although in a fever, to explain to him the great doctrines of Christianity; and I gave to him a Bible and a New Testament, in which I had written the words: "Comfort ye, comfort ye my people, saith our God."

Tuesday. Still in bed. Another respectable Jew called on me, who told me he had heard that I had long conversations with Rabbi Mendel at Jerusalem about religion, and that I knew to speak wisdom; he told me he was of the sect of the Hasidim, and therefore disputed frequently with Rabbi Mendel, who was a Pharisee. He told me that the sect of the Hasidim begins to prosper in Poland, for their two great rabbies there, Rabbi Aran and Rabbi Beer, who were enemies, had become friends. He then asked me, "What wisdom I could tell him." To which I replied thus: "I did not come here to flatter you in your expectations, and to tell you that you shall soon return to Jerusalem and be a great nation. I come not to tell you such things. This may soon take place, or it may not. We know not this, for we are no prophets. I came only to tell you that the blood of Jesus Christ of Nazareth cleanseth from all sin. If you are among those who shall be saved, and if you earnestly seek the salvation of your soul, this doctrine, that the blood of Jesus Christ cleanseth from all sin, will be to you the wisdom of God, and the power of God."

This Jew patiently heard me speak of the designs of sacrifices in general—of the paschal Lamb—and of the prophecies accomplished in Jesus Christ.

Oct. 29. The Capuchin fathers, in whose convent I lodge, made a trial to convert me. One of them did not blush to ask me, "Why do you not worship images?" (Perche non adorate le imagini?) I replied, "St. John saith, Children, keep yourselves from idols."

Nov. 1. I went out again, and was introduced to the Pacha of Damascus. His excellency promised me his protection.

At Damascus there are 200,000 Mussulmen, 4,000 Rabbinist Jews, three families of Caraite Jews, and 12,000 Greek, Catholic, Syrian, and Armenian Christians.

The church of St John Damascenus, is now a Turkish mosque, no Christian is permitted to enter it.

The Pacha of Damascus this day threatened a rich Jew to order him to be put to death, if he did not immediately produce his treasures.

Mr. Pachi, a German gentleman, introduced me to some Jews, to whom I gave New Testaments. I wrote in every copy of the New Testament, "Comfort ye, comfort ye my people."

I went this afternoon to see the Caraite Jews. I gave to them Hebrew Testaments, and preached the Gospel to them.

Nov. 5. Padre Francesco, the superior of the Capuchin convent, requested a copy of the Arabic Bible, and so did also the superior of the convent of Terra Santa, which I gave to them.

Nov. 7. I am told by the Capuchin friars that there are Turks at Damascus, who go into Christian houses to drink wine and brandy, and to please the Christians, will make the sign of the cross, and curse Mahomed. In the evening I had a conversation with the fathers of Terra Santa, about the true church.

Prior. Have you ever read our authors upon divinity?

Myself. I have read Bellarmin, Bossuet, Fenelon, and Cornelius a Lapide.

Prior. What was the conclusion you drew after having read these authors?

Myself. That they contained several things which are true, and several things which are erroneous; and those things which are true in them, were taken from the Bible; and that we therefore ought always to recur to the holy writ, and not to the authority of a human writer, whether he be called a member of the Romish church, or of the church of England.

Prior. It is right that we take the Scripture for our chief guide, but there are certain points of doctrine in which the Protestants differ from Catholics: how can we ascertain which of the parties is right?

Myself. By the Scripture. The Scripture is the sword which must decide every point in question. Mention to me a doctrine in which the Protestants differ from Catholics, and let us examine it by the Scripture.

Prior. We Catholics say, that auricular confession is necessary for obtaining pardon from God, you say the contrary.

Myself. Shew to me a passage in Scripture in which auricular confession is commanded?

Prior. Jesus said to the leper whom he healed, "Go thy way, shew thyself to the priest;" by this we see, that one who will obtain pardon must confess his sins to the priest.

Myself. I see no such thing as auricular confession by this text, but the Scripture itself tells us the reason for which Christ commanded him to shew himself to the priest, viz. to offer for the cleansing those things which Moses commanded—but he did not say, Go, and confess thy sins to the priest.

The Superior of the Capuchin convent then took up the argument, and said: "Augustin saith that this leper was not a leper in the flesh, but a leper in spirit, i. e. a sinner; by this we see, that Christ commanded confession to the priest."

Myself. I agree perfectly with the Roman divines, who maintain that the fathers of the church went too far in allegorical and mystical interpretations of Scripture. We have not the least reason to suppose that the leper mentioned in Matt. viii, was meant as a leper in spirit only. The whole context shews that he was a leper in body, in whom Jesus Christ manifested his power and omnipotence. Augustin however did not exclude the literal sense in his mystical interpretations, and even in his mystical comment he does not apply it to auricular confession.

Prior. How old is the church of England?

I. I do not talk about the church of England, but about the doctrine of Christ.

To-day I met a Maronite priest, called Abuna Michael, who is a very clever man. He spoke of the conversion of the Jews with an interest which I never heard displayed by a Christian of this country. He is very liberal, and it does not seem that his liberal mind has led him to infidelity, as is the case with other liberally minded Catholics of this country. He gives me lessons in Arabic; and he offered to sell Bibles at Damascus for the Bible Society, without recompense.

Nov. 10. A Caraite Jew called on me whom I knew at Jerusalem, and to whom I there gave a New Testament: he said to me, "I really love Jesus Christ."

The wives of the Caraite Jews residing at Damascus, shew their hair, which the wives of the Rabbinist Jews are forbidden to do.

Nov 12. The Superior of the convent of Terra Santa called on me to-day, and said: "I must speak to you on a subject which concerns the eternal life of a fellow creature. Mukhalla, a Christian, one of the most respectable families of this place, has become Turk, in order, as he says, to save his soul. His brother is afflicted, and cannot bear to stay longer at Damascus, to see his fine young brother united with the enemies of Christianity. Mahomed, for this is the name of the renegado, likes, however, to converse with his brother upon religion; and as he has heard that you, Mr. Wolff, have arrived here, wishes to have some conversation with you upon the authenticity of the Bible, and the divinity of Jesus Christ." The Superior asked me then, whether I should not be afraid to speak with him. I immediately made myself ready to go to him, but the Superior of Terra Santa went and brought the renegado, with his brother the Christian, Joseph by name. I said immediately to the renegado, in the presence of his brother: "You have forsaken a dear Savior, you have abandoned the Lord Jesus, who alone is mighty to save you: you have left the Light of lights, you have cast yourself into utter darkness—return unto him, return unto Jesus, who propagated his religion by the demonstration of the Spirit, through the instrumentality of poor fishermen; whilst Mahomed, whose religion you have now embraced, propagated his religion by the sword, as his followers do at this present day, and by oppression, tyranny, and the shedding of the blood of wretched Christians."

The Capuchin friar, who was present, said: "God grant that these words may be of use to his soul."

The renegado desired proofs that the Jews have not corrupted the Bible. Among other proofs I said:

1. The Bible contains prophecies which have been fulfilled many centuries after they were written down—How could the Jews have forged such prophecies?

2. Many of these prophecies predict things against the Jews.

3. If they had had a mind to pervert the Bible, they would have perverted those passages of Scripture which describe their stiffneckedness and unbelief.

The renegado then said: "You must come

to-morrow to the house of my brother, where you will meet three other Turks—you need not be afraid to state to us your reasons for disbelieving the Koran.

I. I hope, by the grace of God, not to be afraid even before the mufti, to defend the cause of Jesus my Lord."

Nov. 11. I went to the renegado, where the three Sheiks already expected me.

Sheik. Why do you travel about in this country?

I. To preach to the Jews salvation by Jesus Christ, who is the Son of God, and who is mighty to save poor perishing sinners; and now I am rejoiced that I have an opportunity of telling you that there is only one name given by which men can be saved, and this is the name of Jesus Christ.

Sheik Abdallah. (The superior of Terra Santa was present.) Can you comprehend with your reason that God should have a Son?

I. Can you comprehend God himself with your reason—Can you comprehend how a large tree can grow from a little seed?

In short, the conversation lasted four hours. They read with great attention, Isaiah 9: 53, and Jeremiah 29: and requested Arabic Bibles; which I sent to them next day, obtained from the depository, which was in the hands of Mr. Lewis. Padre Villardelli, the Superior of Terra Santa, then conversed with them, and produced proofs of the Trinity from Aristotle. One of the Sheiks observed, that it is an axiom with philosophers, that the Infinite Being cannot unite himself with a finite creature, and for this reason it was impossible for God to become man. The Superior justly denied the correctness of such an axiom.

The Marionites like the Greek priests, have no salary, but eat and drink every day in one of the houses of their respective flocks. The brother of the renegado, and the renegado himself, made to me a present of two Arabic manuscripts; the latter gave me the thousand and one nights* in Arabic.

Nov. 14. The high priest of the Jews of Damascus sent me word some days ago, that as he was released from prison, after paying a great sum, he should be glad to see me, as soon as the business with the other Jews in prison was settled. I intended therefore to have introduced Mr. Lewis to-day to the high priest, but they are still too much in confusion. But I introduced him to two other Jews, and I talked with several Jews in the street about Jesus Christ: it is very easy to explain to the Jews in the Hebrew tongue, the simple doctrine of the Gospel. Two of the Jews went with me to my room.—Mr. Lewis attended, and I read to them the 53d of Isaiah, and one of the Jews, who seemed to be seriously disposed, asked hastily, "Of whom does the prophet speak?"

I. Of Jesus of Nazareth!—I gave to both Hebrew Testaments, and one Hebrew Bible, with which Mr. Lewis was so kind as to furnish me on the part of the Jews' Society.

LETTER FROM HAYTI.

The following letter, received by the Corresponding Secretary not long since, was addressed to the Prudential Committee of the Board.

Jérémie, Hayti, Aug. 9, 1824.

Christian Brethren,—From a dry and thirsty land, where no water is, an humble follower of the Lamb of God is induced to address you, in behalf of the inhabitants of the island and town where he resides. In the public journals, which, from time to time, come under my inspection, such as the "Missionary Herald," the "Christian Spectator," &c., I perceive the wonderful efforts, which are making by your respectable Board, and other similar institutions, in the United States, for the spread of the Gospel throughout the world. My heart is warmed, while my eye runs over the pages, which record these marvellous facts; and a beam of hope is lighted up in my mind, that, upon a representation being made to you of our situation, and of the prospect that a happy change may be effected, through your instrumentality, by sending us succor from your happy land, our case will excite your compassion, and stimulate you to undertake something in our behalf.

In this my first and feeble address to you, I shall forbear to enter into any minute details. I would simply suggest to you, that a missionary, who can speak the French language fluently, or at least can express himself without difficulty, accompanied by a number of Bibles and New Testaments, and a selection of Tracts in French, sent to this town, would not fail of doing much good. The people are ripe for the reception of such a man, and numbers would hail his arrival with joy and satisfaction. The word would be heard from his mouth with avidity, and his mission be blessed to the conversion of sinners. Some are now inquiring of me for the blessed book of God, and I could, no doubt, with considerable effect, disperse numerous Tracts. We are here almost totally deprived of spiritual means. I endeavor to keep up public worship in the English language, on the Sabbath; but very few of the foreigners in the town attend, and my present employment does not permit me to go from house to house among the natives so much as I wish to do, as, from this course, the most beneficial result would ensue. If you can, do send us help. Make at least a trial, and your generous efforts I am certain will be well repaid.

Should you not decide upon immediately sending out a minister to preach the Gospel, I would entreat you to send me, by the return of the present vessel from Portsmouth, a number of Tracts, Bibles, and New-Testaments, which I will endeavor to distribute usefully. It is the fervent desire of my soul to do all the good I can, whilst God permits me to live on the earth; and if my all be but a mite, I wish to put it into the treasury, that it may be devoted to the service of my blessed Master.

With sentiments of respect, I am, dear Sir, your devoted servant in Christ,

W. Wainwright.

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* The Arabian Nights, called every where but in England, mille et une nuit.

BAPTIST MISSION IN BURMAH.

THE war, which has for some time raged between the Burmans and the British in India, has brought a sore calamity upon the American Baptist mission at Rangoon. A letter from Mrs. Hough (wife of one of the missionaries at that station) to her daughter in Calcutta, dated May 14, 1824, contains several interesting particulars.

News of the arrival of the British fleet at the mouth of the river having reached Rangoon on the 10th, it seems that all the foreigners, and among them the American missionaries, were immediately put in chains, by order of the government. About one o'clock on the 11th, the fleet came up to town, and receiving a shot from the Burmans, returned two for one, and in a few moments all the latter took what they could and fled. "The English prisoners had each an executioner over them, who was ordered to strike off their heads when the first English gun was fired; but they were so frightened that they crouched down in one corner of the room, expecting the whole roof to fall upon them, and the third fire made them force the door and run away—they, however, fastened it upon the outside. Not long after, the prisoners were taken out, to be executed." Mr. Hough then proposed going to the fleet for terms of peace, which the Burmans were about assenting to, when the firing commenced anew, and the prisoners were dragged off in their chains, their arms tied behind them, and an executioner keeping his hold on the rope.

At length Mr. Hough was permitted to go to the fleet for conditions of peace. The terms he obtained were, that all the white prisoners should be immediately released, and if one drop of their blood was shed, the whole country should be desolated by fire and sword. Returning with this message, Mr. Hough could neither find the English prisoners nor the officers to whom his conditions were to be communicated. He then went back to the fleet. Next day (May 12) about noon, all the prisoners were released by the English forces, who had then landed. The missionaries placed themselves under the protection of the conquerors, by whom they were treated with kindness and sympathy. On the same day evening, they returned to the Mission House, where, contrary to their expectations, they found every thing nearly as they had left it. "A few things were stolen from the cook house, our horses were gone, and our cows we expect to lose, as they have not yet returned to the house, which we expected to have found plundered of every thing, and feel thankful to our merciful Father, that he spared us those comforts of which so many are deprived." [*Boston Telegraph.*

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Hollis, N. H. Fem. juv. read. so. Miss H. Worcester, Pres. av. of bedquilt, for hea. chil. by Mr. S. A. Worcester,	6 00
Hopkinton, N. Y. Young la. miss. so. by Rev. R. Pettibone,	5 00
Ipswich, Ms. Fem. miss. so. by Charlotte Dodge, Tr.	25 66
Ithaca, N. Y. Mr. L. Kirkum, by Rev. S. Parker,	2 00
Johnstown, N. Y. A. Leonard, 3; P. Heacock, 1; E. Case, 1; A. Mc Lean, 1; by Deacon A. Thomas,	6 00
Keene, N. H. Mon. con. by Rev. Z. S. Barstow,	4 00
Kennebunkport, Me. Mrs. Lois W. Payson, by Mr. F. E. Cannon,	10 00
Killingly, *(Westfield so.)* Ct. Mon. con. by Rev. R. Whitman,	5 06
Lebanon, Ct. Fem. Newell cent so. by Rev. C. B. Everest,	7 00
Lewisburg, Pa. Fem. Buffalo miss. so. of Union co. by Mary Geddes, Tr.	15 00
Lexington Ms. A fem. friend,	1 00
Lexington, N. Y. Northern asso. presbytery, half of donation to said presb. fr. Col. Z. Pratt, 50; fem. cent so. 11,2; Alfred Peck, m. f. 3; by Rev. Dr. Porter,	64 02
Leyden, N. Y. Rev. R. Kimball, by Dea. A. Thomas.	5 00
Limerick, Me. Mon. con. by Mr. S. Martin,	25 00
Littleton, N. H. D. Goodell, Esq. for two chil. in India, by Mr. W. Brackett,	30 00
Lyme, *(E. so.)* Fem. miss. so. Lucinda Comstock, Tr.	8 00
Manchester, Ct. Orford hea. sch. so. for the Orford sch. in Bombay, by Mr. D. W. Griswold, Tr.	60 00
Marlborough, N. H. Ed. so. for hea. chil. by Mr. W. Farrar,	7 75
Marlborough, Vt. Fem. cent so. 5; C. S. 1; by Rev. E. H. Newton,	6.00
Martinsburg, N. Y. Mon. con. for Pal. miss. by Dea. A. Thomas,	3 00
Mexico, N. Y. Mon. con. 4,68; char. so. 56 c. by Dea. A. Thomas,	5 24
Middlebury, Vt. Young la. benef. so. Miss S. Shurtleff, Tr. for *Elizabeth Page*, in Choc. na. (12, having been furnished previously,) by A. C. Washburn,	12 00
Newark, N. J. Two young la. by Mr. Lyon, 7; ladies, collec. while preparing a missionary box, 23; Mr. Josiah Conger, 20; by A. Beach, Esq.	50 00
New Bedford, Ms. Hea. sch. so. Mrs. S. Crocker, Tr. 5th pay. for *Betsey Mayhew* in Cher. na. by Mr. O. Crocker,	20 00
New Haven co. Ct. Miss. so. of west. dis. *Orange (North Milford so.)* contrib. 16,44; mon. con. 4,58; av. of potatoes, by S. Prudden, 5; *Milford*, 1st so. contrib. 33,54; mon. con. (of which for Pal. miss. 1;) 19,87; agri. so. 9,88; *Milford*, 2d so. mon. con. 11,76; fem. benev. so. 8; *Middlebury*, Cornelius so. 15; chh. 20; *Woodbridge (Amity so.)* fem. cent so. 12; *Bethany so.* indiv. 6; *Derby*, indiv. 27,93; *Waterbury*, 1st. so. mon. con. and indiv. 11; *Salem so.* mon. con. 12,25; *Columbia*, (in *Cheshire*) fem. cent so. 16,30,	229 55
Norwich, *(Plainhills)* Ct. m. f. by F. A. Perkins, Esq.	17 00
Norwich and vic. Ct. For. miss. so. (of which for transla. 42;) by F. A. Perkins,	53 38
Parsonsfield, Me. Dea. S. Garland,	12 00
Philadelphia. Pa. Miss M. B. R. Livingston, by Rev. A. Hoyt,	8 00
Pittsfield, Vt. Contrib. 2,26; Theodosia Parsons, for Pal. miss. 5; Rev. J. Parsons, 6; Mrs. H. Parsons, 5; by Rev. J. Parsons,	18.26
Pittsford, Vt. So. av. of wool, by Mr. C. G. Boardman,	2 00
Pompey, N. Y. A la. for Pal. miss. by dea. A. Thomas,	1 00
Portland, Me. Richard Cobb, Esq.	100 00
Preston. Ct. Mon. con. 3,7; Fem. miss. so. Julia Smith, Tr. 11; a friend, 2, by F. A. Perkins, Esq.	16 07
Princeton, Ms. Young la. so. Sarah M. Moore, Tr. for *Alonzo Phillips*, in Ceylon,	12 00
Providence, R. I. Chil. in St. John's chh. sab. sch. for hea. chil. by Mr. D. L. B. Goodwin,	2 00
Putney, Vt. Mr. E. Gilson, for wes. miss.	1 00
Rochester, Vt. Mon. con. by Rev. S. Hurlbut,	5 00
Royalston, Ms. A female.	1 00
Salem, Ms. Mon. con. in Tab. chh. by Mr. D. Lang, 10,20; Fem. Jews so. for school for Hebrew chil. at Bombay, by Mrs. M. H. Cornelius, 85,52;	95 72
Sangersfield, N. Y. Mon. con. by Deacon A. Thomas,	6 69
Saugus, Ms. Young la. of the sem. for *Joseph Emerson*, in Ceylon, by Rev. J. Emerson,	13 45
Savannah, Ga. A la. for Cher. and Choc. miss. 12; "Ann Clay so." for a child at Brainerd to be called *Ann Clay*, by Mr. S. C. Schenk, 46 50,	58 50
Shrewsbury, Ms. Fem. char. so. Catharine Whipple, Tr.	1 00
Smithfield, N. Y. Presb. so. by dea. A. Thomas,	15 00
Smithville, N. Y. Dea. R. Pearson, for Sandw. Isl. miss.	8 00
South Hadley, Ms. Mrs. S. Strong, 1; Miss A. Strong, 1; by Rev. Dr. Porter,	2 00
St. Johnsbury, Vt. Mon. con. by Mr. Clark,	7 52
Stockbridge, Vt. Contrib. 2,72; Mr. E. Sawyer, 75 c. by Rev. J. Parsons,	3 47

Stratford, Ct. La. for. miss. so. Miss M. A. Tomlinson, Tr. by T. Dwight, Esq.	26 00
Taboyna Mills, Pa. Fem. char. so. Gainer Smiley, Tr. for *Abner Morse*, at the Sandw. Isl. by A. Black, Esq.	10 00
Taunton, Ms. Tract so. 7; m. box, 5; for *Diana Isham*, in Ceylon, by Mr. W. Reed,	12 00
Tewksbury, Ms. Mrs. S. Rogers, for *Jacob Coggin*, in Ceylon, by Rev. J Coggin,	12 00
Truxton, N. Y. J. S. in the west, by Dea. A. Thomas,	1 12
Union Village, (*Nassau*) N. Y. Mrs. Van Valkenburgh, by Rev. Dr. Porter,	9 00
Utica. N. Y. Mon. con. by Dea. A. Thomas,	4 14
Vassalborough, Me. Mite so. for *Thomas Adams* in Ceylon, by B. Allen, Jr. Esq.	12 00
Waltham, Ms. Mon. con. in 2d par. by Rev. S. Harding,	42 88
Walton, N. Y. Rev. A. Bassett, by Rev. Dr. Porter,	5 00
Waterville, Me. Mr. G. W. Osborne,	3 00
Westford, Ms. Mon. con. by Mr. C. Wight,	5 00
Westmoreland, N. H. Mon. con. for Pal. miss. by Rev. Z. S. Barstow,	2 50
White Deer Township, Pa. Elizabeth Johnson and others, by R. Ralston, Esq.	12 00
Wilton, N. H. Read. and Dorcas so. by Mr. J. Haskell,	10 00
Windham co. Ct. Char. so. T. B. Chandler, Esq. Tr. (of which for wes. miss. 18; For. miss. school, 2,50; for the Jews, 3; Pal. miss. 2; trans. 6,) by Col. J. May,	89 12
Windham, Vt. Fem. cent and Dorcas so. found in a box,	1 23
Windsor, Ms. Fem. cent so. Miss M. Dorrance, Tr.	24 00
Worcester, Ms. Fem. wes. miss. so. Miss F. Porter, Tr. for wes. miss. by Mr. S. A. Worcester,	24 75
Wythe co. Va. A friend, by Rev. S. H. McNutt,	10 00

Amount of donations acknowledged in the preceding list, $3,208 48.

PERMANENT FUND FOR CORRESPONDING SECRETARY.

Lenox, Ms. Miss Anna Burnham, now an assistant missionary at Mayhew, part avails of property devoted to this purpose; by James W. Robbins, Esq.	22 33

LEGACIES.

Pittsfield, Vt. Legacy of the late Mrs. Electa Parsons, by Rev. J. Parsons,	5 00
Woodstock, Ct. Legacy of the late Widow Elizabeth Lyon, by Theoph. B. Chandler, Esq.	60 00

DONATIONS IN CLOTHING, &c.

Boston, Ms. One hundred copies of "Seaman's Preacher," fr. the Mass. so. for pro. chris. knowl. for Sandw. Isl. miss.	
Brandon, Vt. 7 pr. stockings, by Mrs. M. Green, for wes. miss.	
Brookfield, Ms. For miss. so. A. Newell, Esq. Tr. a box, fr. fem. asso. of *North Brookfield*,	24 27
Craftsbury, Vt. A cask, fr. fem. benev. so. by Mrs. L. Chapin, for Mayhew,	35 83
Fryeburg, Me. A box, fr. la. by Mr. S, Chase.	
Greensborough and *Glover*, Vt. A box, fr. fem. by Mr. A. Hale, for Brainerd.	
Greenwich, Ms. A box, fr. fem. mite so. Mrs. R. Sheldon, sec. for wes. miss.	18 00
Halifax, Vt. A box, fr. fem. char. so. Mrs. M. S. Wood, Tr.	20 26
Hamp. Chris. Depos. West Hampton, Ms. 2 yds. broad cloth, 2 pr. stockings, and 5 pr. socks, fr. fem. miss. asso. 28 1-2 yds. flannel, fr. fem. char. so. *Cummington*, 2 bedquilts, fr. fem. 4 3-4 yds. cotton, 2 pr. shoes, 6 pr. socks, &c. fr. fem. read. and benev. so. 1 bedquilt, fr. two fem. *Plainfield*, 4 pr. socks, 1 hkf. 2 yds. flannel, 23 knots thread, fr. fem. miss. asso. 5 yds. cloth, 2 hats fr. male miss. asso. *Chesterfield*, 5 yds. flannel and 10 pr. socks, fr. fem. miss. asso. *Goshen*, 2 pr. socks, fr. fem. miss. asso. *Granby*, (E. par.) 3 pr. socks, fr. a fem. friend; *Worthington*, one bedquilt, 1 pr. shoes, fr. Miss E. Stevens, 1 pr. socks fr. miss. asso. *Williamsburg*, 1 bedquilt, fr. a fem. friend for For. miss. school.	
Hanover, N. H. A box of books, and 3 pr. shoes, fr. the fem. mite so. Mrs. C. Town, Tr.	15 00
Hardwick, Vt. A box, fr. fem. cent so. by E. Strong, Esq. for Brainerd.	
Ipswich, Ms. A bundle, fr. fem. miss. so. Charlotte Dodge, Tr.	12 45
Milford, A bundle, for Mr. A. E. Blunt, Brainerd.	
Montpelier, Vt. A hhd. fr. Mr. A. Washburn and others, for Mr. D. Wright, Mayhew.	
New Haven, Ct. Books fr. Mr. J. L. Cross, exchanged for school books for wes. miss.	20 00
Paxton and *vic.* Ms. A cask, coll. by Dea. H. Morse,	
Reading, (*S. par.*) Ms. A box, fr. the fem. retrenchment so. by Mrs. S. M. Parker, sec. for Brainerd,	15 70
Stoddard, N. H. A bundle, fr. fem. by Rev. I. Robinson, for wes. miss.	
Taneytown, Md. A box, fr. benev. so.	56 35
Thompson, Ct. A box fr. Dorcas so. Hope B. Guy, Tr. for Cher. miss.	
West Barnstable, Ms. ten pr. socks, from Fem. miss. so. Mrs. H. Crocker, Tr.	
Whiting, Vt. A box, fr. fem. miss. so. by Lucy Walker, Tr. for wes. miss.	22 41
Windsor, Ms. A roll of cloth, and a bundle containing garments, for Mr. J. Hemmingway, at Brainerd, from la. by Miss M. Dorrance.	
Worcester, Ms. A box, fr. fem. wes. miss. so. Miss F. H. Porter, Tr. for wes. miss.	29 38

Committed to the care of Dea. A. Thomas, Utica, N. Y.

Mexico, N. Y. A bundle, fr. char. so.	8 62

Committed to the care of T. Dwight, Esq. New Haven, Ct.

East Haven, Ct. A box. fr. fem. miss. so.	13 17
Middlebury, Ct. A box from la.	100 00
New Haven co. Ct. Wes. dis. miss. so. Rev. E. Scranton, sec. *North Milford*, cloth, fr. young la. 2,25; *Derby*, clothing, 1,50; *Columbia*, (in *Cheshire*) clothing, fr. fem. cent so. (of which flax for 30 yds. cloth fr. Mr. B. Hotchkiss,) 21,40; unknown so. clothing, 5 80,	30 95
Richmond, Va. A box of books, fr. Mr. D. J. Burr,	23 00

Note.—A box from *Lenox*, Ms. acknowledged in the Herald for July, 1823, was received at Mayhew, and contained the following articles for the school and family at that station; viz. from *Lenox*, Ms. 1 set Scott's Bible, fr. J. W. Robbins, Esq. 18 1-2 yds. cloth, fr. Furnace district, 1 coverlet and various other articles; fr. *Lee*, 1 coat, 18 1-2 yds. cotton cloth, 12 shirts and other articles; fr. *Tyringham*, 1 coat.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills slates, &c. for all the missions and mission schools especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds.

American Board of Missions.

FORMATION OF AUXILIARIES.

MASSACHUSETTS. The *Union Charitable Society of Monson and Vicinity*, held its annual meeting on the 21st of September, and voted to become auxiliary to the Board. The Rev. Mr. Vaill, of Brimfield, is President. The other names of the other officers are not known.

The *Auxiliary Foreign Mission Society of the Brookfield* [*Clerical*] *Association* was organized, in the presence of a numerous assembly, in Brookfield, on the 28th of October last. A sermon was preached on the occasion by the Rev. Thomas Snell, from Matt. xvi, 3. The officers for the year are as follows:

Rev. John Fiske, of New Braintree, *President.*

Rev. Daniel Tomlinson, of Oakham, Rev. Joseph Blodgett, of Greenwich, Rev. Stephen Crosby, of Spencer, Mr. Alpheus Demmond of Ware, Mr. —— Waters, of Enfield, Hervey Sessions, Esq. of Western, and Dea. Josiah A. Moore, of N. Brookfield; *Vice Presidents.*

Rev. Micah Stone, of Brookfield, *Secretary.*

Capt. Allen Newell, of Brookfield, *Treasurer.*

The returns from nine Gentlemen's and eleven Ladies' Associations amounted to $558,51. Besides this, the Ladies in North Brookfield, contributed a box of clothing valued at $24,27. The whole number of members belonging to the Associations, was 845.

The movers and seconders of resolutions, were, Rev. Mr. Snell and Rev. Mr. Crosby, Rev. Mr. Gaylord and Rev. Mr. Bond, Rev. Mr. Stone and Rev. Mr. Phelps, Rev. Mr. Fiske and Rev. Mr. Vaill.

The Resolutions were the following.

1. That this meeting regard the work of Foreign Missions as one, which ought to be prosecuted, with ever increasing energy, till the knowledge of the Gospel shall be universally diffused.

2. That we highly approve of the general mode of operation pursued by the American Board of Commissioners for Foreign Missions, in prosecuting their object.

3. That we regard the success, which has hitherto attended the efforts of that Board, as an occasion of gratitude to God, and as affording encouragement to the friends of Zion to proceed in the work.

4. That we hereby form ourselves into a Society, to be denominated "The Auxiliary Foreign Missionary Society of the Brookfield Association," and that we adopt the form of Constitution recommended by the Prudential Committee of the American Board, in the tract entitled "Missionary Paper, No. 1."

The Secretary of the Society remarks; "The friends of the missionary cause in this region are not a little encouraged, by the results of the late meeting. It is judged that a favorable impression was made on the minds of the audience, and that their interest in missions was increased."

The Society voted to publish the Sermon and Report, for distribution among the several Associations.

The *Auxiliary Foreign Mission Society of Worcester Central* [*Clerical*] *Association* was formed at Holden, on the 17th ult. It embraces the Associations in Worcester, Grafton, Shrewsbury, West Boylston, Holden, Rutland, Paxton, Leicester, and Oxford. The officers for the year are as follows:

Rev. John Nelson, of Leicester, *President.*

Dea. Jonas Reed, of Rutland, } *Vice Presidents.*
Mr. Peter Butler, of Oxford, }

Rev. Horatio Bardwell, of Holden, *Secretary.*

Maj. Enoch Flagg, of Worcester, *Treasurer.*

Henry Wheeler of Worcester, Dea. Albert Stone, of Grafton, David Brigham, Esq. of Shrewsbury, Benjamin F. Keyes, of W. Boylston, Dea. Peter Rice, of Holden, Dea. Tilly Flint, of Rutland, Nathaniel Crocker, Esq. of Paxton, Dr. Austin Flint, of Leicester, and Abisha Larned, Esq. of Oxford, *Executive Committee.*

The movers and seconders of resolutions were, Rev. Aretius B. Hull and Rev. John Nelson, Rev. Ebenezer Newhall and Rev. John Boardman, Austin Denny, Esq. and —— Washburn, Esq., Rev. John Boardman and Rev. Josiah Clarke.

The Resolutions were the following:

That this meeting regard, with lively interest, the operations of the American Board of Commissioners for Foreign Missions, and esteem it an important duty to aid in the prosecution of its benevolent design.

That the magnitude of the work, in which the churches of this country are engaged, through the agency of the Board of Foreign Missions, constitutes a powerful claim to liberal and extensive patronage.

That union and system in the efforts of the Christian community are essential to the prosperity of the missionary cause; and that we highly approve the plan of systematic exertions lately recommended by the American Board.

That we form ourselves into an Auxiliary Foreign Mission Society, &c.

The Executive Committee were authorized to publish a small tract for distribution among the Associations.

FORMATION OF ASSOCIATIONS.

CONNECTICUT. *Middlesex Co.* Saybrook. 1st Eccl. Soc. Lad. Asso. Mrs. F. A. Hotchkiss, *Pres.* Mrs. Wm. Hart, *V. Pres.* Miss Mary Ann Ayers, *Sec.* Miss Lydia Sill, *Treas.* 4 coll. Formed July 6th.

Tolland Co. Hebron. 1st Eccl. Soc. Gent. Asso. Hon. Sylvester Gilbert, *Pres.* Doct. Dan Arnold, *V. Pres.* David Strong, *Sec.* Ralph Gilbert, *Treas.* 5 coll. Formed Nov. 10th.—Lad. Asso. Mrs. Sylvester Gillet, *Pres.* Mrs. Dan Arnold, *V. Pres.* Mrs. Ralph Gilbert, *Sec.* Mrs. Charles Arnold, *Treas.* 5 coll. Formed Sept. 30.

Coventry. 2nd Eccl. Soc. Gent. Asso. Rev. George A. Calhoun, *Pres.* Wm. Hutchinson, *V. Pres.* Harlem Page, *Sec.* Doct. Eleazer Hunt, *Treas.* 5 coll.—Lad. Asso. Mrs. G. A. Calhoun, *Pres.* Mrs. Zenas Loomis, *V. Pres.* Mrs. Harlem Page, *Sec.* Mrs. Eleazer Pomeroy, *Treas.* 5 coll. Formed Oct. 11.

Ellington. Gent. Asso. Rev. Diodate Brockway, *Pres.* John Hall, Esq. *V. Pres.* Charles Sexton, *Sec.* Obadiah Ward, *Treas.* 9 coll.—Lad. Asso. Mrs. James Chapman, *Pres.* Mrs. John M'Knight, *V. Pres.* Mrs.

Milo L. North, *Sec.* Mrs. Joseph Lord, *Treas.* 9 coll. Formed Oct. 12.

Somers. Gent. Asso. Rev. Wm. L. Strong, *Pres.* Oliver Chapin, Esq. *V. Pres.* Reuben Chapin, *Sec.* Noah Pease, *Treas.* 9 coll.—Lad. Asso. Mrs. Wm. L. Strong, *Pres.* Mrs. Giles Pease, *V. Pres.* Mrs. Theodore Pease, *Sec.* Mrs. Solomon L. Fuller, *Treas.* 9 coll. Formed Oct. 13.

Stafford. 2nd Eccl. Soc. Gent. Asso. Rev. Calvin Ingalls, *Pres.* Joseph Ellis, *V. Pres.* Rev. Joseph Knight, *Sec.* David Gay, *Treas.* 4 coll.—Lad. Asso. Mrs. Joseph Knight, *Pres.* Mrs. Benjamin Patten, *V. Pres.* Mrs. Daniel Peck, *Sec.* Mrs. Catharine Thomson, *Treas.* 4 coll. Formed Oct. 14.

1st Eccl. Soc. Gen. Asso. Rev. Hervey Smith, *Pres.* Alden Blodget, *V. Pres.* Billings Grant, *Sec.* Miner Grant, *Treas.* 5 coll.—Lad. Asso. Mrs. Samuel Child, *Pres.* Mrs. Billings Grant, *V. Pres.* Miss Polly Johnson, *Sec.* Mrs. John Grant, *Treas.* 5 coll. Formed Oct. 15.

Andover. (Eccl. Soc.) Gent. Asso. Rev. Augustus B. Collins, *Pres.* Daniel Burnap, Esq. *V. Pres.* John Sprague, *Sec.* Benjamin House, *Treas.* 4 coll.—Lad. Asso. Mrs. A. B. Collins, *Pres.* Mrs. Daniel Burnap, *V. Pres.* Miss Gratia T. Buel, *Sec.* Miss Sarah White, *Treas.* 4 coll. Formed Oct. 19.

Bolton. Gent. Asso. Rev. Lavius Hyde, *Pres.* Elijah Talcott, *V. Pres.* Saul Alvord, Esq. *Sec.* Elijah White, *Treas.* 5 coll.—Lad Asso. Mrs. Eunice White, *Pres.* Mrs. Saul Alvord, *V. Pres.* Mrs. Lavius Hyde, *Sec.* Mrs. John Howard, *Treas.* 5 coll. Formed Nov. 10.

Hebron. (Gilead Eccl. Soc.) Gent. Asso. Sawyer Ellis, *Pres.* Payton R. Gilbert, Esq. *V. Pres.* Oliver Wilcox, *Sec.* Israel E. Hutchinson, *Treas.* 4 coll.—Lad. Asso. Mrs. Sawyer Ellis, *Pres.* Mrs. Thomas Brown, *V. Pres.* Mrs. Oliver Wilcox, *Sec.* Mrs. P. R. Gilbert, *Treas.* 4 coll. Formed Nov. 11.

New London Co. Lisbon. (Hanover Eccl. Soc. Gent. Asso. Barnabas Huntington, *Pres.* Frederick Perkins, Esq. *V. Pres.* Nathan Brooks, Esq. *Sec.* Charles Perkins, *Treas.* 5 coll.—Lad. Asso. Mrs. Barnabas Huntington, *Pres.* Mrs. Pratt Allen, *V. Pres.* Mrs. Hubbard Adams, *Sec.* Mrs. Nathan Brooks, *Treas.* 5 coll. Formed Oct. 22.

Griswold. Gent. Asso. Rev. Horatio Waldo, *Pres.* Daniel Huntington, *V. Pres.* Wm. Tucker, *Sec.* and *Treas.* 12 coll.—Lad. Asso. Mrs. Hannah Coit, *Pres.* Mrs. Rufus Smith, *V. Pres.* Mrs. Sarah E. Lester, *Sec.* Mrs. Horatio Waldo, *Treas.* 18 coll. Formed Oct. 28.

Lisbon. (Newent Eccl. Soc.) Gent. Asso. Rev. Levi Nelson, *Pres.* Freeman Tracy, *V. Pres.* Reuben Bishop, *Sec.* Levi Crosby, *Treas.* 6 coll.—Lad. Asso. Mrs. Asa Palmer. *Pres.* Mrs. Joel Hyde, *V. Pres.* Mrs. Levi Nelson, *Sec.* Miss Susannah Bishop, *Treas.* 6 coll. Formed Oct. 29.

North Stonington. Gent. Asso. Rev. Joseph Ayer, *Pres.* Daniel Packer, *V. Pres.* Cyrus Williams, *Sec.* Russell Wheeler, *Treas.* 5 coll.—Lad. Asso. Miss Hannah Avery, *Pres.* Mrs. Cyrus Williams, *V. Pres.* Mrs. Dudley R. Wheeler, *Sec.* Mrs. Samuel Chapman, *Treas.* 5 coll. Formed Nov. 1.

Norwich, (Chelsea Par.) Gent. Asso. Rev. Alfred Mitchell, *Pres.* Doct. Dwight Ripley, *V. Pres.* Wm. C. Gilman, *Sec.* Francis A. Perkins, *Treas.* 4 coll.—Lad. Asso. Mrs. Alfred Mitchell, *Pres.* Mrs. Calvin Goddard, *V. Pres.* Miss Allice H. Goddard, *Sec.* Mrs. Jabez Huntington, *Treas.* 5 coll. Formed Nov. 2.

(1st Eccl. Soc.) Lad. Asso. Mrs. Joseph Strong, *Pres.* Mrs. Wm. Cleaveland, *V. Pres.* Mrs. Thomas Lathrop, *Sec.* Miss Fanny Lathrop, *Treas.* 8 coll. Formed Nov. 3.

Montville. Gent. Asso. Rev. Abishai Alden, *Pres.* John Smith, Esq. *V. Pres.* Henry Vinson, *Sec.* Sherwood Raymond, Esq. *Treas.* 9 coll. Formed Nov. 7. —Lad. Asso. Mrs. Sherwood Raymond, *Pres.* Mrs. John Smith, *V. Pres.* Miss Lucy J. Raymond, *Sec.* Miss Peggy Hill, *Treas.* 9 coll. Formed Nov. 8.

Bozrah. Gent. Asso. Rev. David Austin, *Pres.* Simeon Abell, *V. Pres.* Wm. L. Crocker, *Sec.* Jabez Backus, *Treas.* 5 coll.—Lad. Asso. Mrs. David L. Dodge, *Pres.* Mrs. Ezra Lathrop, *V. Pres.* Miss Philiera Huntington, *Sec.* Mrs. Asa Fitch, *Treas.* 5 coll. Formed Nov. 9.

Lebanon. (Goshen Eccl. Soc.) Gent. Asso. Rev. Erastus Ripley, *Pres.* Doct. Erastus Osgood, *V. Pres.* Joseph Loomis, *Sec.* Henry McCall, *Treas.* 4 coll.—Lad. Asso. Mrs. Lucy Ripley. *Pres.* Mrs. Erastus Ripley, *V. Pres.* Mrs. Jacob McCall, *Sec.* Mrs. Otis Bigelow, *Treas.* 4 coll. Formed Nov. 12.

MASSACHUSETTS. *Hampden Co.* Longmeadow. Lad. Asso. Mrs. Baxter Dickinson, *Pres.* Mrs. Ebenezer Burt, *V. Pres.* Mrs. Eunice Cooley, *Sec.* Mrs. Gideon Burt. *Treas.* 6 coll. Formed Oct. 20.—Gent. Asso. previously formed.

Westfield. Gent. Asso. Mr. Emerson Davis, *Pres.* Dea. John H. Stow, *V. Pres.* Dea. Alfred Stearns, *Sec.* Augustus Collins, Esq. *Treas.* 10 coll. Formed Oct. 24.—Lad. Asso. Mrs. Elijah Bates, *Pres.* Mrs. Augustus Collins, *V. Pres.* Mrs. Jonathan Taylor, *Sec.* Miss Harriet Hale, *Treas.* 10 coll. Formed Oct. 28.

Ludlow. Gent. Asso. Rev. Ebenezer B. Wright, *Pres.* Capt. Joshua Fuller, *V. Pres.* Theodore Sikes, *Sec.* Dea. Stephen Jones, *Treas.* 7 coll.—Lad. Asso. Mrs. Stephen Jones, *Pres.* Mrs. Jonathan Sikes, *V. Pres.* Mrs. Simeon Jones, *Sec.* Mrs. Lyman Fuller, *Treas.* 7 coll. Formed Oct. 28.

Springfield. 2 par. Gent. Asso. Rev. Alexander Phenix, *Pres.* Joseph Pease, Esq. *V. Pres.* Giles S. Chapin. *Sec.* Dr. Amos Scheele, *Treas.* 4 coll.—Lad. Asso. Mrs. Alexander Phenix, *Pres.* Mrs. Mary Chapin, *V. Pres.* Miss Betsey Chapin, *Sec.* Mrs. Simeon Stedman, *Treas.* 6 coll. Formed Oct. 28.

Chester. Gent. Asso. Rev. Rufus Pomeroy, *Pres.* Asahel Wright, Esq. *V. Pres.* Dr. Ebenezer Emmons, *Sec.* Norid Elder, *Treas.*—Lad. Asso. Mrs. Rufus Pomeroy, *Pres.* Mrs. Sylvester Emmons, *V. Pres.* Mrs. Asahel Wright, *Sec.* Mrs. Ebenezer Emmons, *Treas.* 7 coll. Formed Nov. 8.

Worcester Co. West Boylston. Lad. Asso. Mrs. John Boardman, *Pres.* Mrs. Aaron Thomas, *V. Pres.* Miss Betsey Keyes, *Sec.* and *Treas.* 5 coll. Formed Oct. 21. Gent. Asso. prev. formed.

Grafton. Gent. Asso. Rev. John Miles, *Pres.* Joseph Goddard, *V. Pres.* Dea. Albert Stone, *Sec.* Stephen Holbrook, *Treas.* 9 coll.—Lad. Asso. Mrs. John Miles, *Pres.* Miss Sabra Leland, *V. Pres.* Miss Mary Warren, *Sec.* Mrs. Albert Stone, *Treas.* 9 coll. Formed Nov. 1.

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Saco. Gent. Asso. Rev. Jonathan Cogswell, *Pres.* Dr. Richard C. Shannon, *V. Pres.* James Gray, Esq. *Sec.* Ether Shelpley, Esq. *Treas.* 2 coll.—Lad. Asso. Mrs. Jonathan Cogswell, *Pres.* Mrs. Joseph Leland, *V. Pres.* Miss Dorcas Leland, *Sec.* Sally Scamman, *Treas.* 5 coll. Formed Nov. 10.

Cumberland Co. Falmouth. Gent. Asso. Joshua Merrill, Esq. *Pres.* John Lunt, *V. Pres.* Israel Merrill, *Sec.* Jonathan Butterfield, *Treas.* 3 coll.—Lad. Asso. Mrs. Wm. Miltimore, *Pres.* Mrs. Samuel Merrill, *V. Pres.* Miss Mary Merrill, *Sec.* Mrs. Peter Knight, *Treas.* 4 coll. Formed Nov. 12.

EXTRACT OF A LETTER FROM MR. DAVID BROWN, TO A LADY IN WILMINGTON, DEL. DATED

Dwight, (*Arkansas,*) *29th May,* 1824.

MY dear Sister in Christ—It is with a great deal of pleasure I write you these lines. The hospitality and kindness of the people in Wilmington, I shall never forget. You showed me too much friendship ever to forget you. Will you have the goodness to remember me to all our Christian friends, in Wilmington; and inform, that their Cherokee friend has, at length, arrived at the place of his destination—has seen his father and mother, from whom he has been absent more than four years. My fond parents embraced me with tears—they were overcome with joy. They are both very much devoted to God their Savior. Three of my sisters are also professors of religion. God has been good and gracious to us. O! may we all praise him day and night. Let all the creation give glory to Him that sitteth upon the throne and unto the Lamb.

The mission family here are all well—they are lovely people. You would be pleased to see them, no doubt. I presume there are seventy boys and girls in the school, who are making rapid progress in their studies. The generality of the Chrcokee people are anxious to have their children educated and brought up as the white children. When they attend the preaching of the Gospel, they listen with profound attention: and some I hope have already been translated from the dominions of darkness unto the glorious kingdom of Christ. Pray for us, that the Gospel may have a happy effect upon my countrymen, and that many may finally rejoice with you in the kingdom of heaven.

Useful books are in great demand here. The children were very glad when I brought them small books from the east. If the people of benevolence and humanity in Wilmington wish to do some good to their red brethren of the west, tell them to send on useful books, on philosophy, religion, &c.

I arrived here in last April. Mr. Evarts, I presume, is now in the Choctaw nation. I parted with him in Washington city, where I met the Cherokee delegation.

When will you come and see us? Come and visit your red brothers and sisters.

I suppose you heard, that the same night we left Wilmington, the stage upset, which gave me a wound on my face for a time. I am now perfectly well of my fall. Perhaps I had better staid as you desired; but all things are for the best "for the children of light."

Peace and mercy be multiplied to you.

Ever yours,

David Brown.

EXTRACT OF A LETTER FROM EDWARD A. NEWTON, ESQ.

The following paragraph is extracted from a letter of Edward A. Newton, Esq. addressed to the Corresponding Secretary, and dated March 12, 1824. It came to hand recently, as it was transmitted by the way of England.

After mentioning the arrival of Mr. and Mrs. Frost and Mrs. Graves,—their having been kindly received in Calcutta,—and their engagement of a passage to Bombay, Mr. N. adds:

"I thank the members of your Board for the compliment they pay me in making me an associate. I think it a great privilege to be permitted to work in my Great Master's service; but I fear I have done little in it yet, acceptable to him—I sometimes tremble under the sense of my great accountability. Sometimes, too, I am almost ready to despond under the view of the thick cloud of darkness covering the earth,—and the lukewarmness of its inhabitants, who boast of enjoying light. I should utterly despair, but for the Scripture promises.—We labor in vain until the Holy Spirit works in, and with, and for us.—And there never was a moment, when we should so ardently cry for his aid. The field is open; laborers are at work; and the seed sown; but the increase can only come from above."

In a former number of this work, there is a reference to Mr. Newton, as a witness to the good effects of missionary exertions. In the passage here quoted, he gives an equally decided testimony to the necessity of a divine influence, in order that the Gospel may produce its greatest and happiest results. This is a point, on which missionaries insist with great earnestness, and to which the minds of their friends and patrons should be often called. And we have occasion to give thanks, that the modern history of missions affords many instances of the divine interposition in behalf of ignorant and depraved pagans, whose condition appeared to the human eye utterly hopeless.

LETTER FROM MR. FROST.

The following notices are from a letter addressed to the Rev. Dr. Woods of Andover, by the Rev. E. Frost, the missionary who sailed for Bombay, some months since. The letter was written after having left Calcutta for Madras, and contains a postscript, which was penned April 24th, after his arrival at the latter place.

At Calcutta, he was cordially welcomed as a missionary to India. He says he found churches and schools more numerous, and the Christian privileges greater, in that part of India, than he had anticipated.

The Mission College at Serampore contained twenty young men, sixteen of whom were sons of native Christians, and four the sons of respectable Brahmins; and other youths were preparing for admission.

Mr. Frost states, (what has often been asserted before on the best authority,) that missions are popular among the more intelligent and influential part of society at Calcutta; a very good proof, one would think, that missions must have had more efficiency in Bengal, than some writers would have us believe.

Mr. Frost saw, at Madras, the Rev. Mr. Khenias, who had recently come from Ceylon, and said there had been an outpouring of the Spirit upon the children belonging to some of the schools in Jaffna. See Herald for November, p. 341.

EXTRACT OF A LETTER FROM MR. TEMPLE TO THE CORRESPONDING SECRETARY,

Dated Malta, September 3, 1824.

A few days ago, I went on board the frigate, which carried to Algiers the 200 Algerine prisoners, who had been taken by the English, on their return from a pilgrimage to Mecca, and detained several months in this island. I went with Dr. Dalton, and carried about 20 New Testaments in Arabic, and 40 or 50 copies of Genesis in the same language. We found a young Jew of Algiers with them, who spoke Italian, so that I was enabled, through him, to converse with them. They received the books, particularly the Testaments, with great readiness and apparent gratitude, and one old man wept, when we told him we had distributed all, and had none for him. One was however sent to him by Dr. Dalton, after our return. You would have considered it a very interesting spectacle, could you have seen Christian missionaries giving to Mahomedans the New Testament, through the hands of a Jew, and the more so, as these were given to Algerines. There was among them an orphan boy, who interested us much. He was about twelve years old, read with great fluency the book we gave him, and had a remarkably mild and intelligent countenance. While these pilgrims have been here, they have received a large number of copies of the Scriptures, beside those given on the above occasion. They left apparently much satisfied with the treatment received here during their detention. We gave copies only to those who could read. Probably no pilgrims ever derived so much benefit from a pilgrimage to Mecca before.

MEMOIR OF CATHARINE BROWN.

A Memoir of Catharine Brown, with whose name our readers are familiar, is in the press, and will be published, it is expected, before the first of January. It was prepared by the Assistant Secretary of the Board, and will be comprised in a neat 18mo. volume, with a frontispiece.

Poetry.

HYMN FOR MISSIONARIES WHILE AT SEA

By the Rev. Charles Wesley.

LORD of the wide-extended main,
Whose power the winds and waves controls,
Whose hand doth earth and heaven sustain,
Whose Spirit leads believing souls:

For thee we leave our native shore,
(We whom thy love delights to keep,)
In other worlds thy works explore,
And see thy wonders in the deep.

'Tis here thy unknown paths we trace,
Which dark to human eyes appear!
While through the mighty waves we pass,
Faith only sees that God is here.

Throughout the deep thy footsteps shine;
We own thy way is in the sea;
O'eraw'd by Majesty Divine,
And lost in thy immensity.

Thy wisdom here we learn t' adore,
Thy everlasting truth we prove,
Amazing heights of boundless power,
Unfathomable depths of love!

Infinite God! thy greatness spann'd
These heavens, and meted out the skies;
Lo! in the hollow of thine hand
The measur'd waters sink and rise!

Thee to perfection who can tell?
Earth and her sons beneath thee lie,
Lighter than dust within thy scale,
And less than nothing in thine eye.

Yet, in thy Son divinely great,
We claim thy providential care;
Boldly we stand before thy seat;
Our Advocate hath plac'd us there.

With Him we are gone up on high,
Since he is ours and we are his;
With him we reign above the sky,
Yet walk upon our subject seas.

We boast of our recover'd powers;
Lords are we of the lands and floods;
And earth, and heaven, and all is ours,
And we are Christ's, and Christ is God's.

[*Methodist Mag. Jan.* 1824.

PRAYER FOR THE SUCCESS OF MISSIONS.

SAVIOR of men, enthroned on high,
Look down on men below,
And see how Adam's offspring lie,
Immers'd in sin and wo.

How few of all our num'rous race
Have yet thy word receiv'd!
How few have known thy saving grace,
And on thy name believ'd!

Shall Satan, Lord, for ever reign,
And all mankind enslave?
O let thine arm his pow'r restrain,
And from his bondage save.

Come, in thy pow'r and majesty,
And put thy foes to flight;
While ignorance and darkness flee
Before thy Gospel's light.

Come, thou almighty King of kings,—
Then, with triumphant voice,
Angels in heaven shall clap their wings,
And saints on earth rejoice.

O let the kingdoms of this world,
Ere long become thine own;
Let Satan from his seat be hurl'd,
Nor more usurp thy throne.

Soon may we see the glorious day,
When all shall know thy name;
When the whole earth shall own thy sway,
And all thy praise proclaim.

ERRATUM.

In p. 386, 4th line from the bottom of the first column, for "*while* they are bound to protect," read "*which* they are bound to protect."

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